



HOLISTIC LIFE VISION

TO ATTAIN AKSHARA BRAHMAN

A SPARK OF THE SUPREME, ISHVARAH,
LORD & UNIVERSAL SELF

Sourced from Srimad Bhagavad Gita
Fifth Veda – Nectar of Yoga

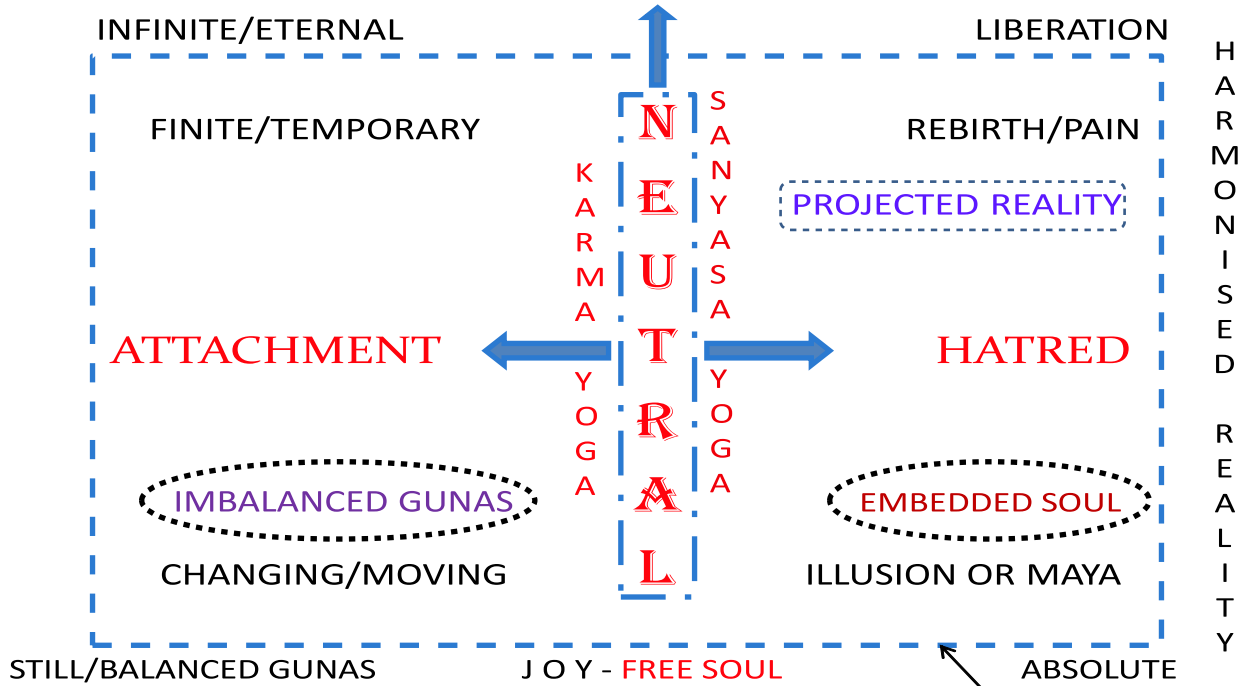
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PARAMAKSHARA CHARITABLE TRUST

AKSHARA BRAHMAN



LIFE – TRANSCEND THE BOX OF MAYA

HOLISTIC LIFE VISION

TO ATTAIN AKSHARA BRAHMAN



PARAMAKSHARA CHARITABLE TRUST

Salutations to Lord Ganesha & Sri Krishna

Gita - A universal message of the supreme to the entire mankind, to go beyond
AUM - waking, dreaming & sleep states, while alive, during death & after death.
Burn EGO - desire/anger/fear by applying eternal knowledge for progress.

Paramakshara Charitable Trust was established in 2019 to spread the message of
Gita to the society and serve deserving poor.

D. S. Sridhar, ME, FIE, AMP(IIM-B) President of the trust & author of this book
is engaged in study, understanding, sharing of Gita Knowledge through
free classes at various orphanages & old age homes since 2014.

Kaliyuga – 5122

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Srimad Bhagavad Gita Jayanthi – Maargashira Maasa, Shuddha Ekadashi.

Focus on messages, not on Sanskrit language, which is of various levels.
Please bear with Sanskrit words in English and Upper/lower case variations.
Progress is step by step over several births thro practice & detachment



Dot is Gita.

CONTENTS



is truth.

Just doing puja, japam, meditation, pilgrimage or tapas is of little significance until applied selflessly in larger interest, the energy generated by doing it, as an offering to supreme. Behold Supreme - Darshanam Reach Supreme – Moksham.

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One cycle of Gita Study includes Gita Mahatmyam, Gita Dhyaana, Karanyaasa, Hrudayanyaasa, 1 to 18 chapters/700 shlokas in order and Gita Aarathi.

LIFE REPETITION OF GITA FOR HOLISTIC LIFE

ॐ is primordial infinite divine vibration emanated from Akshara Brahman(AB)

Mind – Lower Self/Surface Consciousness. Atman – Higher Self.

Always Focus on Natural Duty & Strive for Perfection.

Life repetition of Gita for obtaining Self Luminous/Effulgent Absolute Light or AB, with belief and love to AB, is step by step progress thro continuous practice & detachment and achieved over several cycles of births by taking refuge, offer & surrender to AB -

1. Know (AB) Akshara Brahman by Study of Gita Veda.
2. Visualise AB by Meditation as per Gita Veda.
3. Enter AB by Selfless renunciation of karma fruits/Karma Yoga as per Gita & Renunciation of karma negativity, EGO, doership/Jnaana Yoga as per Gita.

Gita is to enjoy the life to the fullest thro active & selfless life of yoga.
Do not shun/abstain noble works – Yagna, Dhaana, Tapas, Kartavyam.

Consciousness – Executive control of mind. Atman – Core of consciousness.
Supreme or AB is Changeless Reality – Everything else is Maya.



FOREWORD

Auspicious

|| OM TAT SAT - Truth Consciousness Bliss -Triple Appellation of the Lord ||

देवबोधि – Supreme Inspired - Smile! He is within you, me, all & everywhere.
NAMASTE - Salutes to the soul in you.

Welcome to Experience the Spiritual Reflections & Perspectives.

1. Gita-Divine poetry of wisdom conveying pure, omnipresent, changeless, eternal, absolute, imperishable Nectar of truth to act & merge with Seamless.
2. Enjoy each moment with a smile to supreme for absolute happiness or bliss.
Lead life with a 360 degrees view. Gita shows you way to lead a joyful normal life as per principles of supreme, gives opinion but does not force it!
3. Yoga as per shloka 48, chapter 2 of Gita is Action in unity with supreme, with no attachment or hatred, having equanimity in success or failure & always in state equilibrium. First, Karma yoga then Samkhya (Jnana) yoga.

A humble offering to the supreme.
A tribute to my beloved mother.

A dedication to all teachers & yogis.
Thanks to my family & well wishers.

No obligation on anyone to believe part or whole of this book -its your choice

4. Gitopadesha - Do your natural duty & Selfless service.
Gita Amrutha, Gita Gangodaka, Gita Shastra, Gita Dharma, Gita Jnana is
Choice giver - Guna based karma or Akshara Brahman based karma.
5. Relish/cherish each moment of gifted life by making soul rejoice in supreme,
by serving the lord thro yoga. Gita is not a Myth/Story it is Real Knowledge.
6. Life is a great teacher & opportunity, not a routine, explore ways to reach
the supreme goal.
7. Karma means deeds, thoughts, speech and includes the fruit of Karma also.
8. Reach Divine Home, our Original Sweet Home, Supreme Abode-Mukti - By
Life repetition of Gita.

I am Soul - I am not the Body

You are That - I am That

QUALITY, SHRADHHA/BHAKTI,GUNAS, CLARITY, CONSCIOUSNESS TEST

DIVINE	100% SUPREME	0% EGO	PURE CLARITY	HARMONY
SAATVIK	90-99% SUPREME	01-09% EGO	GOOD CLARITY	HIGH
RAJASIK	01-09% SUPREME	90-99% EGO	BLUR CLARITY	SURFACE
TAMASIK	0% SUPREME	100% EGO	NULL CLARITY	MEAGRE

9. If you recognise yourself as body, you will be slave of vyamoha or selfish deep passion due to maya. Maya has

- A. Vikshepa shakti, which drives you to wrong paths - conquer by vyragya or dispassion.
- B. Avarana shakti, which covers your atman & knowledge from reality/truth .

10. If you do not believe in atman & paramatman means you do not believe in yourself. Even a car does not function without fuel and driver. Awareness & Belief comes from Para Jnana, Shuddhi or Purity of heart & no EGO.

11. Just a recap, The path for liberation is Know, Visualise & Enter Akshara Brahman(AB)-The Infinite, Imperishable, Eternal, Supreme & Absolute Light.

Step I Take Refuge in AB & act - Best option is Srimad Bhagavad Gita

Step II Offer everything to AB - Best option is Worship/Meditation

Step III Then use the blessings of AB obtained above by Surrendering fruits of action to AB - Nishkama Karma by Samattva Buddhi Yoga meaning renunciation of fruits (without expectations for universal good) of Yagna, Dhaana & Tapas. followed by Jnana / Sankhya / Sanyaasa Yoga meaning renunciation of negative actions driven by Desire, attachment & finally the renunciation of doership or EGO/Mineness in prescribed actions.

SC-Spiritual Continuum-count your loss/gain – always a gain, nothing to lose.

MC-Material Continuum-know your assets/liabilities, decide what to do.

There are billions of creatures in the universe, each one is unique & divine.
First, introspect & accept what you are ? saatvika or rajasika or tamasika.

12. Pray any form of supreme but follow Bhagavad Gita for Vision & Goal.
13. Supreme avatar/descent is for loka kalyanam or universal good.
14. Spend each moment of life based on duty, need & meditating supreme.
15. Live/serve supreme in loka kalyanam or jagat kalyanam - relieve him a bit.

ದಿವ್ಯ ಬೆಳಕನ್ನು ಪಡೆಯಲು ಬದುಕಿನ ಸಮಗ್ರ ದೃಷ್ಟಿಕೋನ

ಭಗವದ್ಗೀತೆಯಿಂದ ದ್ವಂದವೋಹ ಗೆದ್ದು ಮತ್ತು ಧ್ಯಾನದ ಅಭ್ಯಾಸದ ಮೂಲಕ

All lions pounce on seeing a deer, but humans need to think & act wisely.

Wise look above/AB to succeed & see below / Poor to help.

Know, Visualise & Enter Absolute Light by

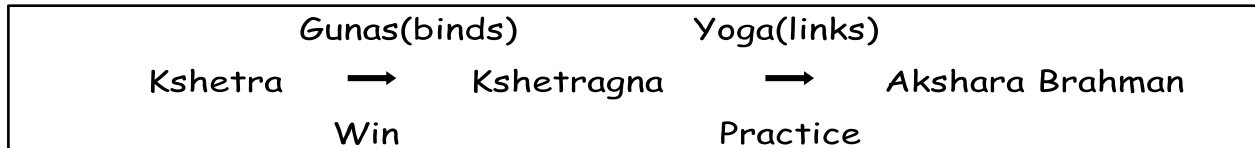
Taking Refuge, Offer & Total Surrender to Akshara Brahman.

1 Day/kalpa of Brahmaa = 432 crores human years = manifested universe.
1 Night/kalpa of Brahmaa = 432 crores human years = un-manifested universe.
1 year of Brahmaa = 720kalpas. Life of Creator Brahmaa = His 100years =
311040000000000 or 311 trillion human solar years
Vyamoha-Passion or deep desire Vyragya-Dispersion.

I. HOLISTIC LIFE VISION

Modern term Yoga is actually limited to Yogasana which is a limited definition,
Yoga means unity with Absolute Light.

Mystic is a person who seeks by contemplation and self-surrender to obtain unity or absorption into the deity or the absolute, or who believes in the spiritual apprehension of truths that are beyond the intellect. Synonymous with spiritual, religious, transcendental, yogi.



WHAT IS HOLISTIC VISION & ROAD MAP ???

10

Materialistic Life Vision-Physical survival, Duty based on relationships-for living.

1. Holistic Vision-Complete/Core Vision considering Human Being as a Whole.

(During all 4 Ashramas for all 4 Varnas)	Kshetra/24 elements Matter (+7 evolutes) Prakruthi Body	+ Kshetragna = 32 = human + Spirit + Purusha + Soul
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(Vision as Human-Ability to Plan the Road Map for Life Objective with Wisdom)

(HV)

(MV)

(SV)

2. Holistic Vision as citizen of creation = Materialistic + Spiritual = Moksham
(Prioritize) (All are same) (Unity)

3. Physical Survival

(First Birth)

Duty based on Relationship

(First Birth)

Love/Duty for Supreme

(Second Birth)

- Diet, Exercise, Education, Leisure, Earning
with Honesty & Optimal expectations.

- Need based support to Family, Workplace,
Friends with Sincerity & no expectations.

- Work for Society & Larger Interest, Selflessly,
no expectations - Highest Life Performance

Live for-Spiritual life vision-Work for the society, Larger interest & Supreme.

STAGES OR STEPS OR ART OF CREATING HOLISTIC VISION

- Stage 1– Understand Duality of likes/dislikes which binds you to dehan with its wavering effect & covers the soul/core – Understand blurred vision.

Desire is your enemy for achieving the vision.

Get Jnana for Clarity.

Gates for Bondage –Kama, Krodha, Lobha.

- Stage 2 – Learn & Practice, FREE Meditation, which cleans, de-bonds & stabilizes dehan from Duality/EGO covering your spirit. Clear blurred vision & see the goal. Yoga is your friend for achieving the vision.

Get Vijnana for Stability.

3C's -Do not Compete, Compare, Conspire.

- Stage 3 – Listen, Read, Understand, Share & Practice Gita-Eternal Song of Supreme with Shraddha/Bhakthi. Will give you a road map for visionary goal & achieving it. Different road maps for different varnas/professions/persons.

Gita is a great teacher/guide of timeless knowledge for eternal wisdom.

*Gates for Liberation=Jnana/Bhakthi/Karma Yoga= Supreme is more
Manifested.*

Watch your

Thoughts



Words



Actions



Habits



Character



Destiny

As per

Upanishad

Create your own unique road map based on your personality to reach the life goal.

Supreme is beyond human perception & requires divine vision thro samadhi.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

om tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ ।

brāhmaṇās tena vedāś ca yajñāś ca vihitāḥ purā ॥17-23॥

Atman is the gateway to brahman for which supreme is eternal sub stratum.

OM, TAT and SAT—this has been declared as the triple appellation of Brahma, who is Truth, Consciousness and Bliss. By that were the Brāhmaṇas and the Vedas as well as sacrifices created at the cosmic dawn. (23)

Commence noble works using Om. Offer sacrifices to supreme using Tat (That).
Sat (Being) indicates goodness & purity, a word of praise to supreme.

To win life thro unconditional love & unite with the absolute-brahman.

BRAHMANAS

SIGNIFY BHAKTI YOGA.

VEDAS

SIGNIFY JNANA YOGA.

SACRIFICES

SIGNIFY KARMA YOGA.

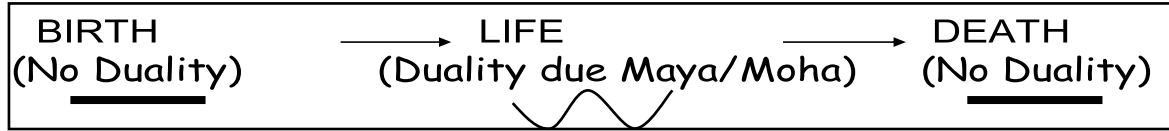
Life for spirit ? - real progress. Believe in supreme & go beyond time /space.

1. We are Citizens of AB's Creation and need to live in harmony with all
2. Gita based approach for all varnas /all ashramas to attain & enter supreme.
3. Selfless service is sacrificing oneself in larger interest for the sake of supreme.
4. No Personal profit, pleasure, pride or power – Clean karma with karma only.
5. Do not Judge religion by its followers, all indicate one & only supreme.
6. Macrocosm is everything, that exists anywhere & everywhere - cosmos or universe. Macro means largest thing there is & is a word for everything in existence. Microcosm is a miniature of something larger, Human is microcosm of universe–Body is representation of matter & energy while soul is representation of Brahman. Atom is miniature of matter.
7. Subtle means so delicate or ultra fine or precise that it is very difficult to perceive or analyse or describe or detect or understand by humans. Soul is subtle part of human, not believing in it many get stuck to body. Mind-subtle/sukshma sharira. Consciousness is subtle buddhi/mind.

Life is a race thro human eye, life is supreme (way/goal) thro spiritual eye.

The power is within you, use it for spiritual progress, only success in this path.

II. DUALITY



1. Creation has evolved from unity/supreme, science tells it is from Cosmic ball with united matter/energy while spirituality tells it is from Unitary Conscious but both tell it will be united once again. It is a thought in the mind of supreme & he created universe as he was feeling bored/ Katha Upanishad.
2. Derived from the Latin word *duo* meaning “two” denotes a state of two parts– Duality (1. surface or 2. inner or 3. no duality/unity ?).
 Duality or Dvandvamoha due to superimposition of Mortal & Immortal planes is the delusion effect leading us to pair of opposites. It is a barrier to see self or only reality, prevents Consciousness to progress from surface (MC) to core (SC). Only Consciousness can switch over between these detached planes.
- 3A. Surface Duality is the Delusion like happiness-sorrow arising in our MC/Dehan/Mask due to selfish Attachment/Ownership leading to Self Will/Ego/Virus (I, me, mine) of Fear, Anger & Selfish/Negative Desire. It prevents us from believing in reality - atman/paramatman/supreme.

3B.	Attachment/ → Desire → Anger → Fear → EGO →	Surface → Recycle Duality → in MC
Ownership/Selfish		

Gunas are servants of Supreme. We can be their Masters or slaves by choice ?

4. Inner duality is Consciousness in Material Continuum //plane(surface) or progress towards Spiritual Continuum/plane (core). If you overcome the surface duality you start realizing inner duality & make progress.

5. When you pass the duality test by supreme thro yoga, you will choose SC/Master & achieve Unity of life/Divine Light/Moksham & No Duality!! Yoga makes efficient and effective use of prana to achieve the unity.

6. Overcoming/realizing Duality in material continuum is not about past/future but is an attempt in the present/now & here. More you delay the start of this challenge longer you live in MC/Mind Continuum & get recycled.

7. Duality is a blurred vision, exists when our consciousness is at surface level/MC/mortal plane/physical level-all of us are born with it, like Arjuna's dilemma, we need to move our consciousness from surface to the core to get the divine & clear vision. Concentrate with clarity on the supreme within us/found everywhere & reach spiritual or soul continuum.

8. Unification is the principle or basis of creation, typical example is the energy generated by Sun is due to Nuclear Fusion. We are all born to serve one another & reach the SC where the supreme unifies ALL.

9. Duality → thinking → worry → depression → Prana → no prana to → recycle
drains spirituality in MC

Supreme is Consciousness/Consciousness is Supreme –Spiritual Pondering.

10. Life, Death and Eight Fold Path

Life is a gift of the supreme to us – Be grateful to the supreme by selfless service – Realize that every moment is discrete and lots of miracles are happening in the whole creation and within our body so that we survive & energy is being blessed on us like Sunlight, Digestion, etc.

Death in MC is imminent the day we are perceived in the womb – Take it in a +ve way that every moment is making us move towards the death and make use of every moment for selfless service – Death is painful but whether it is peaceful or not is in your hand.

Buddha's Eight Fold Path to reach supreme with open arms even at the painful moment of death by overcoming duality & adopting selfless service through –

- A. Right Knowledge.
- B. Right Purpose.
- C. Right Speech.
- D. Right Conduct.
- E. Right Occupation.
- F. Right Effort.
- G. Right Attention.
- H. Right Meditation.

Put others interest first.

Withdraw your support & consciousness from -ve things outside & inside of you in a non violent manner, at will, for spiritual progress.

III. MEDITATION

MEDITATION AS PER GITA- UNITY OF CONSCIOUSNESS & ATMAN.

1.You become what you think. Meditation streamlines/slow down mind & thought process, to win Duality & achieve Unification. Be patient & have will power. Sadhana is achieved by Practice & Dispassion/Detachment.

2.Keep trying daily with focus & concentration preferably in a group if possible. It is a long drawn process & use it's Energy to overcome dualities in MC every moment to reach SC thro Selfless Service. Immerse in Supreme.

3.It helps in creation, conservation, streamlining & efficient use of prana to attain the goal of life – unification with supreme thro Atma Shuddhi.

4.Do not hurry into meditation in a huddle – Relax 5mins before your start.

5.Meditate half an hour in the morning and in the evening with 8-12hrs gap with focus and concentration – Do not miss unless you have an emergency – It drives out even hidden fear, anger, selfish desire.

Meditation is Dhyaana – It takes you closer to supreme for Atma Darshan and is Yoga of Self Control. Dhyaana cleans your Anthakarnahas & thoughts. Devaranama cleans your speech. Bath cleans your body.

Meditation clears blurred vision to move ahead towards the Goal.

6. Meditation by Bhakthi makes one longing only for supreme & nothing else, finds the whole universe is full of divine bliss. Such a devotee does not desire for anything in this world or even salvation - unconditional love to supreme.
7. Even though not master of senses/mind, such a devotee is never overcome by desires, will be calm/devoted to supreme, knowing supreme's infinite bliss.
8. Devotion/Love to supreme in bhakti, jnana, karma yoga completely burns all the evil in form of desires like the fire burns wood to ashes - purification.
9. Pure Devotee's heart melts in love, sometimes weeps or laughs or sings or dances, such a devotee is a purifying influence upon the whole universe.
10. Avoid society of lustful, be with devotees/satsang/in solitude/meditation.
11. Sit in an easy posture, body erect, hands on lap, eyes towards tip of nose, practice pranayama-inhalation, retention, exhalation of breath for purification of nerves. Do this 10 times thrice a day, meditating Om within continuously.
12. Practice gathering outgoing senses & mind/thoughts with patience.
13. Imagine a lotus within the heart, petals pointing downwards with focus on chakra between eyebrows/sushumna nadi. As you meditate, think that petals have turned upward & flower is full-blown. Then, see at the heart of lotus, sun light, moon light, fire light one within other.
14. Then, behold in mind, within the fire, the form of supreme of your ishtam, join the lights to the light of supreme.
15. Meditate on this form as the supreme cause, in whom whole creation exists & evolves from. Lastly, meditate on the oneness of self with the supreme form. With the mind thus absorbed, one sees only supreme in himself & himself in supreme, soul in all-light united to absolute light.

Stages of Sadhana/accomplishment in meditation are:

A.Dhaarana - Experiential Discovery of not identifying with Body. You may not hear sound of birds around you.

I am not the Body-Consciousness is withdrawn from the body.

B.Dhyana - Experiential Discovery of not identifying with Mind. You may not get thoughts in your mind.

I am not the Mind-Consciousness is withdrawn from the mind.

C.Samadhi - Stillness indicating Self Realisation of identifying with the Self or Atman or SC within - leads to removal of all Dualities or separateness - resulting in UNITY with Supreme who is beyond time and space. Stillness will slowdown the thoughts or makes them discrete instead of series of endless thoughts, so that you can drop it at will.

I am the Atman or Self - Consciousness is established with its core or Atman.

Savikalpa Samadhi-See Supreme everywhere/in everyone - Agnya Chakra (6)

Nirvikalpa Samadhi - See only Supreme/Divine Light - Sahastrara Chakra (7)

Buddha-I lost fear of birth/death, anger, selfish desire from dhyana.

Atman is the target, Mantram + Ishtam Image is the bow,
Mind/Consciousness is the arrow – fill up mind with thoughts of supreme
by bhakti for consciousness to transcend mind, senses & body for unity.

Use the energy released as light for rigorous selfless service, physical exercise
& spend time with other good people (satsang), have self control as even few
moments of sadhana would give you tremendous joy, control mind & do not
get excited, otherwise, you would tend to depress after these few moments.

Achieve Excellence-Repeating the perfect sadhana, every time you meditate!!
Noble artist focus entire kshetra to produce art that conveys good message/
help the society. Same artistry in meditation will lead you ahead in sadhana.
Ex: musician, doctor, etc– creation/achievement of holistic vision is inbuilt.

Spiritual persons in different stages of spirituality –ascetics/mystic.

A. Rishi–Rishis are scribes/preachers for spiritual science of Vedas–Highest.

Through Yoga he attains Savikalpa Samadhi (6th Chakra) realisation of
independence of soul (purusha) and body (prakrithi) then he attains
Nirvikalpa Samadhi (7th Chakra) realisation of oneness or unification of all in
Supreme. Their Soul imbibe wisdom directly from Universal Source.

B. Muni–They are still, silent & speak less. Established in supreme by wisdom
-evolution of consciousness to 6th Chakra. Progress thro meditation.

C. Tapasvi/Ascetic–Follow spiritual life/no worldly pleasures & symbolic of
spiritual effort. Tapas means spiritual discipline – Progressive Consciousness.

1. States of Samadhi.

Transcendental State - Samadhi in Meditation Mode.

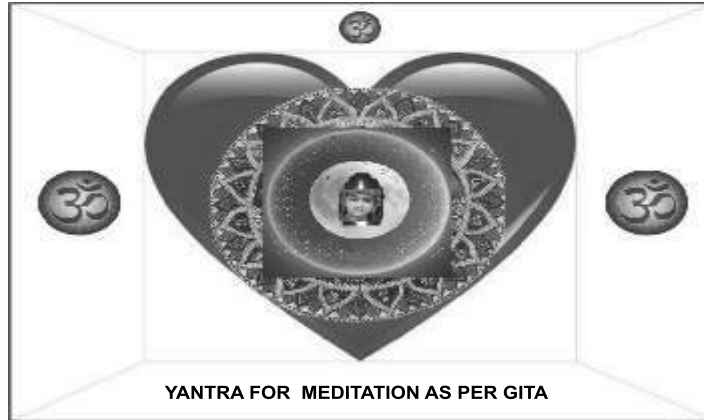
Cosmic State - Samadhi even in active mode - Sahaja Samadhi.

2. Sadhana requires energy - generate through yoga and use it for sacrifice, charity & discipline works . It is Performance based given by the supreme.

3. Types of Sadhana or accomplishment

Preya is temporary accomplishment - materialistic.

Shreya is permanent accomplishment - spiritual.



PAI – Pain Assisted Instructions from Supreme.

Spiritual Wisdom – Realization & Application of Divine Knowledge for Unity.

Yogeshwara Krishna – Symbolic of Supreme/Bhagavan

Gaandiva Dhanur Dhaari Arjuna –Symbolic of Human Being/Bhaktha

IV. SRIMAD BHAGAVAD GITA

GUIDE FOR CREATING & ACHIEVING HOLISTIC VISION.

श्रीमद्भगवद्गीता

The Song of Supreme for Eternal Wisdom.

Rig Veda → Vedas, Upanishads, Brahmavidya, Yogashastra → GITA

Srimad is a title of great respect.

Choice giver for error free life

Give & Take – Once you give, it is not yours but taker's.

Once you take, it is yours & not giver's. So think before giving or before taking.

1. The questions of a Common Man like Arjuna is answered by Sri Krishna - a form of Supreme. Objective is not war, but dharma, swadharma & performance.
2. Gita gives us the choice - exercise the power of choice selflessly.
3. Karma is not a punitive force but is a lesson & encouragement for us to evolve, perform, progress and reach the goal of life - individual & total humanity.
4. Karma comes as a mirror in front of us, definitely before we die, so awake soon.
5. Visiting Holy Places/Reading other scriptures - Individual Progress.
Gita - Preaching, Listening, Reading - with Practice - Collective Progress.
6. Gita shows us both darkness/negative & light/positive aspects of Life.
7. We need to be aware of darkness and focus on light/bright side, so as to change ourselves & progress in our life towards supreme.
8. We need to decide, day to day, every moment, pray god for the correct path and he will definitely advise & guide you with direct or indirect message.

Act do not React – Gita does not propagate War – Situation Warranted War.

Choice giver for doubt free life

9. It is important to know that means and end/goal both are important and complimentary. Performance is the key. Supreme is the means and end.
10. Wrong means never results in a right goal. Right means always results in right goal and in spirituality means and end are same - unity of life.
11. Atmosphere (matter & energy) has two components,
 Akaasha - physical atmosphere of objects including air &
 Sukshmakasha - mental atmosphere of past actions and thoughts.
12. Do not pollute both components and pick up only good ones from both selflessly to achieve the right goal/fruit thro right means-moksham.
13. Bhagavad Gita gives Para Jnana to distinguish between Atman & Body, shows us paths leading to recycling in MC and liberation to SC - Saankhya/Metaphysics.
14. Do not think about Karmaphala/fruit, Concentrate and Focus on Karma.
15. Upanishads-like PPT slides of instantaneous spiritual experiences. Sankhya is well arranged & documented philosophy like MS Word. Gita is a half way point between the two, treading a middle path between upanishads & sankhya !

Vishnu means you are everywhere, Shiva means you are the auspicious one,

Rama means rejoice, Krishna means pull me towards you - names of supreme.

Gita has 18 Chapters or Adhyayas.

CHOICE OF LIFE BY GITA – DECISION IS OURS

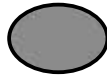
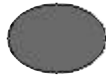
Darkness

(No Return)



Human/Grey

(Karma/Gunas/Duality)



Supreme/Light

(Clear)



HIGHLIGHTS

Original Language of Gita is Classical Sanskrit.

OBJECTIVE IS PERFORMANCE OF DUTY & NOT WAR.

Gita has 700 Verses or Shlokas with 574 shlokas by Supreme.

Yama – self restraint, Yamas – Don't's & Niyamas – Do's for right living.

- A. 25th to 42nd chapter (18 chapters, 700 shlokas/574 by Supreme) of Bhishma Parva (6th) in Mahabharatha written by Sri Veda Vyasa Maharishi, as & when the Supreme in form of Sri Krishna delivered the Gitopadesha to Arjuna.
- B. Told by Sri Krishna with a smile (symbol of spiritual energy) to Arjuna who is in a state of depression and shock (symbol of material energy) in midst of battle at Kurukshetra between Pandavas (symbol of goodness in/outside us or light) & Kauravas (symbol of evil in/outside us or darkness). It was in 3137 B.C.
Antharanga shuddhi or inner purity. Bahiranga shuddhi or external purity.
- C. It gives an insight as to how to overcome surface duality & realize inner duality and obtain moksham or reach spiritual continuum/plane/world.
- D. Guide to everyday living & should be treated beyond any religion to reach spiritual continuum or supreme as a human being.
Was relevant then, it is relevant now & forever.
Gives us a choice - liberation or bondage.
- E. By discovering our real self/atman we overcome surface duality by realizing the inner duality & indivisible unity of life and become united with Divine Ground of Existence or Supreme Being or Brahman or Spiritual Continuum.

This is the objective and message of Gita.

Be absorbed in Supreme always. Good habit – Be independent & support others.

- F. Dhvani/suggestion, Song, Shruthi/heard from, Sandesham/message & Promise of supreme.
Reverence/deep respect to Bhagavad Gita is by following it in our life.
It is the prowess/expertise of Sri Krishna, form of Supreme, told to us.
It gives different thoughts for different people & different thoughts for same person everyday - so ponder on it daily to win the fight within.
It makes us good citizens of the creation and harmony with it.
- G. It is for us to decide which way we want to go - rebirth or salvation.
- H. It is combination of Vedas (wisdom, knowledge, vision), Upanishads (derived from vedas), Yogashastra (yogas) & Brahmavidya (Knowledge of absolute).
Each of the 4 Vedas (Rig, Sama, Yajur, Atharva) are earliest spiritual hindu scriptures, sanatana dharma. Each veda has 4 parts - 1. Samhitas/mantras, 2. Brahmanas/rituals, 3. Aryankas/forest texts for meditation 4. Upanishads or vedantas are concluding philosophies & convey essence of vedic teachings.
- I. First Six Chapters is about tvam/atman, Second Six Chapters is about tat/brahman and Third Six Chapters is about the asi the relationship between tvam and tat.
- J. It is not an imposition but a message from supreme in a simplified form for even a common man to understand and practice.

More Caught Than Taught.

Supreme permeates whole creation in subtle form, everywhere, in everyone, in everything, in each atom or blood cell, manifests at will, like water in the ice.

- K - 1.Arjuna Vishaada Yogaha or the War Within or Arjuna's Dilemma/Arjuna's Sorrow/Dejection/despondency - 47 shlokas (zero shlokas by Supreme).
- 2.Sankhya or Jnana Yogaha or The Illumined Man or Transcendental Knowledge or Discriminatory Knowledge/viveka or Life Principles or field of one of the six formalised hindu philosophy called samkhya - 72 shlokas (63s).
- 3.Karma Yogaha or Selfless Service or Yoga of Action-43 shlokas (40s).
- 4.Jnana Karma Sanyasa Yogaha or Wisdom in Action or Yoga of renunciation thro disciplines of Action & Knowledge or Yoga of knowledge -42 shlokas(41s).
- 5.Karma Sanyasa Yogaha or Renounce and Rejoice or Yoga of Action and Knowledge or Renunciation of action - 29 shlokas (28s).
- 6.Atma Samyama Yogaha or Dhyaana Yogaha -Yoga of Self Control or Meditation -47 shlokas (42s)

Ch 7 to 12 – Supreme is like thousands of Suns.

- 7.Jnana Vignana Yogaha or Wisdom from Realization or Application of Knowledge or Knowledge of Nirguna Brahma & Knowledge of Manifest Divinity or Yoga of Self Knowledge & Enlightenment - 30 shlokas (30s).
- 8.Akshara Brahma Yogaha or the Eternal Godhead or Eternal Being or Yoga of Indestructible Brahma 28 shlokas (26s).
- 9.Raja Vidya Raja Guhya Yogaha or Yoga of Supreme Knowledge & Secret or the Royal Path or Sovereign Knowledge & Secret 34 shlokas (34s).

10. Vibhuti Yogaha or the Supreme's Manifestations or Divine Splendour or Yoga of Divine Glories - 42 shlokas (35s).
 11. Viswaroopa Darshana Yogaha or Yoga of Cosmic Vision or Vision of the Universe/Universal Form - 55 shlokas (14s).
 12. Bhakthi Yogaha or Yoga of Devotion/the way of Love - 20 shlokas (19s).
- Ch 13 to 18 – To Love Supreme is to Know Supreme & Serve Others for Moksham.

13. Kshetra Kshetragna Vibhaga Yogaha or Prakruthi & Purusha or the Yoga of Discrimination of Field of Karma & knower of the field - 34 shlokas (34s).
14. Gunatraya Vibhaga Yogaha or Forces of Evolution or Three Gunas or Yoga of Three Qualities - 27 shlokas (26s).
15. Purushottama Yogaha or Supreme Being or the Yoga of Supreme Self - 20 shlokas (20s).
16. Daivasura Sampadvibhaga Yogaha or Yoga of Two Paths or Discrimination between the Divine & Demonic Nature/properties - 24 shlokas (24s).
17. Shraddhatriya Vibhaga Yogaha or Power of Faith or Yoga of Three fold Classification of Faith based on Gunas/Qualities - 28 shlokas (27s).
18. Moksha Sanyasa Yogaha or Liberation by Renunciation or Love in Action or Yoga of Liberation thro knowledge/self surrender - 78 shlokas (71s).

Gita-Knowing, Preaching and Listening without Practice is insignificant.
Jiva Prakrti – Breathing, Prana. Chetana Prakrti – Consciousness.

Arjuna's Dilemma – Question of Confused Human – Please Ask Supreme.

Start selfless service as early as possible in life,
you will have *strength & time* for progress.

KEY SHLOKAS

PERFORM AND PROGRESS - WAKE UP CALL FOR DUTY.
Each moment we live is *saatvik, rajasic or tamasic* - choice is ours.
Convert negative energy/tamas or rajas into positive energy/sattva

Om Ham - You are That/Akshara Brahman, So Ham - I am That
Namaste - Salutes to That, Tathaastu - Blessings of That
SVAHA - Well done certification from That

Love in Action – Answer of Supreme – Only if we Ask.

KEY SHLOKAS/Chapter 1

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १-१ ॥

dhṛtarāṣṭra uvāca ।

dharmakṣetre kurukṣetre samavetā yuyutsavaḥ ।

māmakāḥ pāṇḍavāś caiva kim akurvata saṁjaya ॥1-1॥

Sanjaya, what is happening at battle field of dharma - what are pandavas & kauravas doing ?

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ १-२१ ॥

hṛṣīkeśaṁ tadā vākyaṁ idam āha mahīpate ।

senayor ubhayor madhye ratham sthāpaya me 'cyuta ॥1-21॥

Krishna, place chariot between 2 armies of dharma vs adharma.

KEY SHLOKAS/2

न जायते म्रियते वा कदा चिन्
 नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतो ऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyate mriyate vā kadā cin; nāyaṃ bhūtvā bhavitā vā na bhūyaḥ ।
 ajo nityaḥ śāśvato 'yaṃ purāṇo; na hanyate hanyamāne śarīre ॥2-20॥

The soul is never born nor it ever dies. For, it is unborn, eternal, everlasting, primeval. Though body is slain/perishes, soul is not.

कर्मण्येवाधिकारस्ते मा फलेषु कदा चन ।
 मा कर्मफलहेतुर्भूर्मा ते सङ्गो ऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇy evādhikāras te mā phaleṣu kadā cana ।
 mā karmaphalahetur bhūr mā te saṅgo 'stv akarmani ॥2-47॥

You have the right to act/karma, never to the fruit/karma phala.

KEY SHLOKAS/2,3

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकाले ऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati ।
sthitvāsyām antakāle 'pi brahmanirvāṇam ṛcchati ॥2-72॥

One in state of sthithapragna during death attains supreme.

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

evaṃ buddheḥ paraṃ buddhvā saṃstabhyātmānam ātmanā ।
jahi śatruṃ mahābāho kāmarūpaṃ durāsadam ॥3-43॥

Self is higher than body, kill this enemy in the form of desire.
(karma based on duty, with divine knowledge & no selfish desires)

This creation belongs to everyone – Give more & Take less.

KEY SHLOKAS/4

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya glānir bhavati bhārata ।
abhyutthānam adharmasya tadātmānaṃ sṛjāmy aham ॥4-7॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām ।
dharmasamsthāpanārthāya sambhavāmi yuge yuge ॥4-8॥

Whenever there is decline of righteousness, I body myself.
For protection of virtuous, destruction of evil & protection of
dharma, I manifest myself from time to time.

Supreme has given us all we need – do not crave.

KEY SHLOKAS/5

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥५-२७॥

sparsān kṛtvā bahir bāhyāṃś cakṣuś caivāntare bhruvoḥ ।
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ॥5-27॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥५-२८॥

yatendriyamanobuddhir munir mokṣaparāyaṇaḥ ।
vigatecchābhayakrodho yaḥ sadā mukta eva saḥ ॥5-28॥

Shut all external thoughts, focus on space between eye brows, regulate prana & apana, with senses/mind/intellect under control- such a soul intent on moksham, free from fear, anger & desire, is ever liberated.

Supreme is aware of our problems.

It is a blessing for duryodhana to be killed by supreme as his soul will get a new life to improvise.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५ ॥

śrībhagavān uvāca ।

asaṃśayaṃ mahābāho mano durnigrahaṃ calam ।

abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate ॥6-35॥

Control of mind tough - possible by practice of yoga, vyragya.

तपस्विभ्यो ऽधिको योगी ज्ञानिभ्यो ऽपि मतो ऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६ ॥

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ ।

karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ॥6-46॥

Yogi is superior to 1. Ascetics 2. Jnanis in divine knowledge
3. Those who perform action with some motive, Arjuna be a yogi.

Be aware supreme is always watching from inside us.

KEY SHLOKAS/7

भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

bhūmir āpo 'nalo vāyuḥ khaṃ mano buddhir eva ca ।
ahaṃkāra itiyam me bhinnā prakṛtir aṣṭadhā ॥7-4॥

अपरेयमितस्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५ ॥

apareyam itas tv anyāṃ prakṛtiṃ viddhi me parām ।
jīvabhūtāṃ mahābāho yayedam dhāryate jagat ॥7-5॥

Universe :

Panchabhutas, mind, intellect, ego are Material & Lower nature or element of supreme.

Jiva Bhutha/Prakriti, is spiritual, higher & superior nature or element of supreme.

Go to cosmic accountant for settlement of sakama karma.

KEY SHLOKAS/8,9

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८-२६ ॥

śuklakṛṣṇe gatī hy ete jagataḥ śāśvate mate ।

ekayā yāty anāvṛttim anyayāvartate punaḥ ॥8-26॥

There are 2 paths in creation - light/moksham & dark/rebirth.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāś cintayanto māṃ ye janāḥ paryupāsate ।

teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmy aham ॥9-22॥

Supreme looks after the needs & security of his devotees.

Reach back home with nishkama karma.

KEY SHLOKAS/10 11

अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२ ॥

atha vā bahunaitena kiṃ jñātena tavārjuna ।

viṣṭabhyāham idaṃ kṛtsnam ekāṃśena sthito jagat ॥10-42॥

Omnipresent supreme sustains creation by fraction of his yogic power.
Find a way to reach supreme instead of searching for him.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८ ॥

na tu māṃ śakyase draṣṭum anenaiva svacakṣuṣā ।

divyaṃ dadāmi te cakṣuḥ paśya me yogam aiśvaram ॥11-8॥

Supreme cannot be seen by our physical eyes, can be seen only thro his
blessings of divine eye by practicing yoga with bhakti/shraddha.

Food, Shelter, Clothes and
Health are basic necessities.

Nishkama karma – help deserving,
at appropriate time & place.

KEY SHLOKAS/12,13

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२ ॥

śreyo hi jñānam abhyāsāj jñānād dhyānaṃ viśiṣyate ।
dhyānāt karmaphalatyāgas tyāgāc chāntir anantaram ॥12-12॥

With bhakti - Jnana is better than blind practice, Dhyaana is better than Jnana, Karma yoga is superior to Dhyaana.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३४ ॥

kṣetrakṣetrajñayor evam antaram jñānacakṣuṣā ।
bhūtaprakṛtimokṣaṃ ca ye vidur yānti te param ॥13-34॥

Who understand with wisdom, kshetra (24parts), kshetragna (atman) and process of liberation from prakrti vikaras (7) reach supreme self.

Best time to learn Gita is
Childhood, to plan your life.

Opportunities for nishkama karma
is infinite & has supreme grace.

KEY SHLOKAS/14

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५ ॥

sattvaṃ rajas tama iti guṇāḥ prakṛtisambhavāḥ ।
nibadhnanti mahābāho dehe dehinam avyayam ॥14-5॥

Sattva, rajas, tamas gunas born out of the nature/prakṛti bind soul/atman to the body/dehan.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१० ॥

rajas tamaś cābhibhūya sattvaṃ bhavati bhārata ।
rajaḥ sattvaṃ tamaś caiva tamaḥ sattvaṃ rajas tathā ॥14-10॥

All gunas are present in everyone. Each guna tries to over power the other gunas & one which wins prevails. Example, overpowering, sattva & rajas, tamas prevails. Likewise others.

Everything & Everyone is transient except one and only supreme.

KEY SHLOKAS/15

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तो ऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatanto yoginaś cainaṃ paśyanty ātmany avasthitam ।

yatanto 'py akṛtātmāno nainaṃ paśyanty acetasaḥ ॥15-11॥

Ignorant do not realize self enshrined in heart-Ego/impurity. Yogis realize the same.

यस्मात्क्षरमतीतो ऽहमक्षरादपि चोत्तमः ।

अतो ऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atīto 'ham akṣarād api cottamaḥ ।

ato 'smi loke vede ca prathitaḥ puruṣottamaḥ ॥15-18॥

Supreme is beyond the perishable matter & superior to imperishable soul.

KEY SHLOKAS/16

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतच्चयं त्यजेत् ॥ १६-२१ ॥

trividham narakasyedam dvaram nāśanam ātmanah ।

kāmah krodhas tathā lobhas tasmād etat trayam tyajet ॥16-21॥

Kama, Krodha, Lobha - Three gates for hell - Asuri.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

tasmāc chāstram pramāṇam te kāryākāryavyavasthitau ।

jñātvā śāstravidhānoktam karma kartum ihārhasi ॥16-24॥

Action should be based on scriptures - Daiva - Yoga for moksham.

Smallest good deed is better than grandest good intention.

KEY SHLOKAS/17

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७-२ ॥

śrībhagavān uvāca ।

trividhā bhavati śraddhā dehināṃ sā svabhāvajā ।

sāttvikī rājasī caiva tāmasī ceti tāṃ śṛṇu ॥17-2॥

Natural faith or belief by birth – Saatvika, Rajasika & Tamasika.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७-७ ॥

āhāras tv api sarvasya trividho bhavati priyaḥ ।

yajñas tapas tathā dānaṃ teṣāṃ bhedam imaṃ śṛṇu ॥17-7॥

Food, Charity, Penance & Sacrifice – Three types based on Saatvika, Rajasika & Tamasika. (Also, see shloka 17-23 on page 12)

Bhisma is superior to Arjuna & attains moksham.
But, supreme always supports dharma.

KEY SHLOKAS/18

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२ ॥

śrībhagavān uvāca ।

*kāmyānāṃ karmaṇāṃ nyāsaṃ saṃnyāsaṃ kavayo viduḥ ।
sarvakarmaphalatyāgaṃ prāhus tyāgaṃ vicakṣaṇāḥ ॥18-2॥*

Sanyaasa/giving up desire actions, Tyaaga/giving up fruits of action.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६ ॥

etāny api tu karmāṇi saṅgaṃ tyaktvā phalāni ca ।

kartavyānīti me pārtha niścitaṃ matam uttamam ॥18-6॥

Duty, sacrifice, charity, penance should be done with no attachment, hatred or expectation of reward.

Life is about decision making, pray supreme to show the way.

KEY SHLOKAS/18

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८-४० ॥

na tad asti pṛthivyāṃ vā divi deveṣu vā punaḥ ।
sattvaṃ prakṛtijair muktaṃ yad ebhiḥ syāt tribhir guṇaiḥ ॥18-40॥

No being in any of three worlds is free of gunas.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८-४१ ॥

brāhmaṇakṣatriyaviśāṃ śūdrāṇāṃ ca paraṃtapa ।
karmāṇi pravibhaktāni svabhāvaprabhavair guṇaiḥ ॥18-41॥

Varnas are determined based on their natural gunas/swabhava.

KEY SHLOKAS/18

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṃ hṛddeśe 'rjuna tiṣṭhati ।

bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā ॥18-61॥

Supreme abodes in heart of all creatures, causing them to revolve,
based on their karma, by his maya as though mounted on a machine.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७० ॥

adhyeṣyate ca ya imaṃ dharmyaṃ saṃvādam āvayoḥ ।

jñānayajñena tenāham iṣṭaḥ syām iti me matiḥ ॥18-70॥

Study of gita is like worshipping supreme thro Jnana Yagna.
(Also, See shloka 18-78 on page 50)

Our education system is loaded heavily on apara jnana.

36 KEY SHLOKAS TO PRACTICE

Chapter - Yoga	Shlokas
1-Arjuna Vishaada	1,21
2-Sankhya	20,47,72
3-Karma	43
4-Jnana Karma	7,8
5-Karma Sanyasa	27,28
6-Atma Samyama	35,46
7-Jnana Vijnana	4,5
8-Akshara Brahma	26
9-Raja Vidya Raja Guhya	22
10-Vibhuthi	42
11-Viswaroopa darshana	8
12-Bhakthi	12
13-Kshetra Kshetragna Vibhaga	34
14-Gunatriya Vibhaga	5,10
15-Purushottama	11,18
16-Daivasurasampad Vibhaga	21,24
17-Shraddhatriya Vibhaga	2,7,23
18-Moksha Sanyasa	2,6,40,41,61,70,78

आरती

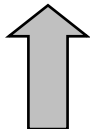
जय भगवद्गीते, जय भगवद्गीते।
हरि-हिय-कमल-विहारिणि, सुन्दर सुपुनीते ॥ जय०
कर्म-सुमर्म-प्रकाशिनि, कामासक्तिहरा।
तत्त्वज्ञान-विकाशिनि, विद्या ब्रह्म परा ॥ जय०
निश्चल-भक्ति-विधायिनि, निर्मल मलहारी।
शरण-रहस्य-प्रदायिनि, सब विधि सुखकारी ॥ जय०
राग-द्वेष-विदारिणि कारिणि मोद सदा।
भव-भय-हारिणि, तारिणि, परमानन्दप्रदा ॥ जय०
आसुरभाव-विनाशिनि, नाशिनि तम-रजनी।
दैवी सद्गुणदायिनि, हरि-रसिका सजनी ॥ जय०
समता-त्याग सिखावनि, हरि-मुखकी बानी।
सकल शास्त्रकी स्वामिनि, श्रुतियोंकी रानी ॥ जय०
दया-सुधा बरसावनि मातु! कृपा कीजै।
हरिपद-प्रेम दान कर अपनो कर लीजै ॥ जय०

Supreme has unlimited manifestations. Praying manifested form is easier.
Karma is inevitable, Karma yoga is easier to Sankhya yoga.

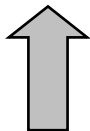
DIVINE TREE OF CREATION - SUMMARY OF VEDAS – CHAPTER 15

Cut this tree by detachment, practicing yoga & realizing duality

HIDDEN TAP ROOT
IS SUPREME



TRUNK IS BHRAMA
(LOWER PART OF
SUPREME)



LEAVES ARE
VEDAS



ROOTS OF
LIBERATION

BRANCHES ARE
DEVAS, HUMANS,
DEMONS

TWIGS ARE
DESIRES &
DUALITIES

ROOTS OF
BONDAGE

NOURISHED BY GUNAS

LAST MANTRA OF GITA

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।
tatra śrīr vijayo bhūtir dhruvā nītir matir mama ॥18-78॥

Wherever there is yogi like Krishna & archer/warrior like Arjuna, there exists-
Prosperity, Success, Victory, Divine Power & ever lasting Righteousness.

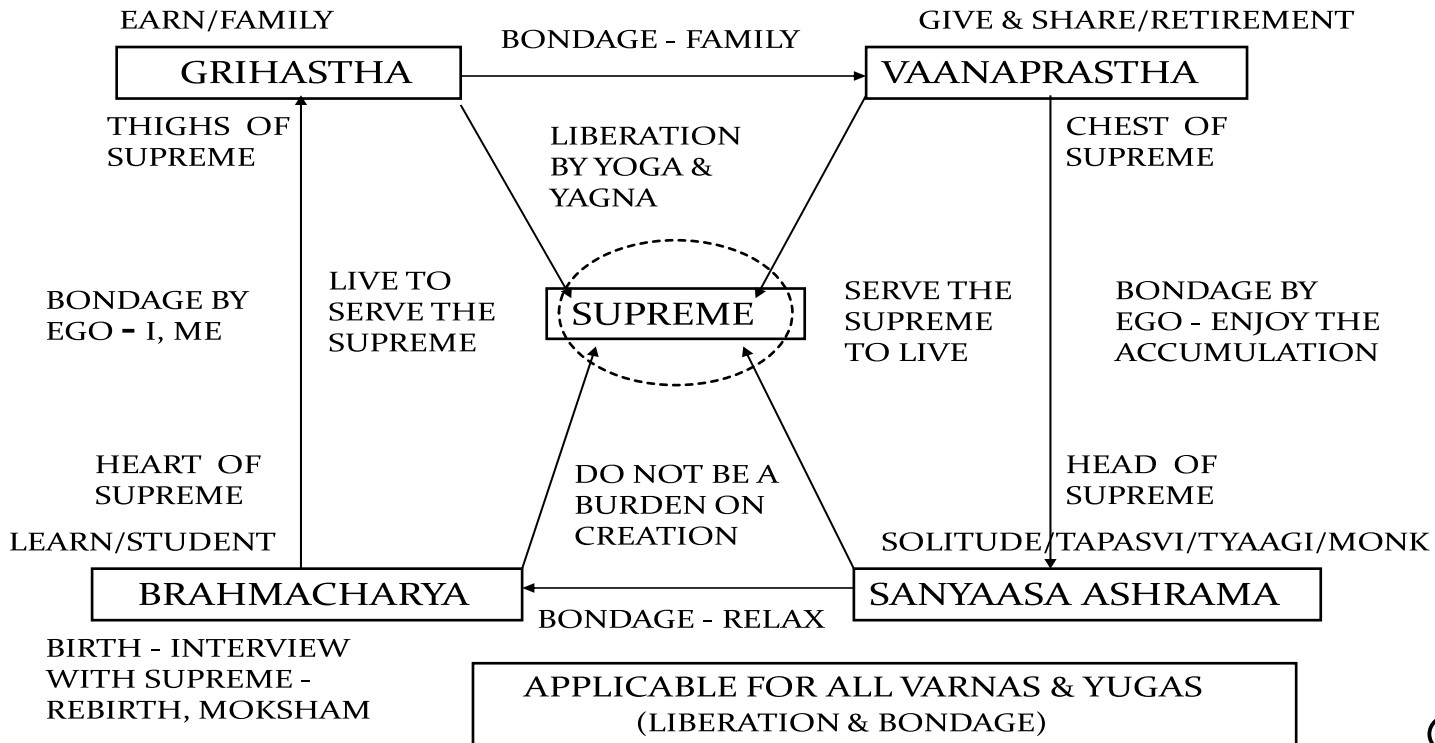
Gita - A gift to humanity for easier understanding even for a ordinary person
Do we have the time ?

**INACTION / AKARMA IN
ACTION / KARMA -
ARJUNA'S ACT IN WAR.
KARMA YOGA**

**ACTION / KARMA IN
INACTION / AKARMA -
KRISHNA'S ACT IN WAR
KARMA YOGA**

V. SUPPLEMENTS - SYSTEM & PROCESS FOR HUMAN

Vyamoha-Selfish attachment/Bondage. Vyragya - Selfless detachment/Liberation.



KARMA & YOGA

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Karma:

It is karma that brings joy or sorrow
Willing or unwilling, we live by our karma.

Observe the potter shaping his pots:

Some break on the wheel,
Some crack after removal from the wheel,
Some spoil when wet, some when dry,
Some burst while being fired
Some after removal from the kiln,
Some shatter in use...

So some of us die in the womb
Some immediately after birth,
Some a fortnight later, some a month,
Some in youth, some in middle age, some in old.
Their karma determines it all.

This is the way of the world is -

So what is the point of grieving?

Swimmers dive, then emerge from the water;

So creatures sink into

and emerge from the stream of life/..The Mahabharata of Vyasa.

Each moment of our life may be due to our previous karma or a test given by supreme, but it is definitely an opportunity only for humans, to create new karma or cleanse our sins or share results of good deeds or be an instrument of supreme in following / establishing his dharma & incur no karma in karma.

What you sow, same you reap.
If you plant mango tree you
get mangoes not apples !

ASTAANGA SIDDHI YOGA - 8 Limbed Yoga

A. Read Scriptures - Understand & Practice.

- 1.Yamas - Don'ts - Not to Injure or harm anyone or anything, Not to accumulate anything more than required for self survival.
- 2.Niyamas - Do's - Always speak truth, Share the resources, Respect all, Serve all/supreme. Follow these two in day to day life.

B. Find a Guru (Krishna is Arjuna's Guru) Serve him with devotion.

- 3.Yogasana / hatha yoga - Do physical exercise, Walks, yogasanas to keep good health, so that one does not burden others & can serve supreme better.
- 4.Pranayama - Control breathing (inhalation, holding, exhalation) to cool the nerves & control the prana/life energy for serving supreme. Practice these at least 3 times a day.

C. Practice Austerities.

- 5.Pratyahara -Withdraw senses from the sensory objects. Try it every moment.

D. Meditate regularly/daily at least two times for 30minutes each.

- 6.Dhaarana - Meditate to withdraw body/sensory organs from consciousness.
- 7.Dhyaana - Deep Meditation to withdraw mind from consciousness.
- 8.Samadhi-Last stage of yoga, union of consciousness with object of meditation/ yoga namely Atman & Paramatman.

Make Yoga part & parcel of life to achieve Divine Light.

Quotients IQ, EQ, SQ, WQ & LQ / GTC

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1. IQ measures the intelligence level like analytical abilities of a person - left side of brain.
2. EQ measures the emotional level of a person like empathy or compassion towards others - left and right side of the brain.
3. SQ measures the spiritual level of person like ethics or integrity or honesty - right side of the brain.
4. WQ measures the will power of a person to achieve preya/shreya.
5. LQ (life quotient) or GTC (give/take coefficient) measures the life performance or maturity or growth level of a person - complete brain-

indicates efficiency in usage of prana/life energy.

LQ or GTC = Give / Take or Selfless / Selfish.

varies from 0 (recycle in MC) to infinity (moksham/ reach SC).

6. GTC starts from 0 or low value during birth of a normal person and should move positively towards infinity and it make take several births to achieve this - earlier we start giving sooner we reach moksham or else we are only recycled based on karma in material continuum.
7. GTC = 0 for tamas, very low value for rajas and high value for sattva (will reach infinity once they loose the kartrutva bhava or i am the doer feeling).
8. GTC = starts from infinity in the beginning of satya yuga & comes to zero by the end of kaliyuga and completes one cycle of chatur-yugas.

More you give, more you get.

Stages of Life or evolution

In 1st ashrama get para jnana, learn meditation, develop bhakti & shraddha.

Material Continuum



1. **Tamas** or Inertia -High Duality Total Body Attachment
Surface ↓ *Consciousness* (100% work for money)



2. **Rajas** or Energy -Normal Duality Selfish Body Attachment
(Major work for money)



3. **Sattva** or Law/Harmony/Balance Little Body Attachment
(Little karthritva bhava/I am the doer - but thoughts
does not disturb - Low Duality) (Major work for Supreme)
Close to Core ↓ *of Consciousness*



4. **Illumination-Beyond Gunas** No Duality/Body Attachment
(completely integrated with higher level of consciousness &
completely evolved/free of EGO - use sattva to overcome sattva)
Core of ↓ *Consciousness* (No work - only TAPAS)

5. **Illumination to Moksham** or Salvation Atman merges
with Supreme
Spiritual Continuum

Win Sattva by Sattva-Pass all momentary tests-Be active in sattvik deeds & karma yoga in 2nd ashrama, for perfection , as all desires calm down/vanish.

1. Kundalini - source of spiritual energy near first centre with 3 and half rounds indicating three gunas and the half indicating transcendence moves along the seven centres starting from the first centre toward the seventh centre which indicates moksham or reach spiritual continuum.

Seven Centres/Centres are represented by seven rishis/sages first created by the supreme. Fourteen ancestors or manus are the administrators of the supreme law of nature.

All creatures came from the above first creations of Supreme. They were created by & powered by supreme inner mind power.

We should know that virtually limitless spiritual power which is compressed a million times is within us waiting to be released.

2. First three centres of consciousness - no light - starts from triangular corner below hip - only physical or *surface level consciousness* and usage of energy for physical activities. ↓
3. Fourth centre of consciousness - dim light - around level of heart - start to go beyond physical consciousness/energy. ↓
4. Fifth centre of consciousness - start seeing light - throat level. ↓
5. Sixth centre of consciousness - see the supreme everywhere - forehead/between eye brows *Core of Consciousness*. ↓
6. Seventh centre of consciousness - see only divine light - crown of the head.

Win all momentary tests given by devas by doing Neutral Karma for Progress.

7. Body	→	Senses	→	Mind	→	Intellect	→	Ego	→	Atman
		Surface levels of Consciousness								Core

(Sharing is the way of Life - Peace)

1. Satya Yuga (Dharma on 4 legs)

Austerity, Purity, Charity, Truthfulness

2. Treytha Yuga (Dharma on 3 legs)

Purity, Charity, Truthfulness

3. Dvapara Yuga (Dharma on 2 legs)

Charity, Truthfulness

4. Kali Yuga (Dharma on 1 leg)

Truthfulness

5. End of one Bhrama Yuga or one Chatur Yuga

(Snatching is the way of Life - Confusion)

The Civilization devolves from Satyayuga to Kaliyuga by Karma/Deeds.

A parent needs to imbibe human values to children.

A child can thank their parents by good deeds as human.

Varnas and Ashramas

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1. Humans are considered to be one of the highest level of life evolution in materialistic world . You have the power to think and decide/choose!
Varnas based on WORK - Brahmanas, Kshatriyas, Vysyas & Shudras.
2. Physical age in present life does not reflect your spiritual progress or status from the beginning of kalpa or the day of Bhrahmaa the creator.
3. Normally human life in MC/Physical world/mortal plane in each cycle is split into 4 phases or stages or ashramas distributed over our physical life span.

Learning phase ₁ - 25%	- till 24 yrs - Student/Brahmacharya
Earning/Survival phase ₂ - 25%	- 24 to 48 yrs - Household life/Grihastha
Give back to Society phase ₃ - 25%	- 48 to 72 yrs - Retired/Vanaprastha
Meditation/Withdrawal phase ₄ - 25%	- 72yrs to end - Renounce/Sannyasa

4. The equal division changes as our previous Life Quotient increases/decreases.
People born with high previous LQ will quickly enter phase 3 and spend most of their life in phase 3 & 4 to reach SC.
People born with low previous LQ will spend most of the time in phase 1 & 2 to live in MC or transient or mortal world for a long time.
5. Irony is physical age is a deceptive approach to adopt path of Spirituality, which present generation believes-Start your Spiritual Journey now in whatever small way you can-It is a great opportunity given by supreme to reach him. If you live for yourself, heaven, hell or earth is your place, If you live for others or supreme, supreme abode is your place by moksham.

All Spiritual Paths or Religions lead to the same Supreme.

Important Quotes

Liberation:
O Lord, liberate our souls
From the shadows of birth and death,
Not from our aspirations
of existence i.e. immortality.
— Yajurveda

One reality:
" Tat twam asi" meaning "That thou art."
- Upanishads

As is the human body, so is the cosmic body
As is the human mind, so is the cosmic mind.
As is the microcosm, so is the macrocosm.
As is the atom, so is the universe.
- Upanishads

Happiness:
In the finite there is no happiness. The Infinite alone is happiness
- Upanishads

Life is a Exam, Yoga is the written test for an interview with Supreme.

If men thought of God as much as they think of the world,
who would not attain liberation (moksha) - Maitri Upanishad

"O God, Thou art the giver of life, the remover of pain and sorrow,
the bestower of happiness; O Creator of the Universe,
may we receive thy supreme, sin-destroying light;
may Thou guide our intellect in the right direction."

Gayatri Mantra is an adoration of the effulgence of the Sun

As milk is spontaneously changed into curd and water into ice,
so Brahma modifies Itself in diverse ways, without the aid of instruments
or external means of any kind whatever.
Thus the spider spins its web out of its own substance, subtle beings take
diverse forms, and the lotus grows from marsh to marsh without organs
of locomotion. - From the Brahma Sutra

The yon is fullness, this.
From fullness, fullness doth proceed.
Withdrawing fullness's fullness off,
E'en fullness then itself remains. - Brihadaranyaka Upanishad

All forms of Wealth is given by Supreme – Survive & Share.

One who has attained mastery over his mind is indeed a greater Conquerer than one who has vanquished a thousand enemies."

- Gautama Buddha

Nourishing Steps:

May God come and reside in our hearts;

May our body be the temple of God.

May He feed freely upon the harvest of our actions as the cows graze in the pasture.

May we reap the harvest of our life and dedicate all at His feet,

May we ever remain His true servants.

- *Rig Veda*

Four Yugas:

One who lies down is Kali

One who awakes is Dvāpara

One who stands up becomes Tretā

And one who moves on realises the Satya Yuga.

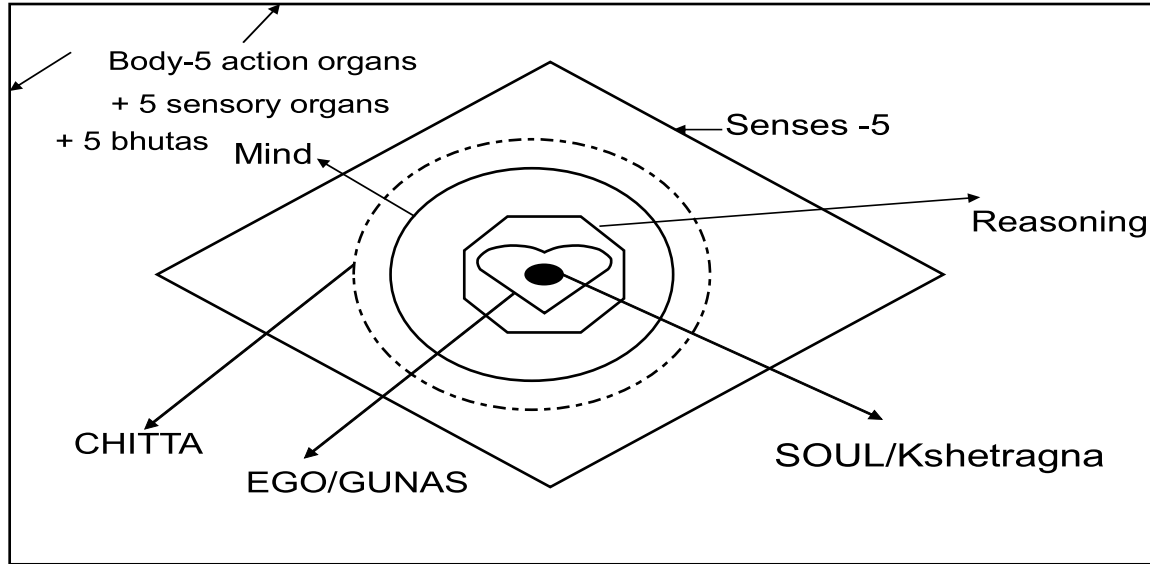
Therefore move on!

- Aitareya Brāhmana

In Kali Yuga, Karma Yoga with Bhakti & Jnana is the quickest way for Moksham.

Kshetra + Kshetragna = Human Being

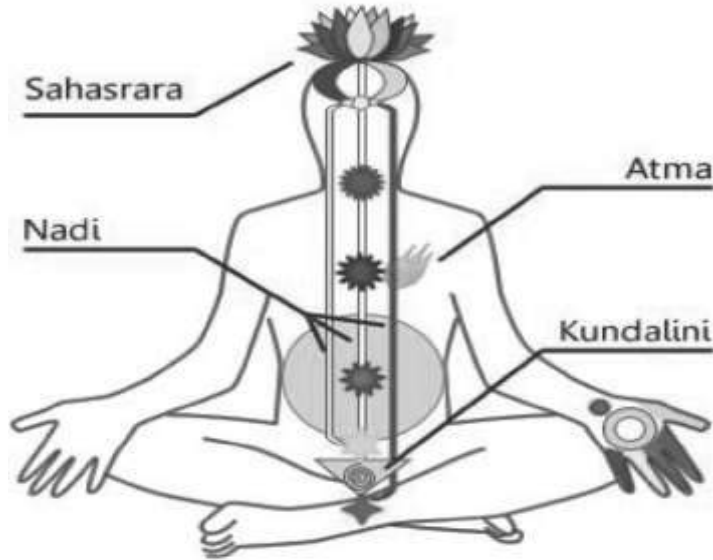
Atman is eternal & Dehan is temporary and takes form based on karma.



Atman is not attached to Dehan – the supreme only creates, supports and destroys the Dehan/Kshetra which consists of 24 elements + 7 modifications.

Cosmic Ball/Unitary Consciousness

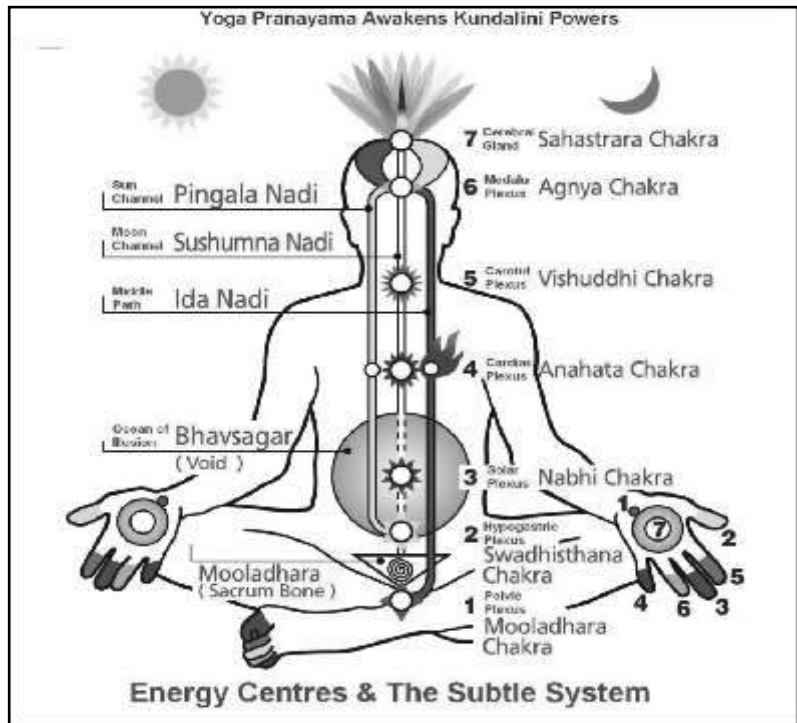
KUNDALINI or ENERGY / PRANA or SHAKTHI



LIFE ACCOUNT STATEMENT		
SAKAMA		NISHKAMA
DEBIT	CREDIT	NEUTRAL
SINK	RAISE	REACH
BAD -DEEDS PAPAM EVIL	GOOD +DEEDS PUNYAM PIOUS	BHAKTI YOGA JNANA YOGA KARMA YOGA BY NISHKAMA
CLEANSE THRO SUFFER	CLEAR BY SHARING	NO KARMA SUPREME ACCOUNT
HELL KARMA	HEAVEN KARMA	MOKSHAM KARMA

Enlightenment or Moksham is Divine Light.

CENTRES OF CONSCIOUSNESS (CHAKRAS) & NADIS



UNDERSTAND & FOLLOW YAGNA,
YOGA FOR HOLISTIC LIFE GOAL.

DON'T FALL PREY TO MOHA/EGO
& PERISH LIKE FIRE MOTHS.

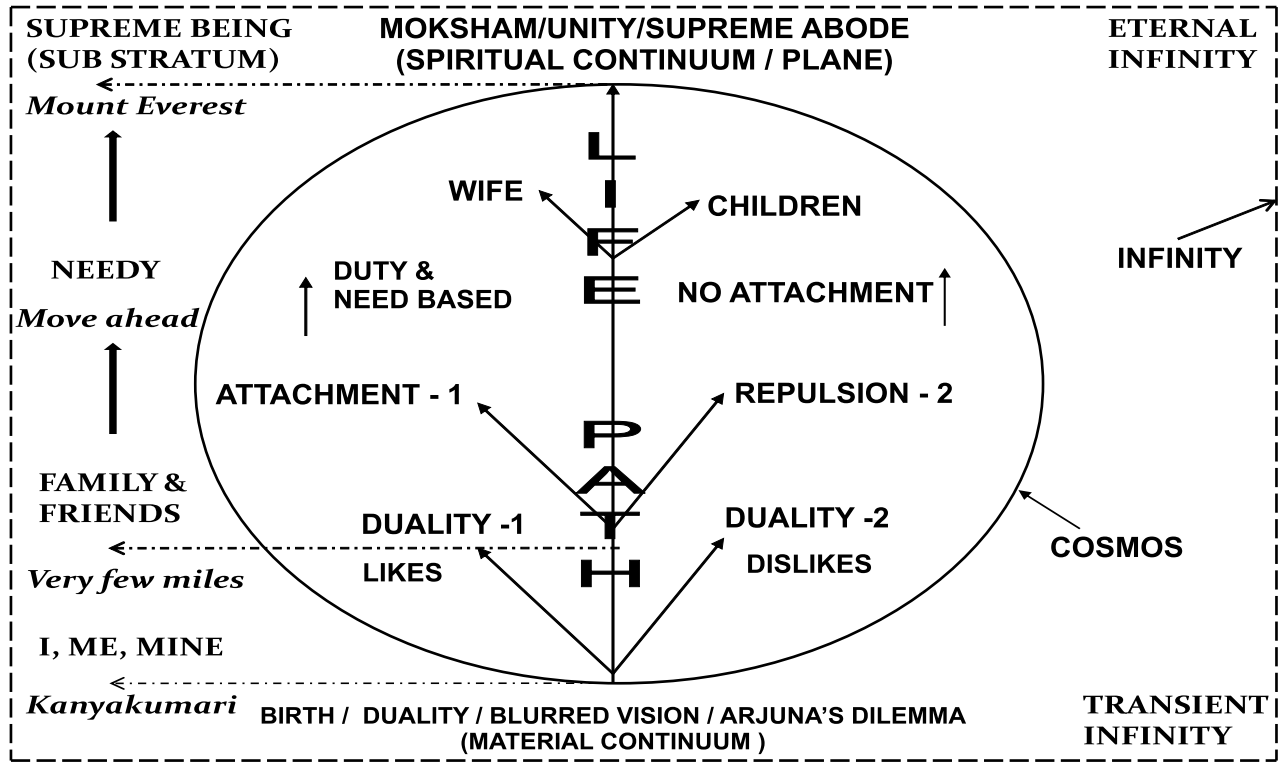
BHAKTI-DEVOTION TO SUPREME
YAGNA - SPREAD BHAKTI TO ALL
YOGA - FOLLOW BHAKTI IN LIFE

JNANA - SUPREME KNOWLEDGE
YAGNA - SHARE JNANA TO ALL
YOGA - FOLLOW JNANA IN LIFE

KARMA - DEEDS 5 TYPES
YAGNA-LARGER INTEREST DEEDS
YOGA - NISHKAMA KARMA

See larger interest in every action and not a piecemeal approach or self centered.

SUPREME BEING - INFINITE



Spirituality is the path while Religion is the vehicle.

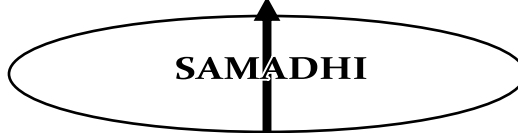
PATH OF YOGI

MEDITATION / TAPAS
DHYAANA YOGA

MOKSHAM/INFINITE
ATMAN IN SUPREME ABODE
CULMINATION OF YOGA

JNANA, BHAKTHI
AND KARMA YOGA

NIRVIKALPA
(SEE ONLY SUPREME)



SAVIKALPA
(SEE SUPREME IN ALL)

(*RENUNCIATION OF DOERSHIP*)
CHITTA/ATMAN ESTABLISHED IN
SUPREME

GUNA

THEETHA (ATMAN TOWARDS SUPREME)

Y
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&
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NO EFFECT OF GUNAS - WHEN
PREVALENT & WHEN GONE

(*FRUITLESS DUTY/ACTIONS*)
EQUALITY TO ALL
LIVING & NON LIVING
NO EGO/I/MINE

STHITHA

PRAGNA (MIND IN CORE OF CONSCIOUSNESS)

EQUILIBRIUM IN ALL SITUATIONS
INTELLIGENCE WITH NO DUALITY
PARDONING NATURE TO ALL

NO ATTACHMENT, NO HATRED,
NO NEGLIGENCE

LIVE AS YOGI (MIND NEAR CORE OF CONSCIOUSNESS)

BODY/SENSES IN CONTROL

BODY/SENSES SUBDUED - NO DESIRE

SECOND BIRTH AND START OF YOGA

FIRST BIRTH / REBIRTH/ FINITE

SURFACE CONSCIOUSNESS

Mantram – Japam/oral or meditation/internal.

LIFE BALANCE SCORE CARD & 7 Progress Keys

Key 1 Supreme is in us Key 2 We are in supreme

As Son or Daughter

Karma + ve or high - ve

Marks upto 5 ???

For Moksham 0% ???

FIRST BIRTH

As Wife or Husband

Karma + ve or high - ve

Marks upto 5 ???

For Moksham 0% ???

FIRST BIRTH

As Father or Mother

Karma + ve or high - ve

Marks upto 5 ???

For Moksham 0 % ???

FIRST BIRTH

As Human Being - Selfless

Karma zero

Marks 85 to 100

For Moksham 100 % sure

SECOND BIRTH

Key 3 Faith 4 Total Surrender 5 Unconditional Love 6 No Attachment 7 No Hatred.

APPLICABLE TO ALL VARNAS - LIFE PERFORMANCE MANAGEMENT SYSTEM

Creation of Universe

Initially the matter and energy were same and was part of Unitary or Undifferentiated Consciousness/Moola Prakrti /Balanced Gunas in the primordial equilibrium state.

Due to disturbance in the equilibrium of gunas they projected as this universe or prakrti-matter & energy got separated and later evolved ego, intellect, mind, senses & ingredients of the perceptual world of vyakti/avyakti prakrti - Spiritual explanation of big bang theory from cosmos seed.

This creation is a thought in supreme being from which the material continuum/prakrti projected due to the seperated imbalanced gunas.

Creation is selfless karma of supreme by his sankalpa/visarga for his pleasure and play - this is knowledge of system of creation.

Supreme created pure beings, pure knowledge, pure action, pure nature but we have polluted these by our actions.

Atman Shining – Develop Discriminatory Intellect / Viveka without Duality.

Time and Space - Finite or Infinite ?

1. Space or Extent - is it finite or infinite ?

- A. Distance between earth & sun is 8.5 light minutes - 149600000kms.
- B. Distance between earth and next nearest star is 4 light years.
- C. There are millions and billions of stars and millions and billions of galaxies in the universe.
- D. Imagine the size of earth in the universe known to us till now...universe is j just a bead in the Almighty's necklace which is endless...what about our size even in this material continuum?
We are less than a size of an proton compared to the size of known universe as on today!!!
- E. In the deeper state of meditation called samadhi, when the MC is stilled, we experience ourselves as part of SC thro self realization. This experience takes us beyond space meaning infinity or unity with supreme. Hence, we do not feel/aware of the place we are meditating/yoga during samadhi.
- F. If you identify yourself with MC then space is finite but if you identify yourself with SC with unity, space is infinite !!

Do not be slave of time – spend more time to fight duality.

Karma Kaushalam - skill in action, job fully done.

Only knowledge or preaching is job partly done or little done or not done at all.

Time & Space - Existent ?

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2. Time - Existent or Non Existent ?

- A. One day of Bhrahmaa is 1000 yugas (1yuga=satya+tretha+dvapara+kaliyuga) which is estimated to be 4.32 billion years which is one kalpa when all souls are manifested.
- B. Imagine in material continuum human being life span of 75 human years and the deeds done by us in this short span has significant effect for 4.32 billions years when all the creation would be un-manifested in spiritual continuum!
- C. By Moksham we go beyond time and space - meaning we live forever & everywhere within the Almighty/SC - freed from the cycle of life and death.
3. Theory of relativity tells space and time & matter and energy should be considered together and in relation to each other - does it not imply unification, similar to the chemical composition of matter which is same everywhere in the universe/MC.
4. At the deepest state of consciousness there is no passage of time, time can be experienced by the mind which can think of past and future. So for a still mind, time is non existent. Hence, in deep state of meditation/yoga one does not feel the time and comes back to normalcy freshly without realising that 30minutes have gone through!!!
5. Time is for mind/MC but does not apply for soul/SC-unity will take you beyond space & time - infinite and timeless - everywhere & always.

Wake up soon before it is too late in this life. Be Steadfast (SAT) in Yoga.

STAGES OF GITA JNANA


Chapter 0 (No Gita Knowledge)	-	State of Ignorance & No Faith
Chapter 1	-	Human State of Consciousness
Chapter 2 (Introduction)	-	Braahmi Sthithi / State of Akshara Brahman
Chapter 3 to 6	-	How to reach Braahmi Sthiti by Karma and Dhyaana yoga - Jivanmuktha & Yogi.
Chapter 7 to 9	-	Knowledge/Dharma of Akshara Brahman
Chapter 10 to 12	-	Vision of Akshara Brahman & Devotion
Chapter 13 to 17	-	Shastra of Akshara Brahman - Prakruthi, Purusha, Gunas, Gunatheetha, Purushottama, Divine, Demonic, Faith.
Chapter 18 (Summary)	-	How to reach Akshara Brahman/Moksham by Yagna, Dhaana, Tapas, Sanyaasa, Tyaaga.

Jnana Yagna which is the best way to obtain Moksham includes -

- Read Gita - 5 marks Understand Gita - 10 marks
- Share your knowledge of Gita with others - 10 marks
- Adopt Gita in our DAY TO DAY LIFE - 75 marks

Moksham is a result of continuous process of practice and detachment thro Step by Step progress over several cycles of birth and death

STAGES OF MOKSHAM

STEP	YOGA	WIN/RENOUNCE	CHAPTERS	STAGE OF MOKSHA
1	Karma yoga	Fruits of deeds	1,2,3,4,5,18	Naishkarmya siddhim (Free of karma)
2	Dhyana yoga	Desire	6,18	Saaroopyam (See god in you)
3	Samatva buddhi yoga	Fear, Anger and Desire	2,5,6,14,18	Saalokyam (See god in everyone, everything and everywhere)
4	Jnana/Saankhya/ Sanyasa yoga	Gunas Attachment Hatred Doership	7,8,9,10,11,18	Saamipyam (See whole creation in god)
5	Culmination of all yogas. (Reach highest plane of consciousness and existence)	Maya shakti (aavarna & vikshepa) arising from god's Moola prakriti	13,14,15,16,18 	Kaivalyam (Separation of soul & body) Saayujyam (Union & Absorption of soul in GOD/ Akshara brahma/Supreme abode – its source)

Above vision is the **purpose** of human birth-do not restrict your life only to family, friends, work ,wealth, leisure and accumulation - expand your self/atman to supreme self/atman.

Bhakti – unconditional selfless love to god in action thro total surrender – chapter 12.

Shraddha–unconditional selfless belief in god thro action & total surrender – chapter 17.

MahaMantras (word of divine power) from Vedas which explains the unity of microcosm (atman) & macrocosm (parabrahman).

(Mantra-instrument of divine thought or divine prayer of praise or sacred text)

1. PrajnanamBrahman -AitrareyaUpanishad of the Rig Veda - Prajna (or Higher Consciousness or Wisdom or Intelligence) is Brahman (or The Absolute or Infinite or The Highest Truth or The Highest Reality)
2. Tat TvamAsi-ChandogyaUpanishad of the SamaVeda - That (or the Ultimate Reality or Brahman) Thou (or the self or Atman) Art (are) -Self is a part of Whole or Supreme Self.
3. AhamBrahman Asmi-Brhadaranyaka Upanishad of the YajurVeda. I am Brahman or I am Divine or I am the infinite reality or The core of supreme being is the ultimate reality, the root and ground of the universe, the source of all that exists or Ahammeans that which cannot be abandoned /ever present, Brahman means ever full or whole & Asmi means am.
4. AyamAtmaBrahman-Mandukya Upanishad-Atharvana Veda. This Self or Atman is Brahman or the Ultimate Reality

Atman is a part or reflection of supreme, both are eternal & unmanifested. But, supreme manifests at will with inner power.

Atman is bound in the body by gunas, supreme is boundless. Atman does not do anything & is inert, supreme does all -creation, sustainment & dissolution and is advaita.

Atman is in everyone & everything exists in supreme, but supreme is himself present in his devotees only.

Meditate & take refuge in the all pervasive knowledge of Gita. Physical or surface look of life through your eyes is not enough, Spiritual look & understanding through your soul is needed. Soul is in inner spiritual sanctorum of our hearts, but supreme is only in soul of yogis who have undivided love & devotion.

Prana(energy) + Ayama (expansion) Mantram from the Rig Veda
Pranayama-Expansion of individual life energy into cosmic energy.

A U M -Sounds in Sanskrit of "A," "U," and "M" represent the three states of waking , dream & deepest dreamless sleep.

A U M (OM) also means the Universal Truth or the Supreme. Three parts of the mantram -

1. Vyahriti(planes of consciousness), 2. Gayatrimantra (24 syllable hymn or meter) & 3. Sira(head)

Om Bhûhû, Om Bhuvaha, Om Suvaha, Om Mahaha, Om Janaha, Om Tapaha, Om Satyam II

Om Tat savitarvarenyam, Bhargodevasyadheemahi, Dhioyonah prachodayat AUM II

Om Apo Jyothi raso Amritam Brahma Bhur Buvah Suvar Om II

I meditate on the Great Spirit of 7 worlds/planes/realms of existence/consciousness of Physical (earth/food), Astral/Emotional (atmosphere/breath), Mental (space/heaven), (Divine planes of) Cosmic mind (dharma/all pervading), Creation (bliss), Intuition (divine light) & Absolute Truth (merging with supreme, subtlest). Almighty Supreme, may we attain your divine brilliance, impel & awaken our consciousness for noble understanding of Reality, in all 3 states (waking, dreaming, deep sleep) of our existence.

Divine consciousness which is all pervading light, immortal nectar/ essence, brahman manifested as earth, intermediate space & heaven. Oh! Universal truth & essence.

LORD GANESHA WRITING BHAGAVAD GITA AS TOLD BY SRI VEDA VYASA

*Vyasaya Vishnu Roopaya, Vyasa
Roopaya Vishnave |
Namove Bhrama Nithaye,
Vasish taya Namoma Namaha ://*

Meaning: Salutation to Vyas who is in the form of *Vishnu* and Vishnu who is in the form of Vyas. One who is the treasure house of the *Vedas*, salutation to one who was born in the noble family of Vasishtha.



At the end of our life, rebirth or moksham is based on this account –

Physical - Assets or wealth created & Liabilities or debt.

Spiritual - Assets or positive karma & Liabilities or negative karma.

If these are not null by sharing or cleaning, means you have wasted time in creating them. Moksham is for ones who nullify all the above while living.

Supreme → Brahma → Veda → Vyasa → splitting of Vedas → Mahabharatha → Gita → Bhagavatham

VI Rewards for Achieving Holistic Vision

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Achieving Life Goal is the toughest challenge for us-proven by great souls.

1. Material Continuum/Plane/World (Relieved) - Self/Atman Realization

- A. Equilibrium in all situations/circumstances - No Likes or Dislikes.
- B. Equality with all including living/non living.
- C. Peace of Mind as you do not expect coconuts from a mango tree.
- D. Relieved from Cycle of Birth and Death - No Birth, No Suffering, No Disease, No Old Age and No Death.
- E. Healthy Dehan as it is Stabilized & not attached to it even during death which makes the separation easy/smooth.
- F. Positive Energy for our internal system through which we can energize the external system by spreading Bhakthi to others, Jnana to others and Selfless Service to others which will make this world a better place to live with a clean & peaceful environment for the future generations to come.
- G. Not attached to the environment around or is disturbed by it.

2. Spiritual Continuum/Plane (Absorbed) - Attain Brahman - Illumined

- A. Moksham or Salvation or Nirvana or Infinite Light.
- B. Absorption-Reach the Supreme Abode of Spiritual Continuum & Unite with the Infinite.

NIRDVANDA

Man proposes to
Supreme by
Karma, it is our
Right & Duty..



FINITE CONSCIOUSNESS

LOWER PART OF SUPREME

HAVE VISION, KNOW VALUES,
GET CLARITY AND LIVE IN THE
PRESENT CONTEXT OF KALIYUGA

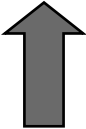

INFINITE

UPPER PART

LIFE CLARITY

Supreme gives
us the Fruit, based
on our
Karma/Deeds.

AS YOU PROGRESS ALONG HOLISTIC VISION, GOAL COMES CLOSER & TOUGHER

Vision Clarity & Degrees	Status & Progress	Considerations & Inclusions
<p style="text-align: center;">100% (360 Degrees)</p> <p style="text-align: center;"></p> <p style="text-align: center;"><i>Evolve</i></p> <p style="text-align: center;">0% (Zero Degrees)</p>	<p style="text-align: center;">Liberation (Holistic/Deep Vision)</p> <p style="text-align: center;"><i>Evolve</i></p> <p style="text-align: center;"></p> <p style="text-align: center;">MV-Prioritize SV-All are same</p> <p style="text-align: center;">Second Birth Bondage (Partial/Shallow Vision) First birth</p>	<p style="text-align: center;">Supreme Creation World Country State Village/City Company Teachers/School Friends Family Oneself</p>

VII DISCOURSES Chapter 1 - The War Within

Sri Krishna consoles & instructs Prince Arjuna as he is about to go into the battle of family & friends. It is dharma yuddha, fight between good & evil, not personal.

Sri Krishna has appeared on earth to destroy evil & protect the good. He is a combination of earthly majesty & hidden spiritual power of supreme.

Battle of the Gita is not Krishna's but Arjuna's. He has promised Arjuna that he will be with him in the battle as his charioteer & as his advisor/motivator.

Forces against Arjuna, tragically, includes uncles, teachers, Bhishma, Drona, brothers, friends, elders who have guided Arjuna and his brothers.

Arjuna wants to win the battle for his brother but dismayed at the prospect at fighting his own people. Krishna advises him to engage in spiritual struggle.

Thus, standing in between two armies, before the fight in the morning, Arjuna asks Krishna deeper questions he has never asked before.

Arjuna & Krishna were friends, Arjuna was advised by Krishna to fight his own self-will or determination in the interest of eternal dharma.

Various Kuru warriors in Pandava & Kaurava armies are told in this chapter. This war is to fight for the right of Yudhistira, Pandu's son, of Hastinapur throne. Due to greed of Pandu's brother Dritharastra & his son Duryodhana, they are evil kings.

Sanjaya, is the commentator, who narrates the battle to blind king, with the divine sight given by sri Veda Vyasa, composer of Gita. As Krishna starts Gita, we leave battle field & enter spiritual revelations, philosophy, mystical vision.

Supreme gives us a choice through Gita, the decision is ours to release our huge human potential, in selfless service to supreme & others, by performing our Duty.

Dilemma or Doubts of a Common Man.

Have a doubt on your duty ? - Pray Supreme to show the way.

Krishna tells to do our duty & not war.

Whenever in despondency, meaning low in spirit, due to loss of hope or courage, pray supreme for the strength & to show the way forward.

Gita - Read shloka, Understand, ponder on the message of supreme in it.

Essence of Chapter 2 - Self Realization

Krishna's task is to arouse arjuna from despair, set him on way to self realization.

Arjuna is man of action, practical, brave, noble, intelligent & skilled, but not to reflection, he feels active life is not enough & asks perennial questions about life/death, soul, deeper reality than what we perceive this world in daily life.

This chapter is a kind of overview of the 16 chapters to come.

Krishna reminds about atman as immortal, eternal & more important than the passing world. Instead of stage by stage approach begins with the ultimate spiritual premise.

Arjuna, out of control in mind, asks Krishna to be his guru, basic requisite for disciple's initiation. Fortunate to have Krishna (symbol of soul) as his teacher !

This chapter introduces the idea of samsara/rebirth, jivatma which is not subject to time, death & space. One can realize this by winning duality.

Gita does not teach enjoyable life hereafter but teaches detachment. It does not teach enlightenment based on scriptures, but direct mystical experience.

Here concept of karma & yoga is introduced as skill in action beyond prakrti conditioning. It does not tell us to renounce the world like a monk but to act.

Sthitapragna, established in spiritual wisdom in daily life is told. He is aware due to equanimity & no kama, that he is not perishable body, but atman, who is in everyone. Has mastered ego, senses, mind even at death attains supreme.

25 tattvas = 1 Atman imperishable + 24 Body perishable parts

Sankhya Yoga - Divine/Discriminatory/Transcendental Knowledge

Sankhya-highest theory Yoga-highest practice.

Dvandamoha or Dvandvamoha is temporary, endure/win it for immortality.

Be Sthitapragna, perform Karma/Duty.

Karmanyeva adhikarasthe - Humans have right to act only.

Sankhya is counting or list of spiritual facts & theory. Soul cannot be explored.

Sankhya Yoga - *Sankya or Samkhya philosophy, life principles.*

Swadharma - Do your duty, fight for justice & dharma with resolute or you will be ridiculed by everyone, die for heaven or win for earth as kshatriya.

Essence of Chapter 3 - Selfless Service

Sakama-forced, unforced, bondage. Nishkama-service, survival, freedom.

It takes a sharp turn away from the subject of previous chapter. Gita always moves around different yogas, so one who is fixed to one yoga gets confused.

Arjuna is worried about immediate predicament of what to do next ? Should he concentrate on acquiring spiritual wisdom or fight the war.

Krishna tells there is no way Arjuna can avoid obligation of selfless duty & action.

As a basic law of creation, each being must do its part in the grand scheme of things except by the complete enlightenment which loosens bonds of karma.

Law of Karma - Cause & Effect, permeates all existence. Actions determine the destiny, if anything happens it has tracing to the past. Reap what you sow.

Krishna tells how to get out of this maze of karma. It is not to avoid work, especially duties required by his station in life, but to perform duties without selfish attachment & with detachment to their fruits/outcome.

If you live with this concept, you will enjoy this world as well as the next.

The debt of karma also lessens. Only when the whole karma dissolves one will attain the life's ultimate goal. Example of king & sage Janaka is mentioned.

Selfish Karma or Sakama Karma binds humans with its results. Nishkama Karma leads to liberation. Even to survive we need to act.

Without jnana, engaged in selfish life dooms one to spiritual failure.

I/Selfish desire & anger are the worst enemies which arise out of gunas which entangles our mind, senses & body.

Essence of Chapter 4 - Wisdom in Action

Krishna wants to impart para jnana to Arjuna, but it hardly registers in his consciousness as he is confused in present context of catastrophic battle.

Arjuna is reminded that both of them have gone thro many births. Krishna's birth is divine & for the welfare of the world to establish dharma, law of life.

Lord Krishna explains, he dwells in every being, but he is manifested with special power in his incarnations or avatars which literally means descent.

It is natural course for the creation to go thro cycles of regeneration & decay.

He comes in the love to his creation to re-establish the golden age. Mystical union is possible by devotion & enter state of divine love seeing him in all.

Krishna is the creator of the universe & gunas/karma, but he is not bound by it.

The self is not touched by actions, those who know this will live in freedom.

Krishna does not abandon Arjuna's problem, tells things to be done & not to be done. Act in freedom, sincerely, with no attachment to fortune/misfortune.

Next, it deals with various types of yagna-worship, offering, homas, meditation but all needs self sacrifice.

Supreme is present in yagna as it originates from him.

To find home here or in next, it is necessary to do basic yajna of selfless service.

Krishna who told spiritual wisdom is an alternate to karma yoga previously, reveals that wisdom is the goal of selfless action or yajna. Spiritual awareness burns to ashes karma, purifies, kills doubts like a sword - highest yajna.

Essence of Chapter 5 - Renounce & Rejoice

Krishna tells taking sanyasa, leaving the family like buddha will lead to the goal, but he recommends the path of selfless action/service as a better option.

Here novel idea of combining karma yoga with the pursuit of self knowledge is introduced. Krishna tells only immature people look paths of knowledge that was prevalent at that time & path of action as different. Complimentary to each other, they culminate in spiritual vision.

Supreme is not responsible for karma.

Karma yogi is like lotus, floating in water for life, does not get wet as water rolls off its leaves. Karma does not touch the yogis as he is detached from fruits.

Krishna warns Arjuna that life of work cannot be fulfilling without para jnana.

Although self is not affected by what he does, jnana rises like sun at dawn, to fulfill the purpose of life and lead to moksham or beyond rebirth.

This para jnana is known as knowledge of Brahman, all pervading, transcendent.

Illumined sees divine essence in all with equal vision regardless of outer aspect.

Samadhi-when meditation becomes very deep, breathing becomes slow, steady and even, windows of the senses close to all outward sensations. Next the faculties of mind quiet down with no fear, anger or desire. For that time spirit is free and has entered state of samadhi. It takes many years/births to reach.

Many like Buddha, Shankara, Meera, Ramakrishna, Ramana Maharishi have dwelt in such state permanently, while most of us for a few seconds or minutes !

Essence of Chapter 6 - Art of Meditation

One of the most intriguing chapters of Gita, giving detailed explanation of meditation addressed to the lay person. It is simpler to patanjali's yoga sutras.

This chapter explores - Who is the true yogi ? It is not about asanas or postures.

Meditation or raja yoga or dhyaana is a direct means of unison with the atman.

Once you reach summit of self realization by karma yoga, then, path of shama or peace of contemplation is the way. When we come nearer to the summit of spiritual realization, will power, self help, intense personal effort is essential.

Lower self or mind should be conquered to reach the higher self. It is our friend or enemy depends on our control. Lots of births are required to reach summit.

True yogi, cannot harbor any malice, no enemies or attachment-samatvabuddhi. He sees others sorrow or joy as his own, sees self in all beings.

To achieve this, self conquest mind should be one pointed thro meditation.

It is a internal discipline to make mind one pointed, absolutely concentrated.

Sitting erect during yoga prevents drowsiness & free flow of kundalini.

Path is moderation and not extreme indulgence in food, sleep or anything in life.

Mind should be like a lamp in a windless place, then still mind touches Brahman for eternal bliss. Arjuna tells, mind is restless, unsteady & difficult to control.

Krishna tells it is hard to control mind like wind, possible thro practice/vyragya.

No effort in spiritual journey goes waste, gets a head start in next life.

Essence of Chapter 7 - Wisdom from Realization

Spiritual wisdom is jnana (seeing fire) realization is vijnana (built fire & cooked). Supreme has created out of himself the elements that make up the phenomenal world, prakrti & eternal spirit called purusha. Union of both is creation.

Self realization is freeing spirit from its flirtation with mind & matter (prakrti).

Whatever form one worships, supreme thro that form enables devotee's goal. Whole creation is supreme lila/play. Supreme created world for companions.

Supreme divine qualities shine wherever there is excellence like brightness of fire, sapidity of water, effort of spiritual aspirant. Maya or supreme's magic can be dangerous, alluring & yet trecherous.

Gunash swirl around within the world of maya. Crossing over the ocean of maya is the goal of the wise voyager & the one boat is devotion.

Moha of life in world of maya, selfish attachments, like dreaming while awake.

Moha is delusion due to spiritual ignorance or ajnana, resulting in duality.

Gita presents simple middle path, between spontaneous insights of upanishads & highly formalized six systems of hindu philosophy like sankhya & vedantha.

Six systems of hindu philosophy are as follows -

- 1.Sankhya -Atman & Prakrti.
- 2.Yoga -meditation, contemplation & liberation.
3. Nyaya/logic-source of jnana. 4. Vaisheshika - empirical school of atomism.
5. Mimamsa - anti ascetic/anti mysticist school of orthopraxy.
6. Vedantha - last section/kanda in vedas.

Supreme is primordial source of creation.

Krishna describes, Jnana/Knowledge of unmanifest & Vijnana/ Application of Jnana/manifest, says, nothing to know beyond this.

Yogi knows Supreme in entirety without doubt, with absolute dependence knows his power & glory.

4 types of Prayers to Brahman - Want, Do not want, Explore & Wise.

World-pond; Body-leaf; Soul-lotus; Karma-water;

Nishkama karma - water does not stick to leaf.

Essence of Chapter 8 - Eternal God Head

Krishna tells whoever remembers me at death will enter madbhavam, his being.

Whatever is one's deepest motivations are likely to be the last thoughts at death.

There is continuity between present & next life, with baggage of desire, which goes along with the soul. What one thinks at death, he attains the same next.

One should practice thro meditation of supreme so at death naturally one will think of nothing else, otherwise one will panic and lose his way.

Yogis, directing their consciousness step by step thro the difficult ordeal of leaving the body, they attain the supreme goal.

2 paths of light & darkness, northern & southern, moon fortnights of waxing & waning, of soul after the death are presented. Various unmanifested forms of supreme is also presented. Day & night (432 crore years or 1000 chatur yugas) of brahma is also told in brief. Supreme/avyakta is beyond this day & night.

The path of light leads to sun & finally rests in the supreme for immortal bliss.

Everything but Supreme has time limit.

Akshara Brahma Yoga - *Yoga of Eternal Being*

Akshara - Imperishable, Indestructible, Immutable, Fixed, Eternal.
 Brahman - Infinite, Highest Reality, Unchanging, Omnipresent,
 Supreme being. Prime Resolve of Supreme to create the universe is his
 Visarga. Act of Supreme to create the universe is his Karma.

Supreme is beyond day, night, kalpa of brahmaa and is eternal.
 All living things recycle in birth/death except who attain Brahman.
 Birth and death is imminent in all the worlds created by
 Brahmaa/creator.

Knowing my profound truth, yogis transcend all rewards of good work
 of charity, austerity, study of vedas, etc to reach me, not deluded &
 steadfast in me.

If yogis can remember Om even as soul/consciousness is departing from
 the body they are not reborn. During death, first pragna is withdrawn
 from senses & 11 gates so one does not know what is happening around,
 then mind is locked in heart, prana is consolidated within. At this stage
 person has no access to will, but with his conscious awareness he should
 move the prana to the head then the prana exits thro the brahmarandhra
 at the top of head to moksham, rebirth if it exits thro other 10 gates.
 (Life energy exits after soul)

Macro forms of Supreme.

Akshara Brahma Yoga Yoga of Indestructible Brahma

Unmanifested or Invisible forms of supreme or paramatma or purushottama.
Adhyatma - Jivatma residing in all our hearts - totality of embodied souls.
Adhibhutha - Physical nature (outgrown of supreme) existing everywhere.
Created/Sustained/Destroyed by him. Ever changing, with life & death cycle.
(Basic, pure form of prakrti is part of, stems from supreme who is its source but further forms from this pure state are outgrown, like our body).
Adhidaiva - Universal form of the supreme - hiranyagarbha, creator brahma, prajapathi, sutratma, hiranmaya purusha - one who is everywhere/always.
Adhiyagna - Supreme of sacrifice, sacrifice is the only thing that does not incur karma - Inner witness in each of us accepting our sacrifices.

During death-life air in head between the eyebrows, mind in the heart, concentration at tip of nose, chanting om in speech and thinking of the supreme will make you reach the supreme. True Yogi achieves this state by practice. Always be in this state as you are not aware when death comes.

Death of YOGI - a. during Shukla paksha (devayaana)-reach the supreme.
b. during Krishna paksha (pitruyaana)-rebirth/recycle. Subject to Karma.

Essence of Chapter 9 - The Royal Path

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Those who see only a limited human in supreme avatars show him disrespect & courting great spiritual harm. It is supreme alone who is to be worshipped. He is the goal, creator, support, only refuge, true friend, beginning & the end.

Who follow rituals as per vedas, do not attain goal, but may reach heaven to be born again after using their merit. Self centered desires make one born again & again with their spiritual evolution standing still with very little progress.

All such people thro many lives including in heaven are actually praying supreme only, but since they do not know his real nature are reborn. It might take many lives for soul struggling to escape karma. Choice of self realization is always open thro yoga.

Whatever you do, make it an offering to supreme to be freed from bondage of karma & results of pleasant or painful.

Supreme is impartial to all creatures & gives equal opportunity to all including sinners. Love or devotion or bhakti to supreme is important than rituals.

Supreme devotees attain peace in the end & will not perish. Supreme is compassionate & graces whatever one worships in some life or the other.

One who has real love for the lord of love who is in all creatures, will in the end attain the goal, this is the royal secret.

One who acts always for the sake of supreme, with no expectations, will in the end attain the goal, this is the royal path.

Supreme is everything, everything is in it and it is present in devotees.
Raja Vidya Raja Guhya Yoga - Supreme Knowledge & Secret

Supreme accepts even a flower. Anyone can reach Supreme thro Yoga. Supreme advises his devotees to be firm in their mind with understanding that supreme is always with them and they never perish in their spiritual efforts.

All Varnas, Women, etc with devotion can reach supreme, everyone has been given equal opportunity.

Fix your mind, be devotee, offer everthing & prostrate to supreme, you will reach him with united mind with supreme as the goal.

Essence of Chapter 10 - Divine Splendor

Krishna reveals his divine being as the source from which all things come, reality behind many, ultimate reality that transcends all opposites, beyond reach of thought, can be known in state of samadhi where knower & known become one.

Arjuna now realizes that Krishna is no human charioteer but Bhagavan, the magnificent lord. Now he stands as a seeker of truth & not as a warrior.

Krishna reveals his divine powers and attributes, a few of them. He is the chief, best, most intense, most beautiful, most awesome, the essence.

Arjuna asks Krishna in which manifested forms he can be meditated.

Many manifestations from Ganges, Dvanda samasa of two equal words, Gayatri Mantram, Vishnu, Siva, OM & many others are described.

Most importantly it is very clearly told that the main manifestation to be meditated is the atman, which Krishna tells it is him or his part only and is present in all the creatures equally dwelling in their hearts.

Krishna tells what is the use of knowing all the list, as he sustains the whole universe by a fraction of his yogic power.

Think before criticizing & before reacting to the criticism.

Essence of Chapter 11 - The Cosmic Vision

This is the most exalted chapter of the entire Gita, for here Arjuna sees the divine vision of Krishna in his full nature as supreme himself, lord of universe in the fierce/ugram form.

Arjuna asks to see Krishna as he really is. His desire is granted. It is Arjuna's samadhi, final stage of meditation. in which completely mind is concentrated in atman & a super conscious mode of knowing comes to play.

First, Arjuna begins with savikalpa samadhi, seeing supreme in a personal manifestation, then passes to nirvikalpa samadhi where all forms disappearing into supreme until only a super natural fire consuming the entire world is left.

Whole universe is seen in the body of Krishna & Arjuna begins a hymn of praise. As the vision becomes more intense, he feels afraid as light of supreme becomes fire that consumes all things as if it were the end of time.

Arjuna is brave & does not lose consciousness, praises Krishna asking him to forgive, for mistaking him as human.

Krishna shows his divine universal form, combination of multi divine forms, colors, shapes in hundreds & thousands, entire universe concentrated in his body. Vishwa Roopa - Eternal - Countless of forms combined 12 Aditi sons, 11 Rudras, 8 Vasus, 2 Ashwini Kumaras, 44 Marudganas, wearing crown, Carrying mace/disk, immeasurable radiance in all directions filling the Universe with warmth, changeless reality, only thing to be known, refuge of all. Immortal, infinite power, terrible, wonderful, gods entering you greeting with fear, rishis praising with your glory (may all be well), demons overwhelmed by your sight, fearful teeth, all warriors including Bhishma being crushed by your teeth like moths into a flame, whole creation bursting into flames, Eternal guardian, support of all. This form has sun & moon as his eyes with fire emerging from his mouth. Many faces, hands, jewelry, divine perfumes, weapons, forms, garlands, clothes, richness, etc/ little of this splendor may be equal to luminance of countless of suns, Brahmaa, Shiva, Rishis, Serpents/. *no end, middle or beginning & is seen in all directions encompassing* all the three worlds trembling with this vision, supreme face everywhere, universe united as one.

Arjuna, requests for seeing more human face of supreme as he is terrified, wish is granted & shown four handed peaceful Viswaroopa, can be prayed & entered. Krishna tells it is very difficult to see him in this either of universal form & only pure devotion attains this vision, which is all important on spiritual quest. Arjuna is first to see this fierce divine vision.

Essence of Chapter 12 - The Way of Love

This chapter focuses upon supreme importance of devotion & faith in spiritual development. Here, love or personal devotion, is the most powerful motivation in spiritual life. Bhakti means unconditional, selfless, continuous love to supreme reflected in our actions.

All great religions agree on this point, millions of men & women have found spiritual fulfillment in devotion to Krishna, Jesus, Buddha or Prophet.

Self within is part of Brahman & one with Brahman, the ultimate reality pervading all things. Tat Tvam Asi - You Are That - that imperishable being, that immortal reality, Brahman, nameless, formless godhead and could be known only in the super conscious state.

Humans identify to a large degree with their physical nature, find the way of knowledge or unmanifest divinity too steep to climb.

In path of devotion to manifest divinity, in personal aspect, this way is vastly easier. Supreme can be loved as a merciful father, a divine mother, a wise friend, a passionate beloved or even as a mischievous child. Love is sure & safe path.

Pardon even the very bad people or enemies - full of mercy, no hatred or attachment but with selfless love to all and supreme. No Duality/No EGO with no hatred to other beings, fully surrendered to me, such devotees are dear to me. Make yourself as instrument of supreme in establishing unity. Do not trouble others, be pure, have no expectations, renunciation of all actions/fruits to me with no sense of doer-ship, in equality to all, in equilibrium at all times.

Allow things to come and go as they happen with no excitement or grieving. Bhaktha or devotee who attains bhakti yoga with these is dear to me. For him, piece of gold or soil is same & is in harmony with creation everywhere. Dear are those with full of faith, love & devotion to supreme offering themselves completely to him - Total surrender, satisfied with whatever is available, no cravings, same in pleasure/pain, same in praise/dishonor, same in heat/cold, no attachment/doer-ship of anything including dwelling place, in contemplation & full faith/devotion to supreme.

If one is not able to focus his devotion, he should learn by practice of meditation, if practice fails, work selflessly for supreme, if this fails do tyaaga or renunciation, where real peace of mind comes immediately.

Action with knowledge is better than without knowledge. Meditation & Love is better than knowledge. Best, easiest & quickest is nishkama karma.

Essence of Chapter 13 - The Field & the Knower

Two sweeping categories are presented, the field & the knower of the field. To simplify, body is the field while self is the knower of the field.

Body constitutes of bahiranga(20), anthakarna(4) & it's evolutes(7) Total = 31. Ahamkara is the basic awareness of separateness, making I separate from rest.

The field is the object, the knower is subject. Supreme is hidden knower of all. Field consists of both physical & mental forces-matter & mind-aspects of prakrti. Human is a farmer with body as his field, sow thoughts/actions & reap karma. Whole prakrti is also called as field of karma. All things are born due to union of prakrti/field & purusha/knower of field. Shiva-eternal spirit, Shakti-divine nature. Together, the two represent the Brahman & union results in creation.

Description of persons who understands his or her own true nature is given with that of Brahman, pure, undifferentiated consciousness, the divine ground of existence. Self, the real knower, is not involved in the forces that play over field. Purusha, after countless eons of birth & death, finally rests in supreme.

Interaction between prakrti & purusha is explained with comparison to akasha, the space. Just as space pervades the cosmos, yet remains pure even in

the midst of impure things, so self remains completely pure, even though it dwells in all things. The binding force between the two is the Gunas. Though it seems to live in the land of mortals & to undergo change and death, the real knower in every creature is deathless & hidden in the heart.

Soul/Atman is the one illuminating the whole kshetra like sun.

Kshetra - field of activity - body - temporary - tangible. Consists of 5 bhutas, primordial nature of body/chitta (inner mind/swabhava/samskara) leading to ego/gunas, intelligence & mind, 5 sense organs, 5 sensory subjects (smell, touch, taste, sight, sound), 5 organs of action with a total of 24 elements, its evolutes (7) are desire, aversion, pleasure, pain, physical body + consciousness & firmness.

Kshetragna - Knower of the field, soul, intangible & eternal. Supreme is knower of all fields. To be known, encompassing the universe, beyond gunas, sustaining universe as creator / Brahmaa, protector/Vishnu, destroyer/Rudra & eternal - only object worth knowing, appears divided in animate/inanimate beings but is integral and undivided, like moon appearing separately in different water cans. Abides in the hearts of all and is light of all lights. Soul is part of supreme itself. Prakrti-Matter/Nature/Body, Purusha-Spirit/Living Entity/Soul.

Kshetra, Kshetragna, Prakrti, Purusha are with no beginning & are infinite.

Gunas bring forth the evolutes in kshetra, while purusha enjoys the joys & sorrows thro the mind & senses, which it carries during rebirth/new kshetra. Supreme is equally present in all beings animate/inanimate.

Essence of Chapter 14 - The Forces of Evolution

Here, three qualities of prakrti in human experience are explained. When soul attains illumination, it goes beyond confines of prakrti into spiritual realm. Until then it must deal with these three all powerful forces.

Satva-goodness, purity, light, knowledge, balance-highest level of evolution. Rajas is energy & passion which can be good or bad-middle level of evolution.

Tamas is inertia, darkness, ajnana, insensitivity-lowest level of evolution.

Everyone is a mix of the three but one dominates the other at various times. They are always shifting & changing in intensity. So one needs to transcend all 3 gunas for soul to attain its final release. It operates within world of prakrti.

Krishna explains the person who has transcended the 3 gunas. He is detached from the shifting/interaction of gunas, identifies with the self, realizes gunas & their play including emotions/sentiments that seem so personal/so interior as only the play of prakrti. Gunas bind the soul to the body/modes of nature.

Thoughts, emotions, ahamkara stop at the gate of inner self who abides in the inner chamber of the heart, always at peace, whatever forces prakrti may storm outside. Illumined person maintains evenness of mind in joy & sorrow.

Indicators - Sattva - Light & discernment dawns in body, mind, senses, higher intellectual knowledge. Rajas - Dawn of greed, selfish activities. restlessness, thirst for enjoyment, knowledge of physical sciences. Tamas - Dawn of Obtuseness of body, mind, senses, not inclined to perform duty, frivolity, stupor, knowledge common to child and ignorant.

Knowledge of supreme, the universal self, purushottama is beyond 3 gunas. Fruits - Sattva actions - Joy ; Rajas - Sorrow ; Tamas - Ignorance. From Prakruthi evolved Gunas=place (garbha) of birth or mother, one acts based on gunas. Supreme = seed giver or father & beyond gunas.

One who knows this & acts accordingly will reach supreme by transcending gunas. Features of one who has transcended gunas - Does not abhor any guna when prevalent or longs for when it ceases, established in supreme sees action of gunas as a witness, equality to all, in equilibrium always , has no likes or dislikes and is beyond duality or nirdvanda.

Undivided devotion to supreme leads one to transcendence of gunas & eligibility to attain imperishable Brahman, immortality, eternal dharma & unending/immutable bliss for which supreme is the substratum.

Gunas are servants of Supreme, for us is it Master or servant ?

Essence of Chapter 15 - The Supreme Self

This is difficult chapter as it deals with theology & ultimate mystical experience.

Supreme transcends the world of matter as well as immortal atman that dwells as the conscious knower within all beings. This is a paradox as self is part of supreme-mystery? Self enjoys union with supreme but does not become him.

Chapter also describes the image of an upside down tree, a world tree rooted in Brahman which branches out into manifold creation in the realm below. This is Ashvattha/pipal/kind of fig tree. Like banyan its roots spread above & below.

Highest abode or highest goal of all is described. It is an abode of light and eternal life. It is beyond the description of human language, ultimate reality. It is avyayam padam, the immortal home, eternal goal. Pada means foot, vishnu took 3 steps that measured out the entire cosmos. Third step & highest one became a heavenly world, the realm of blessed/home of supreme.

Gita describes this home as a realm of light beyond the light of sun as supreme is shining or self effluent, everything shines after him. Supreme sends fragments of himself to become the inner self in each creature. Atman enters the body at conception, dwells in the body, and then departs at death.

Supreme is the prana - 1. Prana-Heart beat/breath 2. Apana-Elimination of waste thro lungs/excretory system 3. Udana-sound production 4. Samana-digestion, cell metabolism 5. Vyana-Expansion & contraction process like voluntary muscles. Gita highlights two of these - prana & vaisvanarah/samana.

Soul is part of the supreme which attracts 5 senses & mind through gunas which abide in prakrti & enjoys it through eyes, ears, nose, skin, tongue & mind. Ignorant are unaware of this functioning of soul, while wise/yogis are aware of the soul functioning seated in our inner hearts, which like wind carrying scent from one place to other, carries chitta/mind and senses from one body to another.

Divine Tree (Aswath Vruksha/pipal / type of fig -Eternal) which has no start, middle or end. It's hidden Tap Root is the supreme, Trunk is Brahmaa, Branches are devas/humans/animals, Twigs are sensory objects , Leaves are Vedas, Downward roots in the tree indicate Bondage (selfish desire), Upward roots in the tree indicate Liberation (sacrifice) & is nourished by gunas/senses.

Soul is our hidden taproot. Supreme is the hidden taproot of entire creation.

Supreme is beyond perishable and imperishable,

One who understands this will reach the supreme self, by knowing that the goal of life is supreme and acts to reach this goal.

This is Profound Truth as per Vedas, grasp it, become wise & accomplish life mission. Supreme/Vaisvanarah is creator, knower and object of vedas.

The supreme, indweller in our inner/spiritual hearts gives & takes back memory, knowledge & enlightenment. He encompasses all, sustains all worlds, imperishable. Knowing this wise meditate constantly with their whole being.

The supreme sustains earth/bhumi and supports the growth of plants as moon, he is the radiance in sun, moon and fire & is life giving breath.

The supreme as Agni/Vaisvanarah/fire of digestion united with prana/apana, digests four types of food - Eat/Chew (roti), Drink (milk), Lick (chatni) & Suck (sugarcane). Supreme is the source of all prana or life energy.

Eternal dharma is for the body as the soul is always pure and a non actor. By following this dharma soul can reach the supreme or eternal bliss.

Essence of Chapter 16 - Two Paths

In one of the most unusual chapter, Gita describes two opposing forces. The higher tendency, the divine, leads to increasing happiness in the course of soul's evolution for its eventual liberation- but there is also demonic current leading downward to suffering and enslavement of the spirit to body/rebirth.

Krishna describes both the divine and sinful person assuring Arjuna that he is divine type so that he should not be alarmed.

Demonic personality is basically atheistic, life originating from biology/sexual desire. Taking low view of human nature, ignoring divine reality, such people cause suffering to themselves as well as others. They are arrogant, have selfish insatiable desires, do not hesitate to do anything to get what they want.

Krishna tells they may attain their desires but there destination is hell, of their own making often in this very selfish life as karma bears the fruit.

Thro Yoga one can change over

Krishna does not disguise his aversion to cruel people, making them to be born again and again in harsh world. They sink lower and lower due to selfishness. But the cycle goes on with a choice to change direction always being open as atman cannot be stained.

Lust, anger, greed are 3 gates to hell - not to fall into their trap.

Final victory is for divine, even if demonic win 1 or 2 in between (Krishna is Madhusudana, slayer of demon Madhu). The stories go on with good always being challenged by evil forces. But, Gita tells good/evil present in each of us.

Importance of scriptures as guide to divine life which evil don't follow is told.

Daiva Sampad :

Sattva - Give - Know what is right activity - See Supreme everywhere
Good - *No fear*, pure, devoted to the supreme, study Vedas, truthful, do good karmas, bound by duty even in difficulty, saatvika, simple, good speech, control of mind/senses, no anger even on enemies, peaceful, no blaming, kind, no nagging, courageous, no pride, pardoning nature, never waver, loving all, ahimsa, sincere, compassionate, gentle, friends of the creation, discriminatory or viveka quality, strong will power, frank, respect gurus, reach higher worlds/the supreme.

Essence of Chapter 17 - The Power of Faith

In continuation of last chapter about importance of scriptures, Arjuna asks about those who do not follow orthodox way set down in the scriptures, but who nevertheless offer some kind of worship with faith in their hearts.

Krishna, tells in greater detail about 3 gunas. He also stresses the importance of shraddha or faith or belief or what is held in our hearts or sum total of our values, what we really hold to be important in our lives.

Everyone is shraddhamaya-made up of faith which is a positive quality. Natural faith by birth is determined by our prarabdha/previous karma like our DNA.

Faith is of different kind & qualities. Sattvik is most pure, Rajasik is dynamic, evolving, selfish & Tamasic goes astray in spiritual desert due to ignorance.

Sattvik worship gods of heaven or devas, Rajasik worship yakshas/servants of god of wealth & rakshasas/powerful, fearsome spirits driven by lust, while Tamasic worship the spirits of the dead and ghosts.

3 gunas are applied to food, worship, sacrifice, charity, penance & categorized.

Natural faith by Birth.

Krishna-Even without knowing shastra, humans dedication, sincerity, earnestness & involvement, naturally comes as saatvika, rajas & tamas based on own previous karma by birth & faith.

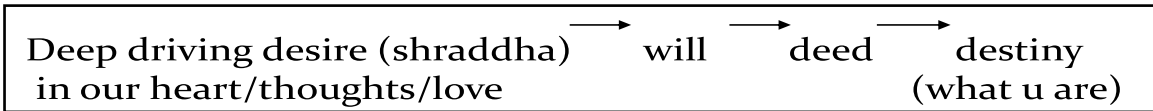
Gunas - Evolution of Consciousness. Faith of everyone conform to their mental disposition or state, it constitutes all persons & whatever is their nature verily they are that. Your DNA ???

Saatvika-simple/thinking/welfare of others, Rajas-thinking/active/progress/learning for selfish use or desires, Tamas-primitive like stone age.

Typical example is the application of science/technology to human use.

Changing the course for a moment, Krishna discusses the mantram, om tat sat, which is triple appellation of supreme - Brahman, beyond thought, good.

Asat is opposite of sat & implies evil is transient and ultimately not real.



Natural Shraddha can be modified - Physical ↔ Spiritual, but not DNA.

The supreme has triple appellations *Om Tat Sat*-Truth Consciousness Bliss.

Om means the supreme, should be chanted before any noble/spiritual work.

Tat means everything has unity/source in supreme & belongs to him, to be chanted for liberation, before any noble work without expectations.

Sat means you are the truth, pure, ultimate, supreme, eternal, goodness, reality & is used to describe praise worthy, auspicious, noble, spiritual deed.

Brahmanas/Vedas/Sacrifices created at Cosmic Dawn based on Om Tat Sat.

Do sacrifice, charity, penance or any good work by chanting om, tat, sat in the name of supreme, for sake of supreme, with no any expectations, with faith & steadfastness - SAT. Any work as per this is SAT.

Evil deeds are ASAT.

Noble works not done as per this, without shraddha is called ASAT - Naught.

Unworthy forever, here or hereafter and is of no avail anywhere like evil deeds.

If Devotee is not steady - goodness will leak out of him like water in a unbaked pot.

Sat is real, true, good. Asat is temporary, unreal, evil.

Essence of Chapter 18 - Freedom & Renunciation

In this concluding & final chapter, gita roams over many subjects, beginning with a discussion of tyaaga/renunciation of fruits of action, not activities & sanyasa or life of a monk, giving up ordinary life withdrawing from the society.

Krishna, recommends tyaaga over sanyaasa as it is impossible to give up actions as we need to maintain our body, cleanse our karma, help others, serve lord.

Gita is primarily aimed at people who live in the world yet want spiritual goal. It recommends not to give up sacrifice, charity & spiritual discipline.

Renunciation, Doer, Knowledge, Karma, Will, Happiness, Buddhi based on Gunas are explained, along with factors, motivation & constituents of karma.

In this life things may not turn out the way it was planned, effect of karma ! Brief explanation of castes based on their natural duties are given. Sanyaasi has renounced the society and therefore belongs to no caste, but Krishna is not advising that course to Arjuna, rather he wants him to lead a active life.

Devotion to his own duty is the best, even it is not perfect & better than to do some other work. Human is not perfect like smoke & fire, to err is human.

Gives a picture of the person who attains siddhi/success/perfection in spiritual life & goes on to union with Brahman-different yogas to achieve perfection are explained in brief. Human is a machine, supreme dwelling in their hearts whirled around through maya based on karma. Escape this time machine by devotion to supreme.

Spiritual instructions should not be given by force, not be undertaken lightly as it is the highest work, only for deserving students. Krishna asks Arjuna, if he has understood Gita. Yes is the answer, no conflicts, no doubts, ready to fight.

Krishna clarifies Arjuna, Sanyaasa is giving up actions/selfish deeds while Renunciation is giving up fruits of action/Tyaaga (superior)-mental states. One should not give up noble actions, survival actions, duty actions. Some defect will be there in all actions, giving up of above actions is not correct as they are purifiers, should be performed without expectations.

Prohibited actions should not be performed & given up.

Charity, Sacrifice & Tapas are noble works & great purifiers.
Do not stop or give up these.

In branch of learning known as Saankhya, all actions thro mind, body, speech are caused - Means for the goal/purpose/reason, Body/senses/organs, Doer/I/ego, Attempt/act & the Supreme (daiva- prarabdha/destiny).

Motivation for action-Doer who knows/knower, knowledge & object to be known. Impure people not aware of these factors assumes soul is acting. Constituents of action-Means, Doer, the act itself.

One who is free of sense of doership & reason unaffected by worldly objects, does not accrue sin even if he kills.

Pravritti Marga - Religious and attached to family & worldly pleasures -
Rebirth.

Nivritti Marga - Spiritual and not attached to family & worldly pleasures -
Liberation.

In Varahapurana, Vishnu says he also meditates on Gita &
performs his functions

Tolerance/Sahishnuta, Determination/Nishtah, Commitment/Sankalpah.

Happiness/Joy - Sattva is devotional happiness through self realisation which is initially tough but later is divine nectar which is eternal, mind is at peace with itself.

Rajas - happiness due to sensory objects & pleasures which is initially nectar but later is poison and is temporary.

Tamas derive happiness by sleep, laziness, intoxication which is always poison.

Nothing is perfect like smoke covering fire, hence better to perform one's own natural duty even if is not totally perfect, instead of performing someone else's or some other duty against his natural duty/obligation one is born with.

Supreme is seated in our Spiritual Hearts as Atman, illuminates our whole system like sun on earth & runs us like a machine based on our karma.

Yogi, performs his duty, leaves fruits of action to supreme.

Know this & perform duty accordingly, otherwise, you are lost, if you do not listen to me.

Dharma is Divine Law of Creation.

In all the 3 worlds nobody is free from gunas & nature/samskara.

Do not leave your natural instinct, Arjuna, as a kshatriya needs to Fight.

Yogi attains supreme thro establishment, union & absorption. Fight your Self Will, take *refuge* in me as yogi, draw upon your inner resources, face/overcome your difficulties, thro my grace, destroy the evil, do your duty as an offering to me, you will reach me, it is my promise - I am eternal support.

Even other wise your samskara/karma will drive u to fight, even if your ego tells not to fight.

Do not worry, stand up and fight as my instrument, I will absolve your sins. Be devoted to me, worship me, bow to me, you will come to me.

Krishna tells Arjuna, I have given you secret of all secret, profound, divine knowledge & the Choice to fight or not is entirely yours, ponder & decide. Do not grieve. I abide in heart of all creatures, make them live according to karma like a machine by divine maya.

Naiskarmya means absence of actions which create new bonds, new debts, new assets & new ties of passion. It includes actions which repay debts, cancels assets & undoes ties.

No Attachment or No Hatred.

I am purifier of all your sins & peace giver thro my grace.

Do not share Gita to one with no belief or no devotion or not willing to hear or no self control or by force or one who finds fault in supreme.

Gita studying, learning, preaching or even listening from others with reverence will make you reach Supreme through its practice.

Gita yagna is like worshipping supreme by Jnanayagna.

Gita/Jnana Yoga is purifier of sins, share to the devotees of supreme, empty their self will covering the Atman, this is the greatest service to reach me. Such a person is the most dearest to me than any one else.

Krishna tells Arjuna, Have you heard this gospel of Gita attentively & has your delusion born of ignorance destroyed ???

I have told this, as you are very dear to me. A ethical employer gives progress to an employee, dedicating himself to the company ethically than self centric, other performances being equal by both!!

Varnas based on practice/gunas.

Arjuna says, Sri Krishna, by your grace my delusion is gone and have gained wisdom. Free of doubts, with faith & will, I will do as per your supreme words. Gets ready to fight the evil to protect the good as an instrument of supreme.

Sanjaya is excited hearing this mysterious, thrilling conversation. Cherishes Bliss of ecstasy, especially Viswaroopa, remembering again & again. Thanks the divine vision given by Vyasa by which he heard from the lips of Supreme Krishna himself, this supremely esoteric gospel.

Sanjaya tells Dritharastra that he feels, Wherever Yogishwara divine Sri Krishna & warrior/disciple mighty Arjuna are there-symbolic of pragna established in atman-there exists Shree/prosperity-Wealth, success, victory, divine power & righteousness - Prosperity, Wisdom & Joy.

Speciality of Gita is each time you read it, you get a different experience!

Thus, is the Upanishad sung by the Lord, the Science of Brahma, the scripture of Yoga, the sacred dialogue between Sri Krishna and Arjuna, Read again & again.

That supreme Brahman is infinite & this conditioned Brahman is infinite. The infinite proceeds from infinite. If you subtract infinite from the infinite, the infinite remains alone – Isha Upanishad.

MAHABHARATHA PARVAS

(122)

No	Parva	Sub Parva	Contents
1	<u>Adi Parva</u> (<i>The Book of the Beginning</i>)	1 - 19	<p>How the Mahabharata came to be narrated by <u>Sauti</u> to the assembled <u>rishis</u> at <u>Naimisharanya</u>, after having been recited at the <u>sarpasattra</u> of <u>Janamejaya</u> by <u>Vaishampayana</u> at <u>TakSaṣilā</u>.</p> <p>The history and genealogy of the <u>Bharata</u> and <u>Bhrigu</u> races is recalled, as is the birth and early life of the <u>Kuru princes</u> (<i>adi</i> means first).</p>
2	<u>Sabha Parva</u> (<i>The Book of the Assembly Hall</i>)	20 -28	<p>Maya Danava erects the palace and court (<i>sabha</i>), at <u>Indraprastha</u>. Life at the court, <u>Yudhishtira</u>'s <u>Rajasuya</u> Yajna, the game of dice, the disrobing of Pandava wife <u>Draupadi</u> and eventual exile of the Pandavas.</p>

ORIGINAL 100000 SHLOKAS-CONDENSED BHARATHA 24000 SHLOKAS

Nistah-mental disposition/discipline/perfection/steadiness/devotion/culmination.

3	<u>Vana Parva</u> also Aranyaka-parva, Aranya-parva (The Book of the Forest)	29 -44	The twelve years of exile in the forest (<i>aranya</i>).
4	<u>Virata Parva</u> (The Book of Virata)	45 -48	The year spent incognito at the court of <u>Virata</u> .
5	<u>Udyoga Parva</u> (The Book of the Effort)	49 -59	Preparations for war and efforts to bring about peace between the Kurus and the Pandavas which eventually fail (<i>udyoga</i> means effort or work).

Carry less baggage in life...

Less sakama karma means less baggage.

6	<u>Bhishma Parva</u> (The Book of Bhishma)	60-64	The first part of the great battle, with <u>Bhishma</u> as commander for the Kauravas and his fall on the bed of arrows. (Includes the <u>Bhagavad Gita</u> in chapters 25-42.)
7	<u>Drona Parva</u> (The Book of Drona)	65-72	The battle continues, with <u>Drona</u> as commander. This is the major book of the war. Most of the great warriors on both sides are dead by the end of this book.
8	<u>Karna Parva</u> (The Book of Karna)	73	The battle again, with <u>Karna</u> as commander.

Less attachment to body means less baggage

Less baggage leads to lighter life.

9	<u>Shalya Parva</u> (The Book of Shalya)	74-77	The last day of the battle, with <u>Shalya</u> as commander. Also told in detail, is the pilgrimage of Balarama to the fords of the river Saraswati and the mace fight between Bhima and Duryodhana which ends the war, since Bhima kills Duryodhana by smashing him on the thighs with a mace.
10	<u>Sauptika Parva</u> (The Book of the Sleeping Warriors)	78-80	<u>Ashvattama</u> , Kripa and Kritavarma kill the remaining Pandava army in their sleep. Only 7 warriors remain on the Pandava side and 3 on the Kaurava side.
11	<u>Stri Parva</u> (The Book of the Women)	81-85	<u>Gandhari</u> , Kunti and the women (<i>stri</i>) of the Kurus and Pandavas lament the dead.

Less baggage leads to easier departure
of atman from this body with least resistance.

Behold means to see or observe something or someone of remarkable nature.

12	<u>Shanti Parva</u> (The Book of Peace)	86-88	The crowning of <u>Yudhisthira</u> as king of Hastinapura, and instructions from <u>Bhishma</u> for the newly anointed king on society, economics and politics. This is the longest book of the Mahabharata (<i>shanti</i> means peace).
13	<u>Anushasana Parva</u> (The Book of the Instructions)	89-90	The final instructions (<i>anushasana</i>) from Bhishma.
14	<u>Ashvamedhika Parva</u> (The Book of the Horse Sacrifice)	91-92	The royal ceremony of the <u>Ashvamedha</u> (Horse sacrifice) conducted by Yudhisthira. The world conquest by Arjuna. The Anugita is told by Krishna to Arjuna.

What is inside you is inside me also. So do we really own anything ?
 Yogis behold supreme as Atman/as Yagna/as Knowledge/as Brahman.

Politics in spiritual life is a deterrent – No room for diplomacy, one face of duality, in the path of spirituality or yoga.

15	<u>Ashramavasika Parva</u> (The Book of the Hermitage)	93-95	The eventual deaths of Dhritarashtra, Gandhari and Kunti in a forest fire when they are living in a hermitage in the Himalayas. Vidura predeceases them and Sanjaya on Dhritarashtra's bidding goes to live in the higher Himalayas.
16	<u>Mausala Parva</u> (The Book of the Clubs)	96	The infighting between the <u>Yadavas</u> with maces (<i>mausala</i>) and the eventual destruction of the Yadavas.
17	<u>Mahaprasthanika Parva</u> (The Book of the Great Journey)	97	The great journey of Yudhisthira, his brothers and his wife <u>Draupadi</u> across the whole country and finally their ascent of the great Himalayas where each Pandava falls except for Yudhisthira.
18	<u>Svargarohana Parva</u> (The Book of the Ascent to Heaven)	98	Yudhisthira's final test and the return of the Pandavas to the spiritual world (<i>svarga</i>).

Whole creation is your karma bhumi
– place of your deeds.

Choose Karma bhumi from
where you want to operate.

We have time for movie songs, concert songs, folk songs, rap songs, jazz music and so on.. But no time for the eternal song of supreme – Srimad Bhagavad Gita...Irony or Unfortunate or Opportunity lost ?

<i>khila</i>	<u>Harivamsa Parva</u> (The Book of the Genealogy of Hari)	99 -100	This is an addendum to the 18 books, and covers those parts of the life of <u>Krishna</u> which is not covered in the 18 parvas of the Mahabharata.
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Less baggage leads to quicker journey towards the holistic visionary goal of supreme abode.

Switch over as early as possible from self service mode to selfless service mode – desire has no end as cravings never cease until the last breath.

Vedas & Upanishads/Vedanta

- Vedas (knowledge, wisdom, understanding) are the highest authority in hindu knowledge system & the authority of all other scriptures are based on the authority of the Veda. Vedas are four - Rig, Yajur, Sama, Atharva. Rig Veda contains prayers to Gods (Riks are the mantras).
Yajur Veda has methods to use Riks for sacrifices (Yajus-Yajna).
Sama Veda introduces musical notes & is simplified Rig Veda (First Veda).
Atharva Veda gives ways to make life successful, and contains methods to fulfill what can be called material aspirations.
Some indicate 5 vedas as Yajur is divided into Shukla & Krishna.
Keep in mind that everything is not in our control & put in your best.
- Each Veda has three sections - Samhita, Brahmana and Aranyaka.
Samhita has prayers or Suktas.
Brahmana has sacrificial methods.
Aranyaka has Mantras and methods that are practiced in the forests (that is, not for grihasthas).
Upanishads normally appear in the last part of Aranyaka and deal with spiritual philosophy. Some Upanishads are exceptions and appear in Samhita and Brahmana too. As it appears in last part of the Veda, is called Vedanta.
There are 108 Upanishads and 10 of them are famous. Since Upanishads mostly philosophical they are found in prose. But there are Upanishads like Taittiriya and Ganapathi Atharva Seersha_ that have svara.
Actually, 1180 Upanishads should be there, but compiled are 108.
Spiritual Journey continues the next birth and so on until moksham.

- These four sections are mapped to the four Ashramas.
Brahmachari, supposed to study the Samhita.
Grihastha is supposed to follow the Brahmana.
Vaanaprasthi is supposed to follow Aranyaka.
Sanyasi is supposed to contemplate on the Upanishads.
- The First Veda/Rig Veda itself indicates that Truth is one - "ekam sad vipra bahudha vadanti agnim yamam matariswanam ahuh_"(meaning Truth is one, but the learned refer to it in different names like agni, yama, matariswan). But the concept that there is single Parabrahman and that all Gods are Its forms, is more clearly visible towards the Vedantha (Upanishads).
- The term "Upanishad" literally means the inner or mystic teaching. It is derived from upa (near), ni (down) and s(h)ad (to sit), i.e., sitting down near, which refers to groups of pupils sitting near their teacher to learn from him the secret doctrine. In the serenity of forest hermitages, the Upanishad thinkers pondered on the problems of deepest concerns and communicated their knowledge to the capable pupils that sat near them.
- Upanishad also means Brahma-knowledge by which ignorance is loosened or destroyed. The Upanishads are found in the concluding sections of the Vedas and are classified as Vedantha, or the end of the Vedas.

Soul carries the chitta (source of mind)/senses when it leaves the body & assumes a new one.

Animals act by instinct but Humans act based on their gunas, act with para jnana, with shraddha & bhakti to supreme beyond the gunas & instinct in the larger interest for holistic visionary goal.

- There are five Vedas and each of these five books has several Shakhas (Branches). Each Shakha has a Karma Khanda dealing with the actions to be performed and is made up of,
 1. Mantras or Samhita.
 2. Brahmanaas. Deals with Upasana or meditation and has 3. Aranyakas inside them for the benefit of those who have resorted to the quiet habitat of the forest to pursue their spiritual quest.
 4. Upanishads are found mostly in the Aranyaka section of the Vedas.
- The five Vedas have 1180 Shakhas and thus there should be 1180 Upanishads. Of these, what exists today is a collection of 108 Upanishads.
- The list of these 108 Upanishads is given in the Mukthikopanishad. Out of the 108 Upanishads, only 10 have been commented upon by several Acharyas like Adi Shankaracharya. These are Ishavasya, Kena, Katha, Aithreya, Brihadaranyaka, Prashna, Mandukya, Taittireeya, Chandogya and Mundaka. These have also been popularized by many savants like Swami Vivekananda, Swami Chinmayananda etc.

Money is neither good nor bad, it is the way we earn money, the purpose & the way we spend, that is as per dharma or not.

Power of selfish desire, if fulfilled – Excitement, ignore supreme, forget to serve others, pride, attachment, pleasure – move away from holistic visionary goal of supreme. Winning selfish desire is real joy-wise rejoice

Which is real failure-heart or liver or kidney or brain or spiritual failure ?

- They all deal with highest category of philosophy and metaphysics. Because of this, there is a general impression that all Upanishads are texts of Hindu Philosophy. This is not true. There are Upanishads which even tell you how to wear the sacred ash, how to worship a particular God and so on.
- But majority of them deal with methods of Yoga & Renunciation (Sanyasa).
- The breakdown among the 108 Upanishads according to the 5 Vedas are as follows:

Veda	Number of Upanishads	
Rig Veda	10	
Sama Veda	16	
Atharva Veda	31	Srimad Bhagavad Gita is
Krishna Yajur Veda	32	Panchama or 5 th Veda.
Shukla Yajur Veda	19	

Born as human is a great opportunity to go back to our original supreme abode. Power of selfish desire, if not fulfilled – Suicide, murder, theft, grieve, crave, complain, lose faith in life, self pity – move away from the holistic visionary goal of supreme – Remember the greatest treasure is within you as atman in your spiritual heart, what else you need ? No one has right to take away his own life or others – against supreme dharma.

Do you want to be sugarcane/selfless or juice squeezer/selfish/parasite ?

Bhaagavatham / Vedanta - Yamas / Don'ts & Niyamas / Do's

1. Doing no Injury, Truthfulness
2. Honesty, Non-Attachment
3. Modesty, Abstention from Wealth
4. Faith in after life, Continence
5. Silence, Patience, Forgiveness
6. Fearlessness, Physical & Mental Purity
7. Chanting the name of Supreme
8. Austerity, Sacrifice, Charity
9. Self-reliance, Hospitality
10. Surrendering of the oneself to Supreme
11. Pilgrimages, Working for the good of others
12. Service to the teacher

Win Sattva with Sattva.

At the moment of death, the sum of all our experiences on earth comes to surface of the mind. All impressions of past deeds are stored in mind. The dying man then becomes absorbed in these experiences. Then comes loss of memory. Next comes in mind the vision of life to come, regulated by the impressions of past deeds. Complete forgetfulness of past identity is death. Complete acceptance of another state & identification of new body is birth.

Bhaagavatham / Vedanta - Important Meanings

1. Calmness is a steady flow of mind towards Supreme
2. Self Restraint is control of organs of sense
3. Patience is bearing the burden of life cheerfully
4. Steadiness is overcoming palate and the impulse of sex
5. The highest charity is refraining from violence
6. Austerity is giving up of desire
7. Valor is the conquest of one's own self
8. Truth is love
9. To know the truth is to see oneness of the self with the supreme
10. Purity is non attachment to work
11. Renunciation is overcoming the world
12. Virtue is the treasure which human covet
13. Supreme is the sacrifice
14. Greatest gift is the gift of knowledge
15. Greatest strength is the control of prana
16. Fortunate is he who meditates supreme divine powers
17. Highest profit is devotion to me

Power of fear, anger, hatred – eye for eye makes whole world blind.

18. Wisdom is removal of false ideas of multiplicity & realizing unity in Self
 19. Modesty is abhorrence of evil deeds
 20. Excellence of character arises from disregard of worldly considerations
 21. Happiness is the transcending of both pleasure and pain
 22. Misery is hankering after pleasure of sense
 23. Learned is he who discriminates between bondage and freedom
 24. Ignorant is he who identifies himself with the body
 25. The right path is that which leads to me
 26. The wrong path is that which causes restlessness of the mind
 27. Heaven is the domination of Sattva in the mind
 28. Hell is the predominance of Tamas in the mind
 29. The teacher who has realized his oneness with me is the true friend
 30. One indeed is rich who is rich in virtues
 31. Poor is one who is discontented
 32. Mean is one who is not master of senses
 33. Godly is one who is not attached to objects of senses
 34. Divine is one who has overcome both good and evil
- One who craves—poor inspite of wealth, who is satisfied—rich inspite of less wealth.

Bhaagavatham / Vedanta - Important Messages

- Live like a fish in ocean with whole creation as your family & supreme as the goal, not like a fish in aquarium with I, my spouse, my children.
- One associated with Body has limited powers but one associated with self luminous Atman is unlimited in powers, knowledge, love, time, space/
- Evil outcome of wealth – 15 – Theft, cruelty, falsehood, ostentation, lust, anger, pride, haughtiness, dissension, enmity, distrust, competition, three indulgences namely sex, wine & gambling.
- Money is a limited entity and leads to competition and rivalry even kith and kin turn into foes. Mind is the only cause of suffering as it is attached to the body & gunas, sees multiplicity & differentiation in creation. But for Mind established in Atman, whole world in absolute & unity—compete, compare, conspire??.....peace, peace, peace/.. shanti.
- Life is a journey, lots of passengers get in like friends, spouse, children/. do not develop attachment/hatred for a smooth journey to Supreme.
- Brahman/Advaita/Absolute (1) lead to – 1.Maya/Creative power/Prakriti which is cause as well as the effect, 2.The possessor of the power/Purusha. Supreme is the purusha, while gunas emanated from prakriti.

Gunās → Mahat/Universal Intelligence → Ego → Delusion/Matter

Spheres = Siddhas, Swa/Gods, Bhuvā/Spirits, Bhu/mortals, Asuras/Nagas.

Place of residing is not a criteria for spiritual path - supreme is everywhere.

- Misguided people practice yoga for health, youth, extra powers, wise ones do not approve this. Such action is vain as life is mortal, health/strength should be desired for serving supreme and attain him. The wise ones practicing yoga called Mystics/Yogin, surrender themselves to supreme, practice yoga desiring nothing else but him, thwarted by nothing, obtain bliss that never fades away.

Humility shows your awareness & love of supreme/atman.

- Supreme gives himself freely to wise ones who fully communicate the divine knowledge to the devotees of supreme, they purify themselves and others with faith, devotion & total surrender to supreme. One who has truly known Brahman, there is nothing else to learn & does not crave. He attains immortality & is like sun spreading the light of knowledge.
- On instructions from Sri Krishna, Uddhava went to hermitage called Badarikasharama on the banks of the river Alakananda. Lived a pure life clad in bark, living on wild roots/fruits, as sthithapragna reflecting on supreme & his teachings and finally attained oneness with supreme.
- Bhagavatha puranam written by Vyasa, told to his son Sukha who in turn told to Parikshit, Suta explained this to sages in Naimisharanya.
- Supreme abodes in the inner sanctuary of our hearts, worship him there.
- Meditation purifies heart from evil desires like gold purified by fire.
- Soul is immortal, body is transient & goes back to its elements after death.

- Self is distinct from body, like fire is from the wood – birthless & deathless.
- One should learn the spiritual discriminative knowledge & know self.
- Hearing this scripture, Pariskhit embraced death with no fear, meditated on the feet of Sri Krishna on the banks of Ganga facing north, his chosen avatara which is the door to the vision of supreme & to union with the Brahman, the all pervading existence, soul of souls. He was bitten by snake.
- Remembering/chanting the name of supreme, reading/listening vedantha is purifying, nourishes true love, gives supreme/highest knowledge.
- Bhagavatham is essence of vedanta told by supreme to Brahma, who in turn told to Narada & Vyasa, Suka was told by his father Vyasa.
- Lokas–Division of universe, Satya/Brahma loka is the highest - not mukthi.
- Gayatri Mantra – May we meditate on the effulgent light of him who is worshipful, who has given birth to all worlds. May he direct the rays of our intelligence towards the divine path. Guru–Spiritual master for meditation.
Hamsa-Self, Siva-Absolute good, Hari-one who steals our hearts.
Indra-king of gods, Kritayuga-golden age, Devas-gods,
Siddhas-demigods, Sthavara-stationary beings like plants/herbs,
Tapas-meditation, Vidya maya-power of good, leading to liberation,
Manipura-centre of spiritual consciousness. Aim to reach beyond 3 worlds.

Sri Veda Vyasa

As per Vishnu purana, in every third world age (Dvapara), Vishnu, in the person of Vyasa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions. Observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyasa. Of the different Vyasa in the present Manvantara and the branches which they have taught, you shall have an account. *Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivasvata Manvantara... and consequently eight and twenty Vyasa have passed away; by whom, in the respective periods, the Veda has been divided into four. The first... distribution was made by Svayambhu (Brahma) himself; in the second, the arranger of the Veda (Vyasa) was Prajapati... (and so on up to twenty-eight).*

In the first book of the Mahābhārata, it is described that Vyasa asked Ganesha to aid him in writing the text, however Ganesha imposed a condition that he would do so only if Vyasa narrated the story without pause. To which Vyasa then made a counter-condition that Ganesha must understand the verse before he transcribed it. Thus Vyasa narrated the entire Mahābhārata and all the Upanishads and the 18 Puranas, while Lord Ganesha wrote.

For devotees of supreme, he is very near to them, inside them & everywhere.
For others, far, very far or not there ?

States of Consciousness- Separative states : 1.waking 2.dreaming 3.dreamless sleep. Unitive State : 4.Turiya-highest reality state/no duality/I am not the body, I am Atman, part of Brahman.

Festival of Guru Purnima, is dedicated to him, and also known as Vyasa Purnima as it is the day, which is believed to be his birthday and the day he divided the Vedas.

He is the author of the Mahabharata, as well as a character in it. He is considered to be the scribe of both the Vedas and Puranas. According to Hindu beliefs, Vyasa is an incarnation of God Vishnu. Vyāsa is also considered to be one of the seven Chiranjivins (long lived, or immortals), who are still in existence according to general Hindu belief.

He was the son of Satyavati, daughter of the fisherman Dusharaj, and the wandering sage Parashara (who is accredited for being the author of the first Purana: Vishnu Purana). He was born on an island in the river Yamuna. He was dark-complexioned and hence may be called by the name Krishna(black), and also the name Dwaipayana, meaning 'island-born'. Vyasa was grandfather to the Kauravas and Pandavas. Their fathers, Dhritarashtra and Pandu, the sons of Vichitravirya by the royal family, were fathered by him. He had a third son, Vidura, by a serving maid Parishrami.

The Grandsire Brahma (creator of the universe) comes and tells Vyasa to get the help of Ganapati for his task. Ganapati writes down the stanzas recited by Vyasa from memory and thus the Mahābhārata is inscribed or written.

Only attachment & hatred will disturb your mind not neutrality.

Gita places human destiny entirely in human hands. It is not Kurusketra but Dharmakshetra, where Arjuna & Krishna are standing of us all.

We shape ourselves and our world by what we believe, think & act on, whether for good or for ill or for moksham.

VIII CONCLUSIONS

1. Neutral Karma will lead us to No duality/Unification.
2. Follow Samatvabuddhi Yoga and achieve state of stillness or no duality like a lamp in a windless place. **Be flexible to accommodate others.**
3. Meditation/Yoga is like churning the cosmic ocean with internal focus against duality of good & bad which will first make negative things exit from us removing I/self will/Ego and is very difficult in initial stages and finally comes the nectar of Moksham.
4. Supreme helps/supports you overcome negativity and get the nectar as ultimately we achieve anything only by his grace – Allow him to drive the chariot of life as he is the charioteer by stopping/asking for selfish fulfillments of ego.
5. Be internally and externally aware that the supreme is present everywhere/in everything as he pervades all creation – He is a witness to all our karma/aadhiyagna and is both Supreme of Love & Supreme of Terror based on our deeds. **Be rigid in maintaining principles of supreme.**
6. Embrace Death which is a change with full focus on the supreme and smilingly offering your body and soul back to him having performed your duty of life as per his dharma and leaving it as a better place to live for others now and in future. classical example is Gandhi.

Every attempt to renunciate our Ego or Doership counts

7. Realization that Supreme is the Master Operator, have Shraddha (faith/belief in the supreme) and Bhakthi (Love to Supreme/Devotion/state of mind/knowledge of supreme) - Nothing happens without his Blessings or Grace.
8. Hare Rama - Supreme make me rejoice Hare Krishna -By pulling towards you. Nishkama karma means prevention is better than cure?
9. Om - Supreme Tat - Everything is yours and unified in you/Liberate me Sat - You are the supreme, unborn, infinite, truth, pure and immortal/by selfless Sacrifice.
10. Gayatri Mantram - Om Bhoorbhuvasvaha Om Tatsavithurvarenyam Bhargodevasya Deemahi Deeyoyona Prachodayat Om - Means Invoking Supreme to give Divine Knowledge, Divine Protection, Divine Enlightenment & Salvation (Divine Path/Unity of Jiva/Breath, Prana/Life energy & Chethana/Consciousness with Atman/Supreme).
11. Most Dear to the supreme is the one who with faith and devotion makes Supreme as the Life's Goal - Adopts any or all paths leading to him - Will try till the last moment of his breath to achieve this and is not focused on result. One feels by Moksham, I will meet the Supreme who is here, there, everywhere by Paramasiddhi or Highest perfection through Sadhana or accomplishment.

Every Shloka counts, Every Meditation counts, Every help counts

12. Bhagavad Gita is a guide for everyday living to neutralize Karma & reach the supreme abode or Spiritual continuum or Spiritual plane.
13. Secret of life or its objective is to use this birth blessed on us by almighty to win over death by conquering duality due to maya or magic (illusion, dream) and Moha (delusion) for unification or moksham.
14. Sincere effort is ours but the result is entirely on supreme's grace.
15. Love to the supreme is establishing ourselves in him through jnana or devotion or selfless action (others interest first), selfless action is also your love to others or fellow beings or nature.
16. Clean up the ego and let atman come to the fore, then you are the real king of the chariot called life and shall attain moksham, by winning over duality - Live and act in larger interest.
17. Gangecha Yamunechaiva Godvari Saraswati Narmada Sindhu Cauvery jale asmin sannidhim kuru - mantram while bathing for purification.
18. Spirituality - Way of Selfless Life to achieve Unity - Our decision.
Yoga - Path/s to achieve the spiritual goal of Unity - Our decision.
Religion - Mode to tread the path to achieve Unity - Our decision.
Karma - Action - Sakama or Nishkama - Our decision.
Phalam - Fruits of Karma- Janmam or Moksham- Left to Supreme.
Science & Management - Logical base for Unity.

Spiritual Continuum or immortal plane or imperishable world.

- ❖ Supreme is the hidden tap root & eternal substratum of everything & everyone. No one, even sages or devathas, do not know supreme fully. All pervading, subtlest, unborn, eternal, imperishable, omnipresent, unattached, creation spread forth from supreme but is beyond all, neither being or non being, advaitha, changeless, formless & without attributes. Manifests at will with a fraction of his yogic power, accepts yoga and sacrifices done with faith & devotion instantaneously - Advaita. Self luminous, creator, sustainer & dissolver of the entire creation.
 - ❖ I am a fragment, reflection, child & creation of supreme. Nature or prakrti is the cause/effect in our lives while soul or purusha enjoys the cause/effect without attachment, assumes a new body based on karma.
 - ❖ Ownership of property, family, wealth/ is the corruptor. Nothing is ours.
 - ❖ Moksham is liberation of embodied soul to free soul, relieved of karma, to be servant of supreme, directly under his command in supreme abode.
 - ❖ We came from supreme & are living situated in supreme, who can only be experienced, thro yoga. One who perceives & lives holistically based on above principles, for supreme only, is liberated & goes to supreme abode. While one who succumbs to supreme maya, recycles in world of maya.
 - ❖ Desire - Enemy ; Yoga - Friend. Smitha (mukham)- smile & explore more.
 - ❖ Do as per supreme dharma. See supreme by unconditional love & devotion.
- A awakened person always thinks about his deeds, selfless or selfish.*

Keep on smiling / prahasan - practice gita, a divine blessing & grace on all of us !
Win gunas, prakrti & karma thro yoga to meet supreme directly !

Supreme - The lord of lords, god of gods, soul of souls, infinity of infinities.

- Supreme -source of infinite/limitless power-eternal unmanifested substratum.
- It is termed yogic power as it is used for creating, sustaining, dissolving the universe without expectations. Advaita, all the creation is supreme himself.
- Supreme, the yogi - balanced, harmonized, peaceful, united in himself, irrespective of how the creation performs, but intervenes as needed.
- Universe is termed Yoga Maya, as it stems from rearrangement of supreme's own fragments, some portion of universe is integral/non integral, some pure or with modifications/transformations/vikaras, some changing/unchanging, but everything is in supreme. Nothing is created/destroyed-stems/dissolves in him.
- Basically, supreme himself enjoys the pleasure or suffers the pain in the creation thro his own fragment. So where is the karma for supreme - Karma Yogi.
- Anyone who understands this functioning of supreme & lives accordingly is ever liberated & is integrated with supreme always thro yoga for divine unification.
- Such beings progress to higher planes & their divine fragment reaches its origin.
- Basically, the whole universe is different levels of evolution of matter & spirit or superimposed planes of existence/consciousness.

Spiritual journey continues, where we left, life after life !
Pass it on..Everything..Life goes on..It is a continuous process !

Brain is mapped with combination of stored karma & jnana. More karma means less jnana, if karma diminishes, jnana increases to attain divine vision.

Karma = inert memory; Jnana = active memory.

Moksham/unity with supreme = 0% karma & 100% para jnana = Thro yoga.

- As the consciousness progresses from surface to the core, Kundalini Shakti, rises as energy or fire in upward ascent to the highest chakra, to attain divine light, later comes down as light and bathes all chakras with its radiance, lighting up all the chakras.
- Purpose & Objective of life is to establish ourselves in the SC, obtain divine light & spread the divine light to all in MC-as knowledge/food/any form of support, like Buddha, Jesus, Ramana Maharishi, Shirdi Sai, et al.
- May the Supreme enshrined in hearts of all, bless us to make this world a land of peace, joy, love & wisdom to achieve unity called MOKSHAM.
- Realize what Supreme has blessed you before asking for more !!!

Life is short – make best use of prana to reach supreme - it is a long haul.

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Wealth, lust, land, power, politics, terrorism, ignorance - modern evils.

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Above all - Grace, Guidance & Inspiration of Supreme.

Atman assuming itself as the doer of karma changes body but is not the doer.
Feel & Experience Supreme thro spiritual microscope/telescope called Yoga.
Enjoy the best of both worlds by yoga.

I am a fan of Srimad Bhagavad Gita & Servant of Supreme - Are you ?

IX THANKS TO AKSHARA BRAHMAN

1. For giving this precious human birth in your beautiful creation.
2. For giving everything I need to live - food, shelter, clothes, health.
3. For all the support given as needed, all the time.
4. For all the guidance as needed, whenever required.
5. For giving para & apara jnana.
6. For giving protection/forgiveness, when I faltered or was about to.
7. For the enlightenment about you, atman, creation, life, yoga & yagna.
8. For showing the divine path towards you & motivating to adopt it.
9. For showing my mistakes, how to correct it & clean my karma.
10. For making me realize purpose of birth & see you in me, all & everywhere.
11. For teaching how to do puja, Sandhyavandana & Gayatri japam.
12. For teaching how to read & understand Srimad Bhagavad Gita.
13. For teaching to recite Vishnu Sahasranama. *Servant of supreme forever.*
14. For teaching how to preach Gita & practice Gita/yogas for moksham.
15. For teaching meditation & motivate/giving strength for social service.
16. For giving wonderful family, friends and students.

The list goes on, Thank You For Everything, the lover of your devotees.
 I can't ask more, you have graced me in making this visionary document.
 I pray you to give all an opportunity to serve you life after life, forever.

May the Supreme (Well Wisher & Friend of his Creation) bless all.

As Instrument of Supreme, Wish to share Gita again and again !

Moving from surface to innermost gives highest consciousness, deepest meaning of life- reach innermost imperishable subtlest reality of soul leading to supreme.

Shanti Mantram:

Swasti prajabya paripalayantam nyayena margena mahim mahisha goh
brahmananasya subham bhavatu, loka samasta sukhino bhavantu,
sarve jana sukhino bhavantu. Om Shanti Shanti Shanti.

O Supreme-Give the ruler of the land good ideas & make him follow
the path of truth. Let the pious animal - cow and pious human - brahmin
(cow is not selfish and a true brahmin is not selfish) live happily.

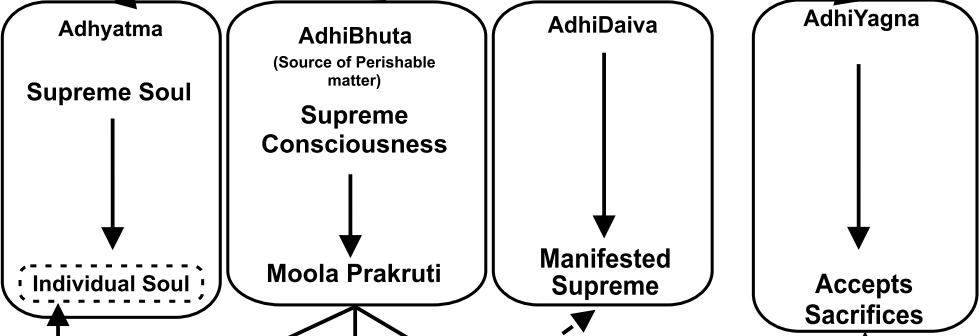
Let all the living organisms in all worlds have a peaceful life.
Peace here and thereafter.

BHAGAVAD ARPANAM - MY LECTURE & LIFE.

SHUBHAM.

Akshara Brahman - Imperishable / Eternal Supreme Being
(Infinite, Boundless, Unmanifested, No attributes & Unchanging)

Nivrutti Marga (Moksham)



Based on Karma

Path A - Moksha or No rebirth

Path B - Rebirth humans

Path C - Rebirth insects / Animals

Sanskrit used in Gita by Guru Vyasa is higher level than modern Sanskrit.

Sanskrit is devavani or devabhasha or language of gods. It is the perfect language & mother of all languages

Sanskrit means cultured or transformed or purified or refined. Thus shlokas purifies us when we chant in sanskrit & understand in our language.

Recite shlokas from Gita or any holy scripture.

(1)

Physical OR Jada Prakruthi + Gunas

Individual Consciousness OR Chethana Prakruti

Life OR Jiva Prakruti

Life Element

Individual Being

(1)+(2)+(3)

(3)

Pravrutti Marga (Path B/Re-birth)

Yagna / Sacrifice

Nivrutti Marga (Path A/Moksham)

Prepared by Gita Group

SPONSORS

Trust humbly thanks the following for having sponsored this divine publication:

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ಪರಮಕ್ಷರ ಚಾರಿಟಬಲ್ ಟ್ರಸ್ಟ್ (ನೋ.)
PARAMAKSHARA CHARITABLE TRUST (R)

(Regn No. VJN-4-00127-2019-20 dt 15-06-2019)

We are totally dedicated to the selfless service of the deserving poor - 1. Children 2. Old Aged Persons.
 Our focus areas are to support them in Education, Health, Food and Gita Pravachans.

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Jalaja C D

Sarala Y V

Sanjay B N

Vinay H R - Secretary

Sudhir P

Dr. Vedamurthy B V

Ajith Pujar

Ranganath D S - Treasurer

Rajgopal B K

HOW TO CONTRIBUTE TO THE TRUST

1. Cheques / DDs are to be drawn in favour of **“Paramakshara Charitable Trust”**
2. For online transfer, our Bank Details are : **CANARA BANK (Syndicate Bank)**
 Address : No. 15, 10th Main, Sampige Layout, Pattegarpalya Main Road, Amarjyothi Nagar,
 Bengaluru - 560 079.

Savings Bank A/c No. : 06952010021991 IFSC Code : SYNB0000695

Transfer from Indian Account only, no overseas fund Transfer.

AKSHARA BRAHMAN

ABSOLUTE BRIGHTEST SUBTLEST MACROCOSM

MERGED ABSOLUTE	H I G H E R	I N N E R	VISWAROOPAM	I M P E R I S H A B L E
INTUTIVE MANIFESTATION	H I G H E R	I N N E R	SHIVA & VISHNU	
BLISSFUL FREEDOM	H I G H E R	I N N E R	FREE SOUL	
COSMIC CREATIVE	A	M	BRAHMA	
MENTAL/SUNLIGHT	T	I C R O	HEAVEN	C H A N G E O V E R
EMOTIONAL/MOONLIGHT	M	O C S	STARS	
PHYSICAL/FIRELIGHT	A	M	EARTH	

SUPER-IMPOSED LEVELS

LIFE - SEVEN LEVELS OF SOULS
CONSCIOUSNESS & EXISTENCE

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ಯಜ್ಞಾರ್ಥಾತ್ಕರ್ಮಣೋಽನ್ಯತ್ರ ಲೋಕೋಽಯಂ ಕರ್ಮಬಂಧನಃ | ತದರ್ಥಂ ಕರ್ಮ ಕೌಂತೇಯ ಮುಕ್ತಸಂಗಃ ಸಮಾಚರ ||
ಯಜ್ಞದ ನಿಮಿತ್ತವಾದ ಕರ್ಮಗಳಲ್ಲದೆ ಇತರ ಕರ್ಮಗಳಲ್ಲ ತೊಡಗಿದ ಈ ಮನುಷ್ಯ ಸಮುದಾಯವು ಕರ್ಮಗಳಿಂದ ಬಂಧಿತವಾಗಿದೆ |
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PARAMAKSHARA CHARITABLE TRUST

(Regn No. VJN-4-00127-2019-20 dt 15-06-2019)

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Helping hands are better
than Praying Hands