

Bhagavad Gita Summary

Chapter 2 - Knowledge Yoga

(A) The Four Stages of Enlightenment *Verses 1-10*

(1) **Samsara** is caused by self ignorance and is recognized as three emotional problems. (a) **Attachment** to situations, things, people (*raga*). (b) **Mental disturbance** caused by expectation-induced attachments. Even the thought of the loss of an object of attachment can cause deep pain (*shoka*). (c) *Raga* and *shoka* and *moha* (**delusion brought about by *raga* and *shoka***) brings about lack of discrimination (*aviveka*). These stages are unfolded in chapter one.

(2) **Samsara can't be solved and removed on one's own.** We are helpless. When problems come, how should I react? Should I stand and fight or should I take flight? Chapter 2 begins at this stage.

(3) **To solve *samsara* the help of someone who is not caught up in it is required.** If your seeking is sincere a teacher will appear. If you are seeking a teacher you are probably not ready for one.

(4) **Surrender to the teacher.** Feeling sorry for yourself because of your suffering is not enough to receive teaching. Willingness to be taught is necessary.

(B) Knowledge Yoga is the Primary Spiritual Practice. *Verses 11-38*

*The essential nature of the individual is limitless consciousness.
What is it?*

- (1) Consciousness is not a part, product or property of the body.
- (2) Consciousness is an independent factor that makes the body sentient, just a electricity powers a fan.
- (3) Consciousness is not limited by the boundaries of the body. It is all pervading like space.
- (4) It does not die when the body dies. It is eternal (*satyam*). It stands alone i.e. it exists completely independent of objects.
- (5) It is not a doer or an enjoyer. If it doesn't do karma, it cannot enjoy the results of action. It does not change (*nirvikara*).

The point of the practice of self knowledge is to gradually see yourself as eternal consciousness and not the body/mind. The body should be regarded as a gift that will be taken away at some time. It should be happily returned to the giver, *Ishvara*.

Misplaced compassion for your suffering or the idea that you might suffer or cause suffering is an unhelpful impulse. It seems as if Arjuna is misguided when he decides to fight with his relatives but it is the right thing for him to do because he is a warrior who has been deceitfully injured. If he doesn't rectify the situation, he is

basically endorsing *adharma*, violation of the eternal value of honesty, because Duryodana will continue to inflict misery on people and Arjuna's reputation will be destroyed. This in turn will cause damage to the society because he is a role model. Duryodana is a symbol of the fearful, hard, selfish part of the self. Arjuna is a symbol of the seeker. His loss of reputation is a symbol of a loss of self esteem that comes when you don't do what is best for your inquiry.

(C) Karma Yoga the Fundamental Qualification for Knowledge Yoga Verses 39-53. What is it?

(A) It is using one's efforts to purify the mind by taking the needs of one's environment into account. It is a giving, not a grabbing attitude. It requires *sattvic* karmas and enjoyment of employment.

(B) It is the knowledge that the results of actions are unpredictable so it is not wise to rely on them for emotional satisfaction.

(C) The Fruit of Self Knowledge i.e. moksa.

- (1) You are satisfied with your life because you are full.
- (2) You experience deep peace in spite of negative situations. Equanimity. Just as an owl is asleep to the day, *samsaris* are asleep to the self and just as human beings are asleep in the night, the wise person is asleep to *samsara*. The wise person is like an ocean, always full. He is free in life and after death. After self knowledge one should control the senses, control the mind and live a pure life until the knowledge is firm. Verses 54-72

Chapter 3 - Karma Yoga

(A) Introduction Verses 1-7

Arjuna asks why Krishna glorifies *Knowledge Yoga* and yet encourages him to do *Karma Yoga*. Although Vedanta is a crystal clear teaching the seeker interprets it according to his likes and dislikes. Arjuna does not want to fight so he misunderstands the teaching. The inquirer needs to know how to listen. If you are attached to a particular habit or habits you will misunderstand teachings that imply a change in habits.

Both knowledge and action are necessary for self inquiry because they have different results. Karma prepares the mind so that knowledge can set you free. *Karma Yoga* gets the mind peaceful so it can discriminate in every day situations. It requires doing what is best for the situation and living a simple pure life. It is not necessary, desirable nor possible to abandon action. If you renounce the world your worldly desires will pull you back for want of the requisite maturity.

(B) Karma Yoga is Right Action plus Right Attitude Verses 8-20

(A) Right Action. You should take care of your external situation but you should also do actions that are appropriate to your inner growth. **Give more than you take.**

- (1) Worship your deities.
- (2) Contribute to your parents.
- (3) Contribute to Vedic culture, *mahatmas*.
- (4) Do social service.
- (4) Take care of the environment.

(B) Right Attitude. (Exoteric interpretation: counteracts the tendency of do-gooders to develop pride owing to their good actions because it is based on the idea that the field of action, not the individual, is the doer. Esoteric interpretation: I love life and therefore I am grateful to the one that gave it to me. I dedicate my actions to God.

- (1) Work as worship.
- (2) Enjoyment of employment.
- (3) *Prasad*. Take what happens as a gift. Life is *Isvara's* instructions; good is good and bad is good.

Karma yoga reduces dependence on objects and develops self confidence and self reliance.

(C) Karma Yoga is Required After Liberation Verses 20-35

Although a liberated person has nothing to achieve by *karma yoga*, he or she must continue to do right action for the good of the world because, enlightened or not, everyone has an obligation to society. Right action is not 'practiced' because it is natural in the enlightened.

(4) Desire and Anger Management

Tamasic desires are desires that require immoral means and/or immoral ends. They should be dropped immediately. *Rajasic* desires cause worldly karma that keeps the *jiva* earning and spending and are responsible for spiritual stagnation. They need to be managed, not eliminated completely. *Sattvic kamas* are desires for spiritual growth. They should be nourished.

Rajas and *Tamas* destroy discrimination and need to be managed by controlling the senses, mind and intellect. The senses present objects, the mind dwells on them and the intellect concludes that they are desirable. If you control your instruments, anger is controlled because anger is just obstructed desire.

Chapter 4 – Knowledge and the Renunciation of Action

A. The Avatara Concept Verses 1-18

Isvara appears as a teacher in all ages. How can *Isvara* appear as an ordinary human being, a teacher? Ordinary people are born of self ignorance but *avatars* are born knowing who they are. They are free and are motivated by compassion, not desire. *Jivas* are born out of *Maya's* material elements but *avatars* are born directly from

Maya. *Jiva's* are born of good and bad karma but *avatars* are karma-free so they come to give, not to grab. They come to establish *dharma* and destroy *adharma*. God realization, like *jiva* realization, leads to *moksa* because the self and God are essentially the same i.e. consciousness. The wave and the ocean are both water.

B. Self knowledge - *Jnana Yoga* Verses 16-24

Know the real nature of *Jiva* and be free. The essential nature of the individual is limitless consciousness. (1) Consciousness is not a part, product or property of the body. (2) It is an independent factor that makes the body sentient, just as electricity powers a fan. (3) It is not limited by the boundaries of the body. (4) It does not die when the body dies. It is eternal, it is reality, it is all pervading, it is not an object of experience, **it is not a doer/enjoyer and** it does not modify to the experiences that present themselves to it.

Verse 18 "A wise person sees action as actionlessness and actionless as action."

A person who knows he is awareness doesn't identify with the body so when the body is acting he knows that he is not acting. And a wise person knows that when the body is inactive i.e. asleep action is only temporarily suspended because on waking the doer reappears and action begins again. Even if you say you are doing nothing when you are sitting still you are doing action because sitting still is an action.

C. The Glory of Self Knowledge and the Primary Means Verses 25-34

Twelve Contributions. The first eleven are indirect means of knowledge. The twelfth is self knowledge, the culmination of the indirect practices and the direct means of liberation. Knowledge does not just happen. It requires a means and you have to work for it. You need a teacher, a proven scripture, and qualifications. You need to go through all the stages: *karma yoga*, *upasana yoga*, *sravanna*, *manana* and *nididhasana*.

- (1) You need to worship God.
- (2) You need to take everything received by the senses as an offering from/to God.
- (3) You need to manage the senses.
- (4) You need to discipline the mind, constantly observe your thinking and refuse to co-operate with negative thoughts. Weed out unhealthy thought patterns.
- (5) You need to be generous with your time and money.
- (6) You need to learn to live with very few objects.
- (7) You need to maintain your health.
- (8) You need to chant scripture.
- (9) You need to learn the meaning of the words.
- (10) You should regulate your breathing.
- (11) You must control eating and speaking habits.
- (12) Pursue self knowledge

D. The Fruit of Self Knowledge Verses 35-42

- (1) Conflicts disappear.
- (2) Inadequacy disappears and self confidence appears.

- (3) There is no sense of separation and you do not see differences.
- (4) Both negative and positive *vasanas* are destroyed

Supporting practices

- (1) Faith, trust in scripture
- (2) Burning desire for liberation
- (3) Personality integration

Chapter 5 – Renunciation of Action

(A) What is Renunciation? (*sannyassa*) Verses 1-6

Arjuna's question concerning Krishna's statement about renunciation is born of a convenient misunderstanding sourced in a *confusion between the idea of external renunciation of activities and the inner renunciation of thoughts* born of spiritual practice. Running from conflict will not set you free.

(B) *Karma Yoga* is the First Stage of Renunciation Verses 7-12

Internal renunciation is accomplished by knowledge yoga preceded by *karma yoga*. **The first stage of inner renunciation is *karma yoga*, renunciation of likes and dislikes.** The downside of free will is the fact that it causes likes and dislikes which disturb the mind. The downside of material progress is vulnerability, attachment to more and more objects. When something you want comes you are happy, when it leaves you aren't. When something you don't want comes, you are unhappy, when it leaves you happy. *Karma Yoga* converts binding likes and dislikes to non-binding likes and dislikes. It makes the mind peaceful.

Devotion to *Isvara* is an invaluable part of *karma yoga*. As you work for the future you consecrate the results of your actions to *Isvara*. *Karma Yoga* is a willingness to welcome results yet to fructify, taking what happens as a gift from *Isvara*.

(C) Self Inquiry (*Jnana Yoga*) is the Second Stage of Internal Renunciation Verses 13-21

Jnana Karma Sanyassa is renunciation of doership, not activities, and it is attained through *Sravanna*, *Mananna* and *Nididhasana*.

Self knowledge takes care of the fundamental confusion with reference to the meaning of the word 'I,' eliminating the idea of 'I' and 'mine.' Inquiry tells us that the self is not the body/mind, doer/enjoyer because the body, for example, is not the self owing to the fact that it is not there before birth and after death, nor in deep sleep. It is an object that is located in consciousness and is actually consciousness. The self is the non-experiencing witness.

The doer/enjoyer is never free of *samsara* so it is impossible not to act. It is here to exhaust *prarabdha* and is bound to the laws of the universe. Inquiry convinces the *jiva* to accept the bondage of the doer/enjoyer to action. Enlightened people have their own *prarabdha* problems. Even avatars cannot change their *prarabdha*.

(D) (1) Practice of Knowledge and (2) Fruit of Knowledge Verses 22-26

(1) Practice of Knowledge is basically anger management. When you are angry with someone who is apparently hurting you should realize that you are really angry with anger. When you are angry you don't think and act rationally. When you act impulsively you don't consider the consequences and usually do actions that produce (sometimes lifelong) regrets. Impulsive speech is a great obstacle to liberation as it generates great karma.

Anger is obstructed desire. You can't eliminate desire because it is your very life force but you can sublimate it into spiritual practice i.e. inquiry. At the same time you can patiently reduce your expectations and therefore reduce anger and avoid untoward karma.

(2) Jivan Mukti. Liberation is permanent peace of mind brought about by firm self knowledge. A free person's mind is immunized against life's shocks. **Videha mukti.** *Sanchita* is burned. *Agami* is avoided and *prarabdha* is exhausted. The *jiva* merges into awareness.

E) Introduction to Vedantic Meditation Verses 27-29

Listening to the teachings (*sravanam*) without meditation is like adding sugar to tea without stirring; the sugar sinks to the bottom of the cup and the tea does not taste sweet. Meditation is withdrawal from worldly activities and stirring the knowledge gained in the listening phase until the personality becomes mature and sweet.

Chapter 6 - Meditation

Meditation on forms is meditation on objects because only objects have forms. It is dualistic and is called *upansanam*. It does not require study of the scriptures.

Meditation in which there is no division between the subject and the object is called non-dual or formless meditation, *nididyanam*. It is only possible after hearing the teachings of Vedanta. It is not for liberation because liberation is the nature of the meditator. How can you attain or experience it? Liberation is not an event. It is only revealed by inquiry.

Meditation is not for self knowledge. If it were there would be no need for Vedanta. Self knowledge is communicated by a competent living teacher unfolding a proven means of self knowledge and is a three stage process: listening, reasoning, and assimilation. Experience will not shift one's identity from the *jiva* to awareness, except perhaps temporarily. Meditators take the *jiva* to be the self and want to give it a special experience. The practice of self knowledge, which may be done in meditation or not, is required to completely shift the meaning of the word "I" from the *jiva* to consciousness. Vedantic meditation is for the assimilation of self knowledge. It builds a hard and fast *satya/mithya vasana*.

(A) Four Requirements for Meditation (*bahiranga sadhana*) verses 1-9, 16-17

1. Self confidence, self 'grace.' Without God's grace or guru's grace inquiry is useless but God's and guru's grace is not enough. You have to grace yourself. Never look down upon yourself. **2. Self effort**. Scripture and the guru can encourage you but you have to do the work. **3. Self integration**. The three inner centers...mind, intellect and ego...should function in concert behind a single idea...*moksa*. The body should be healthy. Emotions should be converted to devotion. Thinking should be in harmony with scripture. **4. Karma Yoga** is compulsory because without it the *vasanas* will disturb the mind and prevent inquiry, i.e. the practice and assimilation of the teachings.

(B) Four Specific Disciplines for Meditation verses 10-17

1. Right Place. Appropriate ambience. **2. Right Time**. Meditate when the mind is predominantly *sattvic*. Consistent times. **3. Seat**. Any physically comfortable seat. **4. Meditation Friendly Posture** (*antaranga sadhana*): a. Body aligned. b. Withdrawn sense organs. c. Rhythmic breathing. d. Quiet emotions. e. Strong conviction that meditation is valuable.

(C) The Process and Nature of Meditation (*dhyana svarupam*) verses 18-32

Meditation is not removing thoughts. It is mentally dwelling on the many features of the self (non-dual, all-pervasive, eternal, unborn, self luminous, independent, etc.) and the nature of objects, specifically the impermanence of objects, the zero-sum nature of the world, doership, enjoyership, etc. It leads to complete absorption on the teaching. The purpose is to create such a strong *satya/mithya vasana* that the knowledge automatically arises when needed. It is successful when dualistic thinking does not displace non-dual thought. Dualistic thinking may exist but it is always subordinate to non-dual thought.

(D) The Benefit of Meditation: Non-dual Vision, Compassion verses 18-32

(E) The Obstacle to Meditation – A Wandering Mind (*vikeshepa*) verses 33-36 The solution is dispassion and repeated practice. Remove likes and dislikes with *karma yoga* and with knowledge...thinking through the teachings on the defects of objects to which one is attached.

(F) What happens if you fail to set yourself free? Verses 37-45

Arjuna lacks confidence that he will succeed so Krishna encourages him by telling him that he will get free eventually. Don't give up.

Chapter 7 - Knowledge and Self Knowledge

Isvara's nature is highlighted in the middle section whereas in the first section the nature of *Jiva* is highlighted. *Jiva* is not the body, mind and thoughts; they are superficial material coverings. *Jiva's* real nature is consciousness/awareness. The practice of *karma yoga* is highlighted in the first section i.e. converting one's life to a life of worship, but the practice of *upasana yoga* is highlighted in the second section i.e. meditation on any

form of *Isvara*. In the first section individual effort and personal responsibility is emphasized, “stand up and fight!” You have to make use of your **free will** always throughout your spiritual journey. In the middle section, the emphasis on individual effort is augmented with the understanding of the role of *Isvara*...one’s environment, the total mind, etc. in actualizing the knowledge. The topics are (1) *Isvara’s* nature, (2) meditation on *Isvara* and (3) *Isvara’s* grace.

(A) Introduction Verses 1-3

Isvara has a higher nature and a lower nature. Complete knowledge is knowledge of both the higher and lower nature. Its benefit is complete emotional satisfaction. When problems come we become interested in *Isvara*. It is a rare and great knowledge only appreciated and pursued consistently by few.

(B) Isvara’s Nature Verses 4-12

- (1) It is the material and intelligent cause of the universe (*jagat karanam*).
- (2) It is pure consciousness and Maya. Both are beginningless (*anaadi*) and both are required for creation. Consciousness and Matter is God. The creation is a mixture of changeless formless consciousness and changing material forms. Whatever is experienced is consciousness and matter. The body is chemicals and it is sentient. Both are *Isvara*. The body changes but the sentiency...the life principle...is constant because it is consciousness reflecting in the Subtle Body. *Isvara* is not a big *Jiva*. All deities are symbols of the self. Consciousness is experienced as the existence ‘aspect’ of the physical body. All religions say there is only one God but Vedanta says there is *only* God i.e. spirit and matter.

(C) Cause and Remedy of Samsara - The Human Problem Verses 13-19

Because the *jiva* is bored, matter is attractive. It is attractive because it is variegated and dynamic; we get involved and attached to it. **The self is not interesting because it has no properties and doesn’t change.** We get so absorbed in the movie we don’t see the screen. But because the world is impermanent it is unstable and does not fill the fundamental need for security. So *Jivas* lack peace of mind. This accounts for the belief that one stable relationship...marriage, for example...is required for peace of mind. Animals are not insecure because their egos are not self aware. The loser in a dog show does not think it is failure, nor is the winner proud.

The answer to the insecurity problem is *bhakti* for *Isvara*. You need to see that *Isvara* has your back at all times. This knowledge is *bhakti* because it causes you to let go of your worries and when you let go you feel the love that you are and you enjoy yourself.

There are four types of devotees. (1) one who worships God only when there are problems (2) one who worships to get something, (3) one who worships to understand God and (4) the one who understands that his nature is *parama prema svarupa*, unconditional love.

(D) Devotion for Material Benefit (*sakama bhakti*) Verses 20-26 This type of devotee thinks that since God has everything he should give them what they want.

(E) Devotion for Spiritual Benefit (*nishkama bhakti*) Verses 27-30

The problem with *sakama bhakti* is that it produces sorrow because God takes away objects...emotional support from people particularly, at some point...so it is wise to have a backup i.e. *Isvara*.

Gita Chapter 8 – Reincarnation & Liberation

This chapter is a comparison of doers (karmis) and those that do spiritual practice (upasakas). It says doers seek experience and remain in samsara and sadhakas/upasakas get moksa. If you want moksa you need to develop a vasana for it by worshipping/thinking/focusing on Isvara. There is no discussion of self knowledge, which is superior to both karma and spiritual practice.

New Words - Verses 1-4

The self is all-pervading consciousness (*paramatma*). With reference to the body it is called *jivatman*. The changing creation is called the five elements (*adi bhutas*). The intelligent principle that operates the laws that make up the creation is called *hiranyagarbha*...the 'Gods', *adidevam*. The creator i.e. cause of *hiranyagarbha* is called *adi yagna* (the one who presides over all our action i.e. *karmaphala data*). It exists in everyone. Karma is the cause of the universe. *Isvara* does not create the universe (14 *loksas*) for its benefit but for the benefit of *jivas*. *Isvara* implements the karmas of the *jivas*. Karma creates the environments required by *jivas*.

What You Think is What You Become

A person today is created by the thoughts he had yesterday. Whatever a person remembers at the time of death determines the subsequent birth. If you think of the self at death you will attain *moksa*. *Isvara vasana* will destroy all karmas. But you won't think of the self at death unless you have created the *Isvara vasana* when you are young i.e. understand that the self is the only source of permanent peace, happiness and security.

Methods for Developing a Self *Vasana* - Verses 5-14

(1) *Bhakti*. If you understand this fact you will love the self (*bhakti*). **(2) *Upasana***. Repeated thoughts of the self (*upasana* i.e. meditation on any form of the self) creates a strong self *vasana*. **(3) *Yoga***. Focus. Yoga is the training (withdrawing) the mind to think of the self.

Seek What is Permanent or Impermanent - Verses 15-22

Forms of the self are only symbols because the self is formless. It is the unchanging non-experiencing witness consciousness. People who do karma get experience including the finite bliss of *brahmaloka* but inquirers get the permanent bliss of the self.

Two Paths - Verses 23-end

After death the *jiva* is unconscious so it needs to be guided by forces (gods) that send it either to *moksa* or back to *samsara*. The type of life one leads determines where *jiva* goes after death, not the time of death. If the time of death was the determinant realized people that die at night would be reborn as *samsaris* and *adharmis* that die during the day would get *krama mukti*.

If you want liberation at death you have to do special actions...exit the body through the top of the head, etc. It will get you to *brahmaloka* where you will be taught by *Isvara*. Vedanta *sadhana* in *brahmaloka* is equivalent to Vedanta *sadhana* in this life so why wait?

Summary

The chapter is called *akshara brahma yoga* because it starts with the words *akshara brahma*. It means 'the yoga (topic) of the unchanging self' but it is not about the self. It is only a comparison of individuals who pursue worldly goals and those that pursue *moksa* with reference to the two types of liberation, liberation here and now and liberation after the death of the body. It is not a profound chapter by any manner of means because nobody worries about what will happen in the next life and if they do, they are foolish since there is no evidence of a next life for the person they think they are. And if we take scripture's word that there is a next life, there is no particular advantage to *krama mukti* since *jiva* still has to go through Vedanta *sadhana* in *brahmaloka*. For this chapter to work death needs to be defined as death of the physical body whereas there is no death for the physical body because it is eternal matter. It is 'dead' when the *Jiva* is in it. Death is simply a symbol of change. So it is more intelligent to see death and rebirth in a psychological sense: death is non-identification with an object and rebirth is identification with an object. *Jiva* can either 'die to' objects by withdrawing its mind (yoga) i.e. taking its attention away from them or it can identify with objects, in which case it is 'born into' a relationship with the object. Relationships with objects is bondage i.e. *samsara*.

Gita Chapter 9 - Kingly Secret Knowledge

The Cause of the World (*Isvara*)

(1) *Isvara* is a mixture pure original Consciousness (*paraprakriti*) and *Maya* (*aparaprakriti*) or Matter. Both are beginningless. But they differ in the following ways: Consciousness is attributeless but Matter has attributes in actual and potential forms. Matter changes, Consciousness doesn't. Consciousness is free of Matter but Matter depends on Consciousness. Consciousness is the non-experiencing witness principle. It is not a doer or an enjoyer. The doer and the enjoyer belong to the material world. It is the screen to the movies that play on it. It is like space, uncontaminated by the objects that appear in it. Matter is manifest or unmanifest. Associated with Consciousness it creates the Five Elements, Mind, physical bodies, karma flows, likes and dislikes and repeated births. The material world is an object that appears in *Isvara*. It is neither existent or non-existent (*sat-asat vilakshanam*). It is a dependent apparent reality. It is not non-existent but it is as good as non-existent because it does not affect Consciousness.

(2) The Three Stages of *Bhakti*, an indirect means of liberation.

- A. **Karma Yoga** is worship of *Ishvara* by making a contribution to the *dharma* field...i.e. society, the environment, etc. It purifies the mind and makes it ready for self knowledge.
- B. **Meditation** (*upasana*) uses symbols to purify and prepare the mind. It is internal, not external like *Karma Yoga*.
- C. **Formless Meditation** i.e. Vedanta. Inquiry into Consciousness and Matter guided by scripture.

(3) Two Types of *Bhakti*

A. Worship of *Ishvara* motivated by desire for objects. (*sakama bhakti*)

This worship involves knowledge of the factors operating in the field of objects because the result of the worship depends on the availability of objects in the field. Everyone starts here but nobody realizes they are worshipping *Ishvara*. If the doer has a religious impulse he worships *Ishvara* to obtain the objects of his worldly desires.

B. Worship of *Ishvara* for knowledge of *Ishvara* i.e. *moksa*, transcendence of one's likes and dislikes. Liberation is discrimination between what is real (eternal consciousness) and what is apparently real (impermanent objects). (*nishkama bhakti*). There are no requirements for desireless worship. Any object will do...'a leaf, a flower, a drop of water.' This is the second stage wherein the focus of one's life is on liberation from dependence on objects, not on the objects themselves. In this stage one relies on *Ishvara* to handle one's needs, thus alleviating the anxiety associated with material needs. The devotee 'trusts the Lord.'

Anyone can practice devotion because love is the nature of the self. But the last stage...formless meditation...demands a prepared mind.

Gita Chapter 10, 11 - Special Manifestations of the Self & The Universal 'Person.'

Consciousness as Creator

To create an object an idea and a substance is required. In the apparent reality the pot and the potter are always different but since reality is non-dual the creator of the world and the world are non-different just as the web of a spider is born out of the spider itself. Consciousness in conjunction with *Maya* is *Ishvara*, the creator (*jagat karanam*). It is both the intelligent and material cause of the world.

So to experience consciousness no special experience is required. One need only understand that the ever-experienced objects continually presenting themselves to awareness/consciousness are awareness, just as waves are nothing but the ocean. Chapter 10 presents the self as certain exceptional or special (*vibhuti*)

qualities of created objects to make it easy to understand for a person of limited intellectual and emotional maturity, a necessary step in the development of the vision of non-duality. Chapter 11 presents the more difficult idea that everything exceptional and ordinary, good and bad, beautiful and ugly, kind and cruel, spiritual and material, is consciousness, the self.

The Creation is You

The Gita expresses this idea in the form of a symbol. It personifies consciousness as the 'person' from whom everything comes and into whom everything resolves, a 'universal person.' This 'person' first appears in the Vedas and, oddly, it is intended to transform a devotee's personal concept of God into an impersonal vision. Unfortunately, immature unschooled minds often tend to take symbols literally, which accounts for the widespread belief that God is a special individual. While the Gita endorses the idea of a personal God, someone to whom the devotee can communicate his personal problems, it focuses on expanding the devotee's vision of divinity to reveal that everything and its opposite is non-dual consciousness. The creation is only consciousness.

It requires great maturity to understand that the evil in the world serves a useful purpose, as does the good. Everything that exists has its place because creation is consciously designed. Because Arjuna is immature spiritually he is unable to appreciate the knowledge that Krishna reveals and asks that the vision of non-duality be 'withdrawn.'

The presentation of non-dual vision as a discrete experience gives the impression that non-duality is the result of a particular desirable experience. But it isn't, because consciousness' many forms are always present as all existent objects in the time/space continuum. Consciousness cannot present itself at a particular time or place because it is already present everywhere. So this knowledge can only be symbolized.

The sun and moon symbolize the power of consciousness to illumine objects. The 'feet' symbolize the power of consciousness to apparently move. The breath of Consciousness is the energy that causes matter to change. The 'mouth' of the Creator is time, the 'destroyer' of 'wombs,' created things. Like another self symbol, fire, it consumes everything. The 'divine eye' or the 'third eye' is the vision of non-duality, pure objectivity, seeing things as they are, not through one's fears and desires.

Emotional Impact the 'Vision' of the Universal Person

The purpose of this vision is to instill **(1) a sense of wonder, reverence and love** for everything because everything is nothing but the self of the devotee/inquirer. Seeing objects in this way removes one's likes and dislikes. The non-dual vision gives rise to wonderment; how can a thing and its opposite be one thing, my self?

Non-dual knowledge involves acceptance of the inevitable unwanted changes that life presents, symbolized by the idea of death. **(2) It causes fear** in Arjuna who can't accept the idea of the death of two people who are very dear to him, his teachers Bishma and Drona who made him who he is.

Freedom or Fate

Krishna's statement "I will devour them all and you will be my instrument" may cause the inquirer to question whether or not everything is predestined. Are we only puppets on *Isvara's* string or are we free to choose? If choice belongs to *Isvara* then *Isvara* is nothing more than a partial powerful *jiva*. But if *Isvara* is a *jiva* then the creation will not work because impartiality is required for the law of karma to work. Some people are intelligent and some stupid, some are rich and some poor, some suffer and others enjoy, some are lazy and some energetic. If there is no free will human beings are nothing but animals, and they will not engage in purposeful action for particular results. Free will accounts for the differences we see in the lives of human beings. Choice always belongs to the *jiva* because there is no duality for *Isvara*. If *Isvara* is a doer exercising free will, then *Isvara* will have good and bad karma and become a *samsari*. If the Creator is fickle, the creation will be fickle and life will grind to a halt. And if the Creator determines everything, there will be no choice whatsoever and we will not experience conflicts. However we are the only living beings that experience conflict precisely because we have free will. If there is no free will, there will be no scripture enjoining action or discrimination.

(3) Surrender. It is possible to make one's choices on the basis of one's likes and dislikes or one can choose to act in harmony with the demands of his or her environment. The world constantly makes demands on us. God's will appears as the demands of *jiva's* physical, psychological and moral situations. Is it wise to insist on getting what I want in every situation or should I accommodate and contribute to the situation? When your will is aligned with the will of the Total, you are 'surrendered' and become an 'instrument' of the Total.

The idea of creation has no meaning apart from the idea of destruction. They are just different ways of viewing the objects that appear and disappear in awareness/consciousness. If you can't accept change, you will be continually disturbed because life is constant change. Surrender to it...welcoming it...in the form of hard and fast understanding of its inexorability is *moksa*, freedom from mortality. Wanting to live, a gratuitous luxury for the living, belies a universal fear of change. The dead are happy with their lot.

Although an inquirer is still not able to accept the fact that the vision of non-duality justifies both good and evil, change and changelessness, it should engender a sense of devotion to understand, which it does in Arjuna. *Bhakti* is the will-based desire to free one's self from dependence on objects for one's security. It is an indirect means, second only to knowledge, of liberation. It is a tool that motivates you to convert all experience-based actions a life of worship, the burning desire to know who you are.

Chapter 12 - Devotion

Relationships are love. Love is willing attention. We meditate on what we love.

Arjuna asks, 'which is better, those who meditate on the forms of consciousness or those who meditate on formless consciousness? There is no comparison between a means (meditation on forms) and the end (formless meditation). You can compare means with means and ends with ends but not means with ends. So Krishna gives an **answerless answer**: "Form meditators are superior but only formless meditators get *moksa*." Every inquirer needs to do both serially. *Verses 1-2*

Five Stages of Bhakti Yoga; *sadhanas* that everyone must go through. Verses 3-12

(1) Karma Yoga

(A) Devotion with Desire (*sakama bhakti*) is converting a worldly life to a prayerful life. All actions are consecrated to *Isvara* and whatever happens is taken as a gift (*prasad*). Worldly desires are acceptable at stage.

(B) Devotion without Desire. (*nishkama bhakti*) In this stage no desire for worldly things is allowed, only prayer for the courage and strength to take both positive and negative results as *Isvara* i.e. the law of karma. The devotee is not aiming for a particular experience. There is desire but the desire is for peace of mind. This stage purifies likes and dislikes because one goes with what *Isvara*, one's situation, demands. The devotee stops treating God as problem solver, takes his karma like a man, and stops blaming God for his bad karma.

(2) Meditation (*upsana yoga*)

(C) Gradual reduction of physical activity and increase of the mental activity to bond with *Isvara* and nourish my relationship with *Isvara*. *Isvara* becomes one's emotional support in this stage. There is firm knowledge that objects...loved ones particularly... cannot provide emotional support. This stage removes fear. The devotee can worship forms or the formless *Isvara*.

(D) Worshipping every object as Isvara. This removes likes and dislike: jealousy, hatred, possessiveness, etc. It expands the mind.

(3) Jnana Yoga (*Sravanna, Manana, Nididhyasana*)

In this stage the devotee realizes that *Isvara* and *Jiva* enjoy the same identity. Up to this stage there is relationship but this stage destroys the relationship between the individual and the Total. I see myself in you. I am what I love. I love what I am.

The Fruit of Moksa Verses 13-19

The devotee is free from mental and emotional events caused by desire. He has **no desire** for objects (*raga*) because he is full. Fulfilling others desires is OK because they are non-binding. He is **free of anger** (*kroda*). The enlightened person is emotionally tolerant. He does not disapprove of those who do not conform his values. Everyone is OK for him. The non-dual devotee is **free of possessiveness** (*loba*). Nothing belongs to him, including the body. *Isvara* owns everything. He is here to serve. This highest of devotees is **free of delusion** (*moha*). He knows there is no security, peace, etc. in objects. He is not fooled by *Maya's* beauty, variety and novelty. He is **free from arrogance, pride, superiority** (*mada*). He is **free from competitiveness** (*matsarya*). He is **free of hatred and dislike** (*dwesha*) of others.

Enlightened people get along with everyone. They are friendly and have fragrant compassionate personalities. They make positive contributions to their environments and they are not disturbed by disturbing environments.

Bhakti yoga is universally applicable. It works for everyone, everywhere. You will like your *jiva* very much if it goes through the steps and realizes its nature is limitless non-dual love (*parma prema*). Verse 20

Chapter 13 - The Field and the Knower

In this the third and final section of the Gita the teaching focuses on (1) *Jiva-Isvara* Identity (2) *Jnana Yoga* i.e. *sravanna, mannana, nididhyasna* as the means of gaining the knowledge of one's identity and (3) the factors that prepare the mind for knowledge. **The 13th Chapter is the introduction and the most important chapter of this section.**

Discrimination of Subject and Object (*drk/drysha viveka*) Verses 2-24

Six technical terms (*kshetram* and *kshetregna, prakriti* and *purusha jnanam* and *jneyam*) are introduced in this chapter. *Kshetram* and *Prakriti* are *anatma*, objects. *Kshetragna, Purusha* and *Jneyam* are consciousness. They all amount to the discrimination of the subject from the objects (*atma-anatma viveka*).

The subject/object discrimination is based on the most basic principle of reality...**(1) the subject and the object are never identical.** The experiencer is different from what it experiences. **(2) All the experienced attributes belong to experienced objects** and never to the experiencer, the subject. I am the witness of the world, the body and the mind. Applying this principle I claim my identity as awareness. All attributes or qualities do not belong to me.

The Attributes of Objects: (1) they change (2) they have form and are therefore limited and (3) they are inert.

The Value of Values - The Practice of Knowledge Verses 8-12

A. Jiva-Centered Values

- (1) *Jiva* should maintain its physical, emotional, intellectual and spiritual health.
- (2) The *kosa* layers should be subordinated to the *Jiva*. The *Jiva* should not be under the control of the *kosas*.
- (3) All the layers should be integrated behind a single idea.

B. World-centered Values

- (4) *Jiva* has no authorship or ownership or control of the objects. *Jiva* should not develop ideas of "I" and "Mine." It should contribute to the world, not try to extract value from it. This attitude brings spiritual growth.

C. God-Centered Values

- (5) *Jiva* sublimates its desire for objects into the desire to serve and realize its identity with *Isvara*.

D. Guru-Centered Value

- (6) *Jiva* should expose its mind to the teachings and implement them.

Verses 25-end

The Stages of Knowledge

- (1) *karma yoga* for purifying the mind
- (2) *upasana* mind for concentrating the mind
- (3) *sravanna* - listening
- (4) *manana* – removal of doubt
- (5) *nididhasana* – assimilation

The Benefits of Knowledge

- (1) Wise people see everything equally because they know there is only one self. They do not try to change themselves or others.
- (2) Wise people do not think they are the doer/enjoyer entity.
- (3) Therefore they are karma free.

Chapter 14 – The Three Gunas

Summary

The first six chapters...as does the *karma kanda* of the Vedas...highlight *karma yoga* because the individual needs *rajas* to remove *tamas*. Chapters 7-12 highlight the importance of *upasana yoga*, which transforms excess *rajas* into *sattva* and precipitates gradual withdrawal from the world. The last six chapters highlight *Jnana Yoga* which requires predominant *sattva* and a simple lifestyle. To attain the fruit of *moksa* all *yogas* need to be practiced. The next stage is *moksa* because *sattva guna* creates binding likes and dislikes into preferences, i.e. non-binding *vasanas*. Conversion of binding *vasanas* to non-binding *vasanas* is *moksa*, the transcendence of the *gunas*. All situations are acceptable to *jnanis*.

(1) The Process of Creation as it Relates to the Individual Verses 1-4

The universe evolves out of a two-fold cause, consciousness and matter i.e. *Isvara*. *Purusha* is attributeless, changeless, and independent. *Prakriti* is matter. Its nature is opposite the nature of *Purusha*. It changes, has

attributes and is dependent on consciousness. Both principles are beginningless. The five elements, the worlds of experience and the *jivas* evolved from the mixture. Therefore the *jivas* are a mixture of consciousness and matter because the effect is just the cause in form. Therefore we should know which part of *jiva* is consciousness and which part is matter. Matter is *anatma*, not-self. Everything experienced is matter. *Purusha* is the self, consciousness, the *atma*. Knowledge of matter...the instruments...is required for *moksa*.

(2) An Analysis of the Material Part of the Self Verses 5-18

It has three aspects...*sattva*, *rajas* and *tamas*. Because they inhere in *Prakriti* they inhere in the individual's personality. If I don't know what they are and how they function I will be unable to use my instruments properly for inquiry.

(1) The nature of the *gunas*: *Sattva guna* inclines the individual toward knowledge. *Rajaoguna* inclines an individual to varieties of activities. Restlessness. *Tamoguna* inclines the individual to inertia laziness. *Tamoguna* suppresses *rajas* and *tamas*.

(2) Predominate *sattva* creates knowledge centric life infrastructure. It causes *sattvic* likes and dislikes. Dislikes come when the circumstances are not conducive to knowledge, peace, beauty, etc. *Rajas* causes the individual to seek *rajasic* circumstances. If the circumstances are not disturbing the *rajasic* person becomes upset. *Tamoguna* creates a dark inactive environment.

(3) *Sattva* inclines one to seek knowledge, *Rajas* inclines one to more activities. *Tamoguna* increases laziness.

(4) After death *sattva* inclines one to higher planes of experience, *rajas* to active *lokas* and *tamas* to dark demonic worlds.

(5) All *gunas* are necessary. Life begins in *Tamas*. Then *Rajas* develops. Then in middle or old age either more *Tamas* or *Sattva*. The *Karma kanda* of the Vedas recommends spiritual activities to burn up *tamas* which leads to *sattva guna* and the *Jnana kanda* i.e. Vedanta

Verses 19-20 discuss the conversion of the *sattvic* personality into to a pure *viragi (gunatita)* by *jnana*. The BMI does not become transcendent. It is always inert. It never becomes consciousness. Only the relative proportions of the *gunas* can be changed. So the only way to change things lies in a radical change in your understanding of matter. Once you understand the nature of matter you accept it because there is no way to change the nature of matter. The BMI is an ever-changing decaying instrument so you learn to detach or dis-identify with it. **I turn over the ownership and controllership to *Isvara* where it belongs.** Knowledge shifts one's identity from the BMI to consciousness. It is not easy to turn over controllership of the BMI to *Isvara* so consistent commitment to Vedanta *sadhana* is required. A free person accepts the law of karma completely. He knows that what happens is completely up to the factors in the *dharma* field and one's own *prarabdha* and does not want anything to be other than what it is.

Verses 21-27 discuss the behavior of enlightened people. An enlightened person understands that his body and his relationships belong to the universe. His mind is calm in every situation. Life is a big 'so what?' He is

indifferent to praise and blame. The only way to *moksa* is through *karma yoga*, *upasana yoga* and *jnana yoga* which causes relinquishment of doership and ownership.

Chapter 15 - The Supreme Person

Chapters 13-15, *Jnana Yoga*, give the essence of the Gita and the essence of the Upanishads.

A. Creation is Eternal and Inexplicable Verses 1-2

The nature of creation is presented using a tree metaphor borrowed from the Upanishads. The universe is a vast Banyan tree supported by an invisible root...the Unmanifest *Isvara*. Just as Banyan tree has up and down branches the universe branches into higher and lower fields of experience. Its fruits are bitter and sweet karmas. The *jiva* birds consume the painful and pleasurable fruits. They hop from higher to lower branches and lower to higher branches...one field of experience to another...and make a lot of pleasant and unpleasant noises as they experience the pleasurable and painful results of their experiences. Individual trees begin and end but 'treeness' flows on eternally. The *jivas* produce karmas which in turn produce *vasanas* that sprout new karmas forever. The *vasana-karma* chain is beginningless and eternal. Individuals come and go but individuality (*jivahood*) is eternal. Did the chicken or the egg come first? The chicken idea is eternal and the egg idea is eternal. They are out of time. There is no 'first.' Neither came first because from the standpoint of the cause (past karma) it is an effect and from the standpoint of the effect (future karma) it is a cause. It is an appearance generated by Maya. Before creation there was karma and after karma there is creation. If you try to figure it out you will be stymied because the cause and the effect are one. The same logic applies to fate and free will because of fate free will works and because of free will fate works. It is the same with every duality. Cause and effect, fate and free will, likes and dislikes, body/mind are all *mithya*, unreal. They are mutually dependent concepts. Each influences the other. It is also inexplicable because the minute you understand it, it becomes something else.

B. Means of Moksa - Four spiritual practices that lead to *moksa*. Verses 3-6

(1) Dispassion – is a gradual reduction of attachment and aversion toward things beings and situations because attachment and aversion empower the world to disturb us emotionally. The very thought of a desirable or undesirable object causes disturbance.

(2) Surrender to *Isvara* because *moksa* is the most important venture the *jiva* can undertake. Invoking the help of *Isvara* removes one's doubts about success because *Isvara* has your back.

(3) Developing *sattva*, the positive values which creates healthy thought patterns. See Chapter 13, twenty values.

(4) Vichara, inquiry into awareness. *Sravanna*, *manana* and *nidhyasana*. Sixth verse. It is the eternal, all pervading consciousness that is responsible for the sentient beings.

C. Consciousness Reflects in the Subtle body to create Sentient Beings. *Jivas* are reflected consciousness. (*chidabasas*) Verses 7-11

Consciousness bifurcates and appears as the experiencer and the experienced objects, just as a person goes to bed as a single individual and creates a transactional dream world with a dream ego and dream objects.

Consciousness appears as *Jiva* which makes the Subtle Body sentient and the Subtle body enlivens the Gross Body. *Jiva* keeps the Subtle Body in the physical body until the *prarabdha* exhausts, when it carries the mind into a new body. Wise people discern the presence of *Isvara* in the Bodies.

D. Consciousness Appears as Matter Verses 12-15

“I am light of the sun, the moon and the light of fire.” External Fire cooks the food first and the Digestive Fire cooks it a second time into nutrients.

E. The Supreme Person - Verses 16-18

The reality is divided into three categories for the purpose of understanding. In Chapter Seven consciousness (*paraprakriti*), and matter (*aparaprakriti*) are presented. In this chapter Matter is divided into manifest (*vyktam, kshara*) and unmanifest (*avyktam, akshara*) matter. Physical matter and subtle matter i.e energy. *Paraprakriti* and *Purushottama* are different names for original non-dual consciousness.

F. The Glory of Self knowledge - Verses 19-20

Moksa is taking Non-dual Original Consciousness as my identity. It is recognized through the four sadhanas. It is not known as an object.

- (1) I am eternal all-pervading consciousness
- (2) I am the only source of permanent peace and happiness.
- (3) By my presence I give life to my body and mind.
- (4) I am unaffected by the changes that take place in the material universe and in ‘my’ body.
- (5) This knowledge converts *samsaric* sufferings into entertainment. **I am free.**

Chapter 16 - The Value of Values

The knowledge of the reality behind *Jiva, Jagat* and *Isvara* as myself removes *samsara* and sets me free. This knowledge only takes place in a refined mind. The last three chapters dealt with the knowledge itself. Chapters 16-17 deal with the preparation or refinement of the mind. It is not Vedanta strictly speaking. It is based on the *dharma sastras*.

Two Aspects of Mental Purification

(A) Values to be Cultivated

- (1) **Self confidence, courage and freedom from fear.** Without it success is impossible.
- (2) **Self Mastery.** Dog wags the tail, tail shouldn't wag the dog. Control of BMI instruments given by *Isvara* to navigate through life.
- (3) **Integration of the Inner Centers**
- (4) **Humility.** Modesty. Acknowledging *Isvara's* contribution.
- (5) **Purity.** Willingness to share any thought with anybody. No secrets.
- (6) **Compassion. Empathy. Kindness.** Sensitivity to the feelings of others. Once you can feel another's pain, you will not cause pain to them.

B. Values to be Removed

- (1) **Desire** (*kama*)
- (2) **Anger** (*krodha*)
- (3) **Stinginess. Miserliness** (*loba*)
- (4) **Delusion, confusion** (*moha*). Belief that happiness depends on objects.
- (5) **Arrogance** (*mada*)
- (6) **Competiveness jealousy, envy** (*matsarya*)

C. Means for Removing Negative Values.

- (1) **Discrimination** (*viveka*) The mind should be sensitized by studying the upside and the downside of a value in terms of a pure mind.
- (2) **Resolution** (*sankalpah*) **Autosuggestion** (*vritam*) Practice the value for a considerable period and penalize yourself when you violate it.
- (3) **Apply the Opposite Thought** (*pratipakshana bhavana*) When you catch yourself being stingy, give generously.
- (4) **Associate with sattvic people** who share your interest in spirituality (*satsanga*).
- (5) **Prayer** (*prartana*) If all else fails, pray for help.

Chapter 17 – Guna Analysis

Three Personality Types

(A) Refined considerate *sattvic* people guided by *dharma* whose lives are a benefit to the *dharma* field.

(B) Unrefined Impulsive unthinking people whose lives are governed by likes and dislikes consisting of (1) *Rajasic* selfish people (*asuras*) controlled by desire who are not a threat to the *dharma* field in the short run but destabilize it in the long run and (2) *Tamasic* violent and cruel people (*rakshasas*) controlled by hatred and anger who are an immediate threat and need to be quarantined.

Types of Food

Food is gross, subtle, and extremely subtle. The gross part of food caters only to the taste buds, enters the stomach and goes into waste. The subtle part of food gives nutrition and caters to the body's well being. The subtlest part nourishes the Subtle Body. Pure food makes the mind pure.

Vegetarian food taken as Prasad is *sattvic*. Sour, bitter, pungent, and astringent foods are *rajasic*. They tend to agitate the Subtle Body and promote passion. Stale, overcooked and frozen foods are *tamasic*. They make the Subtle Body dull.

Types of Worship

Worship of *Ishvara* in a simple quiet manner for spiritual growth or for the benefit of others is *sattvic*. Ostentatious and convenient worship of *Ishvara* for worldly gain is *rajasic*. Worship of *Ishvara* to control or destroy others to please one's self is *tamasic* (black magic, animal sacrifice, bodily torture).

Types of Charity

The charity given with respect, considering the needs of the recipient, at the right place and time is *sattvic*. Joyless ostentatious charity given to make oneself feel generous is *rajasic*. Inappropriate and inconsiderate gifts given at the wrong place and time is *tamasic*.

Types of Discipline

(1) **Physical discipline** to remove *tamas* is *rajasic*.

(2) **Speech discipline** is perhaps the most important spiritual practice as failure to control your speech creates much negative karma and right speech creates many favorable opportunities.

Talking to a person who does not want to listen is violence (*rajas/tamas*). Speaking harshly,

contemptuously and cynically is violent speech (*rajas*). Speaking uncontrollably without letting the other person get a word in edgewise is *rajasic*. Speaking without considering the context is *tamasic*. Speaking in short sentences, paying attention to how the words are received with the idea of learning what the recipient thinks is *sattvic*. Saying more than necessary just to hear the sound of your own voice is *rajasic*. Interrupting when someone is speaking is *rajasic*. Speaking the truth in a beneficial, pleasant, polite, gentle or humorous way without hurting the recipient's feelings is *sattvic*. The need to say something that the recipient does not want to hear is *rajasic/tamasic*. Offering unsolicited advice is *rajasic/tamasic*.

(3) Mental discipline

Purity. Allow anyone access to your thoughts because you have nothing to hide. You are not embarrassed by the uncharitable content of your mind. People who try to protect their thoughts are insecure and harbor negative thoughts about others.

Conversion of Inadvertent Rajasic/Tamasic Speech to Sattvic Speech

Dedicate it to the Lord as soon as you realize it.

Chapter 18 Liberation and Renunciation

Seven Types of Spiritual Practice

- (1) Renunciation.** Letting go of anxiety for results when acting is *sattvic*. Not doing what should be done because it is physically inconvenient is *rajasic*. Not doing what is right out of ignorance is *tamasic*.
- (2) Knowledge.** The knowledge that says that there is one principle appearing as infinite visible and invisible names and forms is *sattvic*. The knowledge that sees individual selves is *rajasic*. The idea that asserts that the body is real and that it is the self is *tamasic*.
- (3) Action & (4) The doer.** Actions done with dharma in mind are *sattvic*. Selfish actions are *rajasic*. Harmful actions are *tamasic*.
- (5) Intelligence.** The discriminating intelligence that comprehends the big picture is *sattvic*. The intelligence that knows bits and pieces of many things is *rajasic*. That contrary mind that is certain that ignorance is knowledge is *tamasic*.
- (6) Willpower.** Sticking to dharma is *sattvic*. Sticking to material pursuits is *rajasic*. The will to do as little as possible except enjoy is *tamasic*.
- (7) Pleasure.** Pleasure derived from noble pursuits is *sattvic*. Pleasure born of contacting objects is *rajasic*. Dull sleepy narcotic sense pleasure is *tamasic*.

Karma Yoga is right action and right attitude in accordance with *visesa dharma* and *svadharna*...chose work that you love and don't break the rules.

Jnana Yoga is cognitively separating consciousness from the matter i.e. the body. Consciousness is: (1) *not a part, product or property of the body* (2) *an independent factor which pervades and enlivens the body* (3) *not limited by the boundaries of the body but extends beyond it infinitely*. It is spacelike and invisible. Space is a substance, not a vacuum, as is consciousness. As space is everywhere, consciousness is everywhere. (4) *It survives the death of the body*. Once the body medium is gone, consciousness is not identifiable because the body is a reflector of consciousness. (5) *It is not limited by time*. (6) *It is free of doership and enjoyership, etc.*

Conclusion: Take the pure mind that karma yoga gave you and inquire single pointedly into the self. You will get liberated. Take it easy.

