

## Essence of Vedanta - Tiruvannamalai

### Part 1. Knowledge, Karma, Free Will, Purification, Meditation

**Text: Bhagavad Gita, Chapters 2-6**

#### Chapter 2 - Knowledge Yoga

To his distressed, tearful friend who was overwhelmed by compassion by the thought of those he was about to kill, Krishna spoke the following words.

How does this crisis justify the despair that has overtaken your mind? It is unbecoming for an upright person to behave in this way. It does not increase your renown, nor does it lead to an auspicious end. To give in to your emotions does not help you. You are a great warrior! Let go of these debilitating feelings and face this situation in a manly way.

Arjuna said, “Oh, destroyer of demons, how can I kill these brave men whom I respect and are worthy of worship? It would be better to beg for alms than to kill my revered teachers. The pleasure of killing them would be stained with blood. It is not clear to me whether our deaths or theirs would be most beneficial. After we kill them, what use is living? I can’t see any course of action that will remove the pain that has overcome me, even if I were to gain an unrivaled kingdom in heaven or on earth. I am faint of heart and confused about what I should do. I take refuge in you. Please tell me what is best for me.”

Having spoken thus, the great warrior cast down his weapon, said “I shall not fight,” and became silent.

#### Summary Verses 1-10

##### (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 the object causes 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.

### **Verses 11-38 - Three Reasons Not to Grieve**

Standing in the no-man's land between the two armies, Krishna, as if smiling, said, "Although you speak words of wisdom, you grieve for those who are not worthy of grief. Wise people do not grieve for the living or for the dead. You and I and all these kings have always existed. We will exist forever. Even when you consider that the indwelling individual is born, lives, dies, and gains another body, is there any cause for grief?

Sense perceptions give rise to ever-changing sensations of pleasure and pain when they contact sense objects. You have no choice but to endure them. Only a discriminating person who sees pleasure and pain equally is fit for liberation.

What is unreal doesn't exist and what is real never ceases to exist. The essence of both is known by the wise. No one can destroy that which pervades everything. The bodies that appear in the self, which is not subject to objectification, begin and end anyway. Death is certain for that which is born and birth is inevitable for that which is dead. Just as a person throws away old clothes and puts on new ones, the self, dwelling within the body, discards old bodies and enters new ones. All beings are unmanifest before birth, manifest while living and return to an unmanifest condition after death, only to become manifest again. So get up and fight!

The self was never born, nor does it die. It is unlike objects, which having been, cease to exist at some time. It is eternal and ever new. It is unaffected when the body dies. If you know the self as timeless and not subject to decay, how can you think you can kill or be killed?

Weapons cannot kill it, fire can't burn it, water can't wet it and the wind is unable to dry it. It is changeless and all-pervading. The eyes cannot see it and it is not an object of thought. Knowing this, you should not grieve for these people. Some see the self as a wonder, others speak of it as a wonder. Even after hearing about it, most don't understand it at all.

Finally, from the standpoint of your duty you should be grateful for the great opportunity this war presents. There is nothing more auspicious for a warrior than an unsolicited righteous war. If you live you will enjoy all the pleasures of the earth and death is an open gate to heaven. If you refuse to fight, you will only suffer. The people will speak of your infamy forever and your peers, the great warriors on both sides, will speak of your cowardice and dishonor you at every opportunity. What could be more painful? For an upright person dishonor is worse than death. Therefore, see no difference between pleasure and pain, gain and loss, victory and defeat and prepare for battle. You will incur no sin."

### **Summary Verses 11-38**

#### **(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 as 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, *Isvara*.

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 to fight with his relatives but it is the right thing for him to do because he has been deceitfully injured and he is a soldier. 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 which 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 will happen if he does not do what is right.

### **Verses 39-53**

"So far I have told you the wisdom of self knowledge. Now I will reveal the wisdom of yoga which will free you from bondage to action. In this yoga no effort is wasted and no unwanted results produced. Even very little of this yoga removes great fear.

Concerning liberation there is one well ascertained understanding but among the undiscriminating there are innumerable erroneous notions. Undiscriminating people, full of desires and addicted to action get lost in Vedic rituals in the belief that pleasure and power and superior births are the highest attainments. For them liberation does not take place because the subject matter of the ritualistic portion of the Vedas concerns only to the three qualities of nature. Release yourself from the grip of *rajas* and *tamas* and the pairs of opposites and establish yourself in *sattva*, free of the anxieties related to acquiring and protecting, a master of yourself. For someone who knows the self, rituals are as meaningless as a small puddle when the land is flooded.

There is no option for non-action, only choice concerning the type of actions you do. There is also no choice of results because you are not the author of the results. Knowing this, be not attached to inaction. Leave the results to the field of action and remain the same when you get what you want and when you get what you don't want. This non-dual attitude is called yoga.

Desire based actions are inferior to those performed in the *karma yoga* spirit. Take refuge in this attitude. Those who do actions only for results are misers. The yoga attitude neutralizes your likes and dislikes. Therefore, commit yourself to *karma yoga*. It is discretion in action. Having given up the results of action, the wise free themselves from the bondage of birth and death and accomplish the result that is free of affliction. When your intellect has removed its delusion regarding what is actually gained through action, you will become dispassionate concerning ignorance and knowledge and firmly established in the self."

### **Summary Verses 39-53 - Karma Yoga**

**(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.

### **Verses 54-72**

Arjuna said, "How does a person of unshakable wisdom sit, speak and walk?"

Krishna replied, "Such people give up desires and fears as they arise in the mind and are happy with themselves alone. They don't hanker for pleasure, are unaffected by adversity, nor do they become elated when their desires are satisfied or depressed when they aren't. When, confronted with sense objects, they are able to withdraw their limbs like a turtle. For someone who doesn't feed the senses, the senses come back to the self, leaving the longing behind. When

the self is known, the longing goes away. The senses can even take the mind away from the self for people who practice *karma yoga* and who see clearly. Controlling the senses and endowed with discrimination, keep your mind on Me and self knowledge will firm up in your mind.

When you fancy objects, you become attached to them and soon desire them. When you desire something anger inevitably comes, followed by delusion. When you are deluded you can't remember your purpose in life, the mind becomes incapacitated and you are as good as dead. Whereas a sense-controlled person, whose likes and dislike are rendered non-binding by *karma yoga*, attains tranquility and moves freely among objects. Suffering disappears from a tranquil mind and self knowledge is easily established there. A disturbed mind is incapable of knowledge and without knowledge how can you contemplate on the self? Without contemplation peace is elusive and without peace how can you expect happiness? A mind enslaved to the senses is pushed hither and thither in the ocean of *samsara* just as a strong wind carries a small boat across the water. Steady knowledge only happens in a steady mind. A wise person is like an owl, awake while the world sleeps and asleep when the world is awake. His or her mind is unaffected by the desires flowing into it, just as the ocean is unchanged by the many rivers that flow into it. When your binding desires have been rendered non-binding, your sense of 'I' and 'mine' disappears and, like waves merge into the ocean, your mind merges into the self, your belief in smallness and separateness dissolve, and you become permanently satisfied.

## **Summary Verses 54-72**

### **(C) The fruit of Self Knowledge i.e. *moksha*.**

- (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

Arjuna said, "Your seemingly contradictory words confuse me. First, you say knowledge is better than action and then you encourage me to fight. Tell me which I should do for liberation."

Krishna replied, "I revealed two committed lifestyles when the world was created; the pursuit of knowledge for those temperamentally suited for it and *karma yoga* for those unqualified for knowledge."

You do not gain ever-free actionless awareness by the non-performance of action, nor can you gain freedom merely by renunciation of the results of action. Nobody can avoid action even for a second because the three qualities of nature, *sattva*, *rajas* and *tamas*, illumined by the self, force you to act.

You are deluded if you think that merely keeping the senses in check will keep the mind controlled. But if you control the sense organs with the *karma yoga* attitude you will gradually bring the mind to heel. Do whatever has to be done because action is superior to inaction. Even maintaining the body is impossible without action. The *karma yoga spirit*, instilled by the Creator at the beginning, is the secret to success in life. It will satisfy the one desire behind your innumerable desires. Honor the gods that control the objects with this attitude and they will look after you. It is the one true path to liberation. But I say you are a thief if you take what comes without offering it back to the world. Those who eat the remnants of the sacrifice incur no sin. Those who cook only for themselves incur only sin.

Living beings are born of food, food comes from rain and rain is born of sacrifice. Sacrifice produces meritorious karma. Sacrifice is extolled in the Veda, which is born of the eternal Creator. It sets the cosmic wheel in motion and resides in the heart of every being. Those who fail to appreciate this spirit and, tormented by desire, pursue objects only to gratify their senses, live vain and wasted lives. However, good *sattvic* people who take delight in and are satisfied with the self alone don't depend on objects for their happiness and have accomplished everything that needs to be accomplished here. They are free to act...or not.

Therefore, always do action without attachment to the result and gain the highest good. Even if you don't need to act, you should act because you are a role model; what you do, people do. If they act in this spirit, they will not fall into unbecoming ways. For me, there is nothing to be done but I act ceaselessly for the well being of everyone. If I am lazy those who love and respect me will become confused and their lives will be meaningless.

Those who have this knowledge should not disturb the understanding of those action driven people who don't, but, by example, should encourage them to act in this spirit. Actions are impelled by *sattva*, *rajas* and *tamas* seated in the body, mind and senses. Deluded by the 'I sense' ignorant people think "I am the doer." Whereas, someone who understands the relationship between the *gunas* and action, is free of their binding power and does not disturb the understanding of non-discriminating people.

Surrender your actions and the results to me with a discriminating mind free of expectation and act. If you consistently practice *karma yoga*, you will eventually gain liberation but if you become critical of this teaching you will continue to suffer the pain of *samsara*. Even wise people act in harmony with their own natures, not to mention all beings. What use is control?

Longing inheres in the senses and their objects. May you not come under its spell. It is an enemy. It is better to do a second rate job on your own *dharma* than a first rate job on someone else's *dharma*. Death following your own *dharma* is preferable to life following the *dharma* of another. Following the *dharma* of others is fraught with danger."

Arjuna said, "What is that terrible force that causes self insulting actions even though there is a strong desire to the contrary?"

Krishna replied, "Rajas produces desire and anger. It is a great glutton and an inveterate sinner. Know it be an intractable foe. Just as fire is often covered by clouds of smoke, as a mirror may be covered by dust or a fetus is hidden in the womb, Self knowledge is hidden by Desire. The insatiable fire of Desire is the constant enemy of the wise because it prevents Self knowledge. Situated in the senses, mind, and intellect, it deludes the person and obscures his or her wisdom.

Therefore, Oh! Arjuna, control the senses at the outset and destroy this force, the killer of wisdom.

The sense organs are subtler than the body; the mind is subtler than the sense organs; the intellect is subtler than the mind and the Self is subtler than the intellect. Knowledge of that which is beyond the intellect steadies your emotions and destroys this hidden enemy.

### **Summary of Chapter 3**

#### **(A) Introduction Verses 1-7**

Arjuna asks why Krishna glorifies *Knowledge Yoga* and yet encourages him to do *Karma Yoga*. Although Vedanta is clear on this topic, Arjuna does not want to fight so he misunderstands the teaching. The inquirer needs to know how to listen. If you are attached to your habits, according to your likes and dislikes you will misunderstand teachings that require changes.

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 you will quickly return to it 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 choose 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. Esoteric interpretation: gratitude for the gift of life.

- (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 5**

### **Renunciation of Action**

1. Arjuna said, "O Krishna, you praise renunciation of action and karma yoga. Tell me definitely which is better."
2. Krishna replied, "Both renunciation of action and the performance of action as yoga lead to liberation. But the performance of action as yoga is better than renunciation of action. A renunciate is free from likes and dislikes and therefore is free of bondage to action.
4. Some argue that Self knowledge and *karma yoga* are different but both lead to liberation. Therefore, the wise see karma and knowledge as one. Renunciation of action is difficult without *karma yoga*, but if you are discriminating and committed to *karma yoga* you will quickly realize your limitless nature. If your sense organs are restrained, your mind is purified by *karma yoga* and you know that your Self is the Self in all beings you will not be affected by karma.
8. The organs automatically contact their objects so you should not think "I am doing" while you are seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, talking, releasing, grasping, opening and closing the eyes.

### **Consecration**

10. If you act after you have offered your actions to Me, you will not be affected by agitation, just as a lotus leaf is untouched by water. Karma yogis let go of attachment to results and act with the body, mind and intellect to purify the mind. The life of karma yoga leads to inner freedom, while a life motivated by desire for worldly objects leads to bondage.

### **The Self not a Doer**

13. When the Indweller is self controlled and indifferent to the results of its actions, it lives happily in the body, neither acting or causing others to act.

The Self doesn't create a sense of doership, nor is It directly or indirectly responsible for the results of your actions. The idea that you are incomplete and inadequate causes doership and willful action. The Self is indifferent to good and bad karma. Because Self knowledge is covered by ignorance you take yourself to

be a doer.

16. Just as the sun reveals objects previously hidden in darkness, Self knowledge destroys Self ignorance and reveals the Self to be limitless and complete. When the intellect is aware of the limitless nature of the Self and is solely committed to Self realization its impurities are eventually destroyed by Self knowledge and you will no longer be troubled by self-limiting thoughts.

### **The Self Realized Person**

18. Those who see no difference between a humble Brahmin endowed with knowledge and a cow, an elephant, a dog or a dog eater are wise. When the mind is rooted in the Self the cycle of births and deaths is neutralized. The wise abide in the Self alone because it is free of defect and always the same. Those who are established in the Self as the Self by virtue of hard and fast Self knowledge do not rejoice when their desires are satisfied nor are they disturbed by undesirable karma.

### **Karma Yoga is Stress Relief and Anger Management**

21. When the Jiva no longer tries to connect the sense organs with their respective objects, it becomes permanently fulfilled. Pleasure arising from the contact of the organs and their objects is a source of pain because it begins and ends. The wise do not celebrate it. The karma yoga attitude brings happiness because it purifies desire and anger.

24. If you are awake to the Self, revel in the Self and are satisfied with the Self alone, you are free. When your impurities are removed, your doubts resolved and you are happily engaged in serving all beings, you have gained or will easily gain liberation. A mind free of desire and anger is liberated here and hereafter. If the senses are shut down and inhalation and exhalation are balanced, liberation happens for the meditative person who is not a slave to the body-mind-sense complex and for whom freedom is the only goal. Know Me as the sustainer of rituals and disciplines, the Lord of all the worlds, friend of all beings, and be free."

### **Summary Chapter 5**

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

Arjuna's question of 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* 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 are 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 Nididyasana.*

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

*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

1-2. Krishna said, "What is called *karma yoga* is actually renunciation, even though the *karma yogi*, unlike the renunciate, does action because a person who doesn't give up the desire for limited results is not a *karma yogi*.

3. Karma yoga is the means to obtain a contemplative disposition. For a contemplative person, renunciation of doership is the means.

4. Non-attachment to sense objects and action based on the renunciation of ignorance, the cause of desire for objects, is liberation.

5-6. Depending on your understanding, the self is either your friend or your enemy. Don't destroy yourself (waiting for 'grace') but lift yourself up by yourself. The self is your friend if you have mastered your mind (and will shower grace) and an enemy if you haven't.

7. The mind is mastered when it is indifferent to heat and cold, pleasure and pain, praise and blame.

8-9. A person who sees no difference between a nugget of gold and the excreta of a crow, a friend and an enemy, a saint and a sinner and has mastered the body/mind sense complex is an (enlightened) *yogi*.

10-16. For the purification of the mind, a meditator, committed to chastity, should sit in a quiet place, relax the body, withdraw the mind from thoughts of objects and generate an unbroken chain of thoughts about the self. Continually connecting the mind to the self in this manner produces the profound peace of liberation.

17-18. Meditation doesn't work for gluttons or fasters, hyperactive (*rajasic*) or lazy (*tamasic*) people. It destroys the sorrow of those with moderate tendencies.

19-25. A meditator is accomplished when the mind is satisfied with the self alone and desires for objects do not disturb it, like the flame of a candle in a windless place. He or she is accomplished when the intellect, rooted in the unconditioned bliss of the self, does not long for lesser pleasures and is unaffected by great sorrow. The yoga of meditation, eagerly pursued with clarity of purpose, is

disassociation from sorrow. It is the constant practice of resolving an unsteady mind in the self until it is completely under control.

27-32. The most exalted happiness comes to the one whose life is free of defects, who sees no difference between pleasure and pain, praise and blame because everything is known to be oneself. It comes to the one whose mind is tranquil and whose impurities have been resolved by the knowledge “I am the limitless ordinary awareness, the self.”

30. There is no difference between them and me and they abide in me as me even when they are engaged in action. They are the most exalted.”

33-34. Arjuna said, “I don’t see this yoga you speak of because my mind is a disturbed well established tyrant. It is as impossible to control as the wind.”

35-36. Krishna replied, “The mind is indeed a tyrant but it can be brought under control by consistent practice and objectivity.”

38-39. Arjuna said, “So what happens to me if I lose the knowledge of who I am and unable to achieve this yoga of which you speak? Am I not destroyed like a cloud rent by lightening? You are the only one who can remove this doubt.”

40. Krishna said, “No one who does meritorious actions comes to a bad end, Arjuna. You will be reborn in a successful family of righteous people and, compelled by the yoga *vasanas* you acquired here, will pick up where you left off in this birth and go beyond karma. Yoga is superior to lifestyle meditation, to intellectual knowledge of the self, and superior to doership. Therefore, Arjuna, be a yogi. The one who has faith in this vision of mine, who contemplates it wholeheartedly, is the most exalted yogi.”

### **Summary 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, *nididyasanam*. 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. Eyes open or closed, sitting or standing, meditation is the practice of self knowledge and 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.

#### **(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 is useless but God' grace it 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*.
3. Consistent times.
4. 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 Arjuna by telling him that he will get it next time around.

## Part 2. The Self – Existence/Consciousness

### Text: Inquiry into Existence (Panchadasi) – selected verses

**1. What is the Self?** (Subject-Object Analysis). The Self is limitless consciousness.  
There is only consciousness. All objects are located in consciousness

#### **2. The Self is not known because Creation seemingly obscures it.**

Creation is: (1) consciousness (*saksi*), (2) the *Jiva* knower (*pramata*),  
(3) the instruments of knowledge – senses, mind and intellect –  
(*pramanam*) and (4) the objects of knowledge (*prameyam*). The  
instruments of knowledge can only function in the field where the objects  
of knowledge exist. They cannot objectify consciousness or the agent  
who operates the instruments.

**3. What is Maya?** It is ignorance, the universal obstruction to the appreciation of  
oneself as limitless awareness. *Isvara* 2.

(A) It reflects awareness. “*Maya is matter (prakriti), a subtle inert form of awareness that is capable of reflecting awareness.*”

(B) It is composed of the three energies (*shaktis*) and creates in three  
stages.

(1) Pure Predominant *sattva* is the omniscient blueprint  
for creation, the potter that shapes the clay. *Prajna jiva*, the  
eternal person. *Isvara*'s Causal Body.

(2) Predominant *Rajas (avidya)* is consciousness reflected in a dull  
mirror i.e. contaminated by *rajas* and *tamas*. During this stage the  
mirror is shattered and scattered into innumerable individual  
entities (*jivas*). *Prajna Jiva* identifies with the material reflection,  
the Subtle Body, and its contents. Human *jivas* are confused at  
this stage: ‘am I a spiritual or a material entity? *Isvara*'s Subtle  
Body.

(3) Predominant *Tamas* – Gross absorbent matter. *Isvara's* Gross Body. The material world.

The world of duality begins.

### **(C) What are the Jivas?**

The jivas are object oriented extroverts who are reborn many times and who don't know they are limitless consciousness. If they accumulate enough good karma they may get an opportunity to escape from *samsara*, ‘the jaws of the crocodile,’ in the form of a qualified teacher and Vedanta, which will set them free.

1. *Jiva* is awareness reflected in the Subtle Body. “*When the all-pervasive, eternal awareness assumes the power of cognition, it is called the Subtle Body.*” There is no identity with awareness at the reflection level.
2. Owing to obscuring, *Jiva* doesn't know it is limitless. “*As the space in a pot is concealed by the water-space that reflects the sky, limitless impersonal awareness is apparently hidden by the Jiva.*” *The Jivas are like innumerable reflective droplets that constitute a cloud (*Isvara*).*
3. It is subject to five kinds of experience. (*kosas*)

### **(D) Maya causes *samsara*. (love of objects, becoming, dependence, lack of discrimination)**

### **(E) The Nature of *Maya* - The Unseen Power in Consciousness**

1. It is beginningless, indescribable and inexplicable.
2. It is not the same but it is not different from the self. (*sat-asat vilakshanam*)
3. It is not non-existence or nothingness because its effects are experienced.
4. It is eternal, both manifest and unmanifest.
5. It is not real because (a) it changes (b) it stands alone  
(c) knowledge destroys it.
6. It seemingly real, ‘appearing non-existence.’
7. Its effects are unreal though they seem to be real.

7. It is superimposed on the self (*adhyasa upadhi*).
8. It superimposes its attributes (*Isvara, Jiva* and *Jagat*) on the self.
9. It transfers attributes by apparently concealing (*avarana*) the self.
10. It creates variety, beauty and novelty.
11. It does not hide awareness. It is a ‘small fraction’ of awareness.  
It seems to be a part, but awareness has no parts.
12. *Isvara* and *Jiva* are products of Maya and seem to be conscious owing to the all pervading nature of the self.
13. It has no nature of its own so it ‘borrows’ awareness (snake-rope).
14. It reverses the relationship between the subject and the objects (*viparaya*).
15. It is a *vivarta parinama* (milk and cheese). Experience (perception and inference) can’t reverse the reversal because it is produced by the reversal. An effect can’t know its cause i.e *jiva* can’t experience awareness as an object. Knowledge reverses the reversal.
16. It controls everything: the five elements and their attributes and the *svadharmas* of *jivas*.
17. It knows everything.
18. It is a great wonder. It is counterintuitive and irrational so logic doesn’t apply to it. Therefore, inquiry should be based on scripture.

*“It makes the world seem very real and attractive. It is like a tiny seed that grows into a huge tree or a human being that comes from a sperm and an egg. Who can understand how or why these things happen? It is a fascinating show for the enlightened and the unenlightened.*

- (4) Experience.** The self can’t be experienced as an object. It is always experienced as the subject.
- (a) Experience is consciousness plus a thought.  
Consciousness minus a thought is consciousness.
  - (b) Objects are located in consciousness alone.
  - (c) The self is the essence of experience, the ever-experienced ‘I’.

1.” *Whatever is experienced is awareness experiencing itself even when the subject-object duality required for experience is absent. Awareness cannot be*

*experienced by a Jiva as an event. It can never be negated, because it is always experienced as “I.”* Chapter 3

*2. “Because awareness is the essence of experience, it cannot be an object of experience. Since there is no experiencer nor any experience other than it, the self is unknowable – not because it does not exist, but because it cannot be objectified. It is always experienced because it reveals itself by itself. It does not require an experience to reveal it.”*

**(5) Discrimination of the self from Objects.** (Chapter 1)

(a) The Five Features of Existence/Consciousness

- (1) It resides in all five *kosas*, not just the Subtle Body.
- (2) It is not actually covered.
- (3) Its most important feature: **it is available experientially as the “I”-thought, myself.**
- (4) It is limitless, existence, consciousness.
- (5) Its nature is bliss.

(b) The Three States (Chapter 1, Mandukya)

(c) The Five Kosas (Chapter 3)

(d) The Three Gunas (Discrimination)

(e) The Practice of Knowledge (Chapter 6, 247-8)

It is more difficult to practice duality than non-duality because duality is doership and doership reinforces ignorance.

**(6) The Self as Existence** (Chapter 2)

(a) Existence is Awareness and Not Negatable (Verses 29-33 Chapter 3)

(b) Objects belong to Existence. Existence does not belong to objects.

(c) Experience Existence as Matter

**(7) Analysis of Jiva – The Inner World - Chapter 8**

**A. Reflection Teaching (*pratibimba vada*)**

The reflection metaphor presents a particular problem. Whereas a mirror and the reflection in it exist in separate locations, reflected consciousness and original consciousness exist in the same place because the original consciousness pervades the entire reflection. Reflected consciousness is for experience in the apparent reality. For *moksa* the inquirer’s identity

needs to shift from the reflected consciousness to the original witness consciousness.

*1 to 2. Although light rays falling on a dark wall with a mirror on it fall on the wall and the mirror equally, they only reflect in the mirror. Similarly, awareness falls on the Gross Body and the Subtle Body equally but is only experienced in the Subtle Body.*

*3. Similarly, original awareness illuminates the space between the thought modifications in the Subtle Body as well as the absence of thoughts in deep sleep, but it can only be recognized in the spaces between the modifications because it is not absorbed by the vritti – or by deep sleep.*

Verses 4 to 16 cognitively discriminate original non-experiencing witness consciousness from experiencing/knowing witness consciousness by an analysis of their respective functions present in our everyday experience. **Reflected awareness converts unknown objects to known objects. The knowledge or ignorance of all objects that fall outside the range of Jiva's perception are known by original witness consciousness.**

## B. Cognition

*4. An external object like a pot is illuminated by an inert thought that assumes the form of the object in the Subtle Body, but the knowledge, "I know the pot," is due to the presence of pure awareness.*

*5 to 6. Before a thought/object arises, the Subtle Body lacks knowledge of the object with which it is associated, but after the thought appears, knowledge of the object takes place because it is illuminated by original awareness. Both the prior ignorance and present knowledge of the object are due to the presence of original awareness, not to the reflection.*

*7 to 8. When an object comes within the range of Jiva's perception and appears as a thought in the Subtle Body, it cannot be said to be known, because both the Subtle Body and the thought are insentient. Once a cognition is produced and knowledge takes place, the Subtle Body returns to an unmodified condition. If the Subtle Body is not illuminated by original awareness, cognition of objects cannot take place.*

*9 to 13. Pure awareness cannot be its reflection in the thought, because it is prior to the thought and the knowledge of the object. Therefore, the Subtle Body in which awareness is reflected is the cause of knowledge and experience whereas pure awareness is free of knowledge and experience.*

*14 to 16. The cognition, "This is a pot," is due to the reflection of awareness in the Subtle Body, but the knowledge, "I know the pot," is due to the presence of pure original awareness, so the knowledge of an object involves both pure awareness and reflected awareness.*

Three objects are illumined by original consciousness: (1) the known/unknown pot, (2) the reflection and (3) the thought in the Subtle Body. The reflection does not displace the original, because the original pervades the material object before the reflection illuminates it and makes it known. Known objects are pervaded by both original consciousness and reflected consciousness.

*17 to 19. When the "I-sense" is associated with emotions such as desire, fear, anger, worry, etc. the reflected self is dominant and the original awareness is overshadowed. A red hot iron ball in a dark room only illuminates itself, not the objects in the room.*

*20. All subjective modifications are produced serially with small gaps between each. They become latent in deep sleep, states of swoon and in nirvikalpa samadhi.*

*21. That unmodifiable factor which witnesses the interval between the disappearance and the rise of successive thoughts – the time when they are unmanifest – is pure original awareness.*

*22. Both pure awareness and reflected awareness are involved in the revelation of external and internal objects. This is evident from the fact that there is more light in the thoughts than in the silence between the thoughts.*

**The light of original consciousness is diffuse, not concentrated, because it pervades everything.**

*23. Unlike an external object, which requires a thought in the intellect to reveal it, the intellect does not reveal itself, because it is an inert object – but it is revealed in the light of pure awareness.*

*24. Since Jiva is a combination of pure awareness and reflected awareness, it is manifest and unmanifest. Therefore, it cannot be the immutable non-dual awareness.*

*25. The ancient teachers made the nature of pure awareness clear in passages such as, “It is the witness of the Subtle Body and its functions.”*

*26. They have also declared that pure awareness, reflected awareness and the mind are related to each other like a face, its reflection in a mirror and the mirror. This relationship is revealed by scripture and reasoning.*

### **C. The Three Gunas - obscuring and revealing factors - The inner world – *pratibhasika satyam***

#### **What do the Gunas Do?**

##### **Objective Factors**

1. They structure society.
2. They control the weather, life cycles, biorhythms and rites of passage.
3. They control the shape of your body and your health.
4. They create the circumstances of your birth
5. They control your lifestyle and associations with people.

##### **The Subjective Factor**

6. They create your personality
7. *Vasanas, Gunas and Samskaras.*
- 8. They control the changes in the primary instrument,**
9. They change predictably.

##### **The Nature of the Gunas**

1. The revealing power (*jnana shakti*).
2. The projecting power (*vikshepa shakti*).
3. The concealing power (*avarana shakti*).

### **A Negative Dualistic Mind - Excess Tamas and Rajas**

1. *Rajas* and *Tamas* - Fear is Desire and Desire is Fear
2. Wired but Tired. Working Against Yourself. Resistance
3. Comparison and Competition
4. Values Conflict - More Zero-Sum - Resistance
5. Do You Care What People Think?
6. Thinking the Distortion is Reality

### **The gunas bind**

1. By attachment to results.
2. By attachment to relative knowledge.
3. By attachment to thoughts and emotions

### **Four Types of Thinking**

1. Impulsive involuntary thinking.
2. Mechanical automatic thinking.
3. Deliberate thinking.
4. Spontaneous thinking.

### **Two Guna-Based Personality Types.**

1. Refined, considerate, mature people
2. Unrefined, impulsive, extroverted, mechanically thinking people

## **(8) Removing the World (Duality) Chapter 4**

Verses 38 to 66 say that *Jivas* veiled by *Maya* believe that there is something wrong with the world and that it therefore should be different. They show that **(1) the world cannot be removed**, because it is not up to the *Jiva* insofar as it is *Isvara*'s creation, **(2) the world need not be removed** for *moksa*, because *Jiva* is already free, **(3) the world should not be removed** for *moksa*, because the desire to remove it creates actions and *vasanas* that further entangle *Jiva* in its sense of duality, **(4) Jiva's world of ignorance-inspired duality should be removed** for *moksa* and **(5) self-knowledge is the only way to remove it**.

## (9) Seven Stages of Enlightenment - Chapter 7

28. *Seven stages can be distinguished with respect to the realization of the self: ignorance, veiling, projection, indirect knowledge, direct knowledge, cessation of grief and perfect satisfaction.*

34. *The Jiva, reflected awareness, is affected by these seven stages. The first three cause bondage. The last four cause liberation.*

### A. Bondage - Stages 1 to 3

"Ignorance is the stage characterized by, "*I do not know who I am,*" and is the cause of the indifference to truth sustained by lack of inquiry."

**1. Ignorance (agnanam).** At this stage a person thinks he is his thoughts and takes the world to be real. He is doesn't know that he doesn't know there is a self, much less that he is it. Thoughts like, "*The self does not exist,*" or, "*The self cannot be known,*" typify veiling. They persist when inquiry is not conducted along scriptural lines.

**2. Denial, veiling, concealment (avaranam)** is expressed ignorance. He takes himself to be the reflected self, thinks the self is an object and says that because he can't experience it, it doesn't exist. Or he accepts the idea that it exists and tries to experience it by doing certain practices. If he experiences what he thinks is the self he will think he has "got it" when "getting it" is knowing that you are not the doer/enjoyer, the one that gets it.

He does not understand that he needs to be taught and tries to read his way to liberation, interpreting the teachings according to his own lights. Interpreting the teachings is like putting the fox in charge of the chicken coop. Inquiry – discrimination of the self from its reflection – is a rigorous impersonal practice dictated by the scripture.

**3. Projection, erroneous notions,** are called *vikshepa*. He hears that there is a self, but has no idea what it is and develops all sorts

of fantasies about it. He thinks he is a doer and struggles to experience it, but gets frustrated and suffers a sense of unworthiness on account of his incompetence at achieving it.

*38. Although ignorance and concealment exist before the reflection appears in awareness, they belong to the reflected self, not to awareness.*

This seemingly illogical statement is answered in the next verse.

*39. Before superimposition, Jiva exists in an unmanifest condition. Therefore, it is not inconsistent to say that the first two stages belong to Jiva.*

*40. Both ignorance and concealment do not exist in awareness, but are superimposed on it.*

*41 to 42. “I am a samsari” (3), “I know the self” (4), “I am the self” (5), “I am free of suffering” (6) and “I am fulfilled” (7) are stages that belong to the waking-state Jiva, not to awareness. The first two stages, “There is no self,” and “The self cannot be known,” also belong to Jiva in its unmanifest form as Prajna, the sleep-state Jiva.*

*43. The ancient teachers say that ignorance is not possible without awareness, but ignorance belongs to Jiva because it identifies with ignorance. It says, “I don’t know who I am.”*

## B. Liberation, Stages 4 to 7

**4. Indirect knowledge (*prokshajnanam*).** The individual hears about Vedanta, becomes curious about it and develops some faith in it. He learns that the self exists, but often believes that it is an inconceivable object only attained by “great masters,” but he persists.

- 5. Direct knowledge (*aparokshajnanam*).** He realizes that he cannot experience the self as an object, because he is always experiencing it as the conscious subject.
- 6. Freedom from limitation (*moksa*).** The knowledge, “I am the self,” negates the doer/enjoyer, and seeking stops because he understands that the fullness he is obviates the need to worry.
- 7. Total fulfillment (*tripti*).** He realizes that he accomplished everything that needs to be accomplished and is completely satisfied.

*44 to 45. The fourth and fifth stages, indirect and direct knowledge, respectively negate the idea that the self does not exist and that it is not experienced. Indirect knowledge negates the misconception that awareness does not exist. Direct knowledge destroys the idea that awareness is not manifest or experienced.*

*46. When the obscuring principle is destroyed by direct knowledge, both superimposed individuality – the idea that I am a person – and the notion of doership are destroyed.*

*47. When the idea of duality is destroyed by the knowledge of non-duality, a profound sense of satisfaction arises and wipes away suffering.*

*48. The scripture quoted at the beginning of this chapter refers to Stages 5 and 6: direct knowledge and freedom from doership.*

## **Part 3. Bliss/Love/Devotion**

### **Text: The Yoga of Love (Narada Bhakti Sutras)**

#### **1. What is a Devotee?**

- (A) The eternal *Jiva*
- (B) A non-eternal *jiva* who recognizes his or her dependence on God and either wants God's stuff, knowledge of God, or non-separation from God.

#### **2. Devotional Practice vs. Devotional Views**

- (A) Duality or Non-duality
- (B) The Four Fundamentals

- (1) Liberation is the highest goal of human life. It is synonymous with non-dual love.
- (2) It can only be accomplished by self knowledge because we are already free. What exactly is that knowledge? *Brahma satyam, jagan mithya, jivo brahmaiva na aparah*—**the self alone is real, the universe is apparently real: the individual is non-different from the self.** Knowledge is not entertaining a conceptual understanding of this phrase; it is enjoying a direct, fully assimilated and unshakable conviction of the underlying truth that it expresses.
- (3) Self-knowledge does not happen automatically and is only accomplished by Vedantic inquiry: listening, reasoning and assimilating under the guidance of a proper guru.
- (4) Inquiry is only possible if the mind is refined. This refinement is accomplished through *karma yoga* and *upasana yoga*, (meditation and self inquiry) both of which require dualistic devotion to God.

#### **3. The Big Picture – A Roadmap**

##### **(A) Five Stages of Devotion**

- (1) Praying for stuff (*sakama bhakti*)
- (2) Personal relationship (emotional dependence on an *Ishta*)

- (3) No prayers for stuff (*nishkama bhakti*) K-yoga, service
- (4) Worship of everything (*visvat svarupa*) removing likes and dislikes
- (5) Non-dual devotion.

### **(B) Three Stages of Devotion**

- (1) God in one form (*paroksha Isvara*)
- (2) God in many forms i.e. an immediately available directly experienced God in the form of all the objects that present themselves to my consciousness. (*pratakya Isvara*)
- (3) An imperceptible but immediately experienced God as the ever-experienced I, myself (*aparoksha Isvara*).

*"That which is never seen, but which witnesses everything; that which is never heard, but is the essence of the hearer; that which is never thought, but thinks the thinker; that which is never known, but is the knower of the known and the unknown. There is no other witness, no other hearer, no other thinker, no other knower. This inner ruler is your own immortal self. Everything else is merely mortal.* Brihadaranyaka Upanishad, (3.7.23)

**4. Definition of Love** - The natural attraction of the mind to objects that are a source of joy - I don't love you; I love love. Maya causes love to be hijacked by likes and dislikes and expresses in perverted ways. Hate is perverted love. The self is the only abiding source of love.

### **5. Four Types of Devotees**

### **6. Definition of Non-Dual Bhakti**

#### **A. Supreme Love of 'This' as 'This'(Chapter 1)**

1. The Connection between Love and Consciousness
2. No conflict between Non-duality and devotion because of *satya* and *mithya*. The Non-dual devotee's *Jiva* can worship and the *jnani*, who is the self, enjoys spontaneous self love without worship.
3. "Pure love of God is devoid of material qualities and desires, manifests more and more every moment, is uninterrupted and is

always **experienced** as one's innermost consciousness...as "I am." verse 54 It can't be experienced in the presence of someone who has it.

4. You see and hear it everywhere, speak it always, and think about it always. Total absorption in *Isvara*. Sees everyone and everything equally (*samadhi*)
5. Free of need to accomplish anything because it is its own reward.
6. When and where I anyone experiences love, I experience love.

**B. Benefits of Non-Dual Love for Jiva:** One who "attains" it "becomes":

1. immortal, perfect and totally satisfied ('wonderstruck') because life's purpose has been fulfilled ( the scripture and the teacher appeared).
2. dispassionate toward objects and grief free. Happy to be reborn.
3. free **to** grieve and desire.
4. gifted with the power of renunciation (consecration is renunciation, renunciation is one-pointed dedication of all one's actions to *Isvara* )
5. free of hatred
6. knows the self is the only security
7. is never contentious – sees everyone as himself
8. even though no rules apple follows dharma impeccably and lives a stand-up life; all actions are 'religious'
  - (a) for the good of the society
  - (b) for the protection of the scripture and
  - (c) for protection of his jiva, "or there is danger of a fall." Enlightenment sickness.
9. is God *and* experiences God; keeps duality
10. sees no difference between duality and non-duality
11. Is not indifferent to the happiness of others
12. is humble; pride is a sign of poor self love (v.27)
13. loves the world because *Isvara* is the self plus the world. (Gita 11)
14. has Total Confidence, no second guessing.

**C. Signs of Non-Dual Devotion** (*satsang, puja*, always positive even when negative, no non-conforming lifestyle, anguish when and if the mind forgets etc.) Gopis.

**D. Superior to Karma Yoga and Jnana Yoga** because it is the purpose of both. v. 25 It is not a means; it is the end.

**E. How Do I gain Non-Dual Devotion? Exercise free will to attain it.**

1. Investigate the nature *samsara*, develop qualifications, *mumukshutva* first, *viveka*, etc.
2. Develop dualistic devotion **and** get self knowledge because they are interdependent: love what you know and know what you love; Action can't produce non-dual devotion, self knowledge can't produce it either because it is the nature of the self. The love experienced when you do actions or gain knowledge is just non-dual love seeming to be the product of action. **Non-dual love is discovered, never produced.**
3. Control the senses (vasanas); live a simple life; worship ceaselessly;
4. Associate with great souls
  - (1) Need a store of merit so the Lord can hook you up with a mahatma and prayer to indicate your intention to Isvara
  - (2) association with mahatma is infallible because there is no difference between the mahatma and *Isvara*.
  - (3) stay away from materialists and spiritual dualists because association builds dualistic vasanas.
  - (4) follow dharma
  - (5) manage the gunas
  - (6) do karma yoga sacrifices daily and practice inquiry (can drop scripture when you are doubt free)
  - (7) Inquire into what you love most
  - (8) don't run away from the world.
  - (9) take a fearless moral inventory
  - (10) convert worldly svadharma to devotional svadharma  
(love games)
  - (11) common sense advice: don't argue, follow scripture and the suggestions of mahatmas; cultivate the virtues (patience, etc.)

**F. Benefit of Non-dual Love** It replaces a dualistic fool who is a detriment to himself and the world with an unconditionally loving devotee who is a benefit to himself and the world.

#### **G. Secondary Devotion - Guna Bhakti**

Can't avoid it, a necessary stepping stone. Easiest place to start because it is self validating i.e brings peace and joy, doesn't depend on any other authority. Surrender to Isvara removes worry and purifies jiva's impurities Tamas, Rajas, Sattva. (a progression) The opportunist, The Businessman, The Intellectual, the Enjoyer/Experiencer, The Inquirer

#### **C. What is Isvara?**

- (1) Definition: everything that is. No room for sectarian duality  
Para and apara Prakriti (Gita Chapter 7)
- (2) Evil belongs to Ignorance, not to God
- (3) Love exceptional Isvara (Gita 10), love all of Isvara (Gita 11), then non-dual love.
- (4) Love according to one's samskara (love games)

#### **D. The Non-Dual Devotee**

has fulfilled life's purpose, is problem free, purifies others, makes holy places holy, justifies the scriptures, is totally absorbed in God, sees everyone equally