

1st 6 chapters of BG explained. Middle 6 chapters of the relationship betw. the soul and God in regard to devotional service; they are subordinate but are suffering due to forgetfulness. Last 6 chapters explain how the div. entity comes in contact w/ the 3 modes & how he is delivered by Krishna through: \*

Bhagavad-Gita Chpt. 13 Nature, the Enjoyer and Consciousness

\* fruitive activities, cultivation of knowledge, discharge of devo. serv.

1. Arjuna wanted to know about prakriti (nature), purusa (the enjoyer), the field (ksetra), the knower of the field (<sup>ksatrabhā</sup> jñānam) and the object of knowledge (<sup>jnyam</sup>). The body is the field (ksetra) and the one who knows the body is the knower of the field (ksetrājña).
2. Krishna says He's the knower in all bodies & to understand this body and the knower (him) is knowledge. Krishna is the knower of all bodies.
3. But we are only the knower of our own — a citizen knows about his plot of land but the king <sup>not only</sup> knows his palace. But everything owned by all of the citizens. The body is made up of senses but Krishna is Hirṣīkeśa, the controller of the senses. One is fallible, other infallible.
3. ~~We~~ <sup>know says</sup> should refer to Vedas and other spiritual authorities to authenticate our statements.
4. 5 stages of Brahman - supreme stages ananda-maya, realizing the Supreme Lord who is full of bliss; when one detaches himself w/ ananda-maya, his life becomes perfect.
5. What makes up this material world? gross mp. of false ego
- 5 A. 5 elements - earth, water, air, fire, ether
- 3 B. false ego, intelligence, the unmanifested stage of the 3 modes
- 11 C. 5 senses for acquiring knowledge - eyes, ears, nose, tongue, skin / 5 working senses: voice, legs, hands, anus, genitals / the mind
- 5 D. ~~the~~ 5 sense objects - smell, taste, form, touch, sound (over)

to KC, one should be detached. Should make one's family KC)

13. be equal in happiness and distress
  14. not to mix w/ materialistic persons
  15. self-realization - accept the importance of thorough devotional service
  16. perfection is to engage in devo. serv. to Bhagavan
8. Supersoul is all-perwading, unlimited, we are not.
9. Supreme Soul doesn't have mat. senses, sees past, present, future, never contaminated by mat. energy, maintains everyone
10. He is <sup>knowledge</sup> the object of knowledge, and goal of knowledge, is in everyone's hearts.
- \* 11. Material nature and the div. entity are eternal.
- \* 12. " - was in Maha-Vishnu
- \* 13. ↓  
to get out of mat. world, one must know Sup. Lord  
only His devo. can understand brahman, jñanam, dīkṣyam
- \* 14. material happiness and distress come from this body, not from the self or soul - according to our past activities
15. we get dif. bodies according to our association w/ the 3 modes of mat. nature - one should become trans. + be KC
16. Supersoul in every body and <sup>soul</sup> is individual but soul has tendency to reject Supersoul, if one understands these things, he can go back to Godhead - <sup>example</sup> they are all-perwading but doesn't mix w/ anything heart
- \* 17. The soul in the ~~body~~ <sup>heart</sup> illuminates the body by consciousness just as the sun " the universe over

## do chart on 3 modes

### Chpt. 14 The 3 Modes of Material Nature

1. The Supreme Lord is the cause of birth of the living entities not mat. nature; scorpion lays its eggs in rice - rice is not cause of scorpion but mother is who laid eggs in rice - Kṛṣṇa is seed-giving father
2. 3 modes - goodness, passion, ign.
3. Goodness - goes to higher planets at death
  - a. ~~selfless~~ purer - frees one from sinful reactions
  - b. happier
  - c. full of knowledge
  - d. actions result in purity & knowledge dev.
4. passion - gets human body at death / actions result in misery
  - a. attraction of man + woman
  - b. <sup>depr+</sup> hoarding for sense grat. = greed
  - c. intense endeavor
  - d. fruitive action
5. ignorance - gets animal <sup>hellish planets</sup> body after death / actions result in foolishness
  - a. madness, indolence, sleep
  - b. binds the living entity
  - c. illusion
  - d. one who transcends these modes goes to Kṛṣṇa <sup>Sanskrit</sup> 14.26
6. a. This person is free from envy or hoarding (greed)
  - b. not affected by honor or dishonor, happiness or distress
  - c. treats friends and enemies the same
  - d. steady
  - e. accepts favorable cir., rejects unfavor. cir.
  - f. renounces all material activities
  - g. in devo. serv. - determination
7. 3 stages in God realization
  - a. Brahman - beginning stage - transcendental to 3 modes - impersonal conception - I am spirit soul cit (eternal) but no ananda (bliss), merges
  - b. Paramatma - understands Lord in heart
  - c. Bhagavan - Kṛṣṇa as person, relationship with

\* One must practise bhakti-yoga in assoc. of devotees under guidance of sp. mstrs.

## Clyst. 15 The Yoga of the Supreme Person

1. banyan tree - roots upwards - pit. pg. = mat. world
    - a. one can't get free while engaging in fruitive activ. Vedic brahmas are its leaves
    - b. is reflection of sp. world
    - c. - one who knows Vedas (brahmas) can cut attachment to this material world
    - d. one can detach himself from this tree by assoc. <sup>a. surrender</sup> w/ pure dev.
  2. sp. world doesn't need sun or moon for light, or fire or electricity; one who goes there never returns
  - (4) ~~one~~ one gets body according to one's karma (activities)
    - a. mixing water w/ colors - consciousness orig. pure but when mixed w/ modes of mat. nature, changes to dif. colors (bodies)
    - b. only dev. can understand transmigration
  - (5) <sup>2a</sup> ~~the~~ Brahmajyoti - shining effulgence from Kṛṣṇa (a part of which is covered by mahat-tattva (mat. world))
  - (3) cond. soul struggles w/ senses, incl. mind - liv. ent. is fragmental part + parcel of Kṛṣṇa = has to struggle hard to maintain his existence in mat. world
  5. sun, moon, elec. come from Kṛṣṇa (read pg. 727)
  6. Kṛṣṇa keeps planets floating, gives juice to plants ~~or~~ through moon (pg. 728)
  7. Kṛṣṇa is fire of digestion (pg. 729)
  8. Kṛṣṇa in everyone's heart - comes to knowledge, forgetfulness, remembrance according to liv. ent.'s desire
  9. mat. world - everyone fallible - dig. body  
sp. world - infallible - sp. body - don't change bodies
  10. Kṛṣṇa enters the 3 worlds and maintains them & is Supreme Person = 15.18 + 19
    - a. whoever knows this is perfect
- (over)

## Clyt. 11c The Divine and Demonic Natures

1. Divine nature - pg. 140-146 **READ** liberate one
2. Demonic nature - pride, arrogance, conceit, anger, harshness, ignorance - bind one
3. Krishna tells Arjuna he is born of divine character because he was doing what was spiritually correct.
4. demons
  - a. not clean in or out
  - b. don't follow scriptures
  - c. support women's lib - to exploit unprotected women
  - d. say everything is by chance, no God in control
  - e. liv. ent. come from matter
  - f. set desire traps everything going
  - g. engage in horrible things meant to destroy world - nuclear bombs, animal killing
  - h. full of anxiety for enjoying lusty desires - sex and wealth
  - i. think goal of life is to satisfy one's senses + perform all kinds of sinful activities to get to that means (4 princ.)
  - j. READ pg. 156 + 7
  - k. false birth in demonic species of life - can't approach God
5. 3 gates to hell - lust, anger, greed
6. 4 defects prevent person from understanding Also Truth
  - a. imperfect senses
  - b. creating
  - c. commit mistakes
  - d. illusioned

## Chpt. 17 The Divisions of Faith

1. Our faith is according to the mode we in and we associate w/ persons according to that faith.
2. men in: goodness worship demigods, passion - demons, ignor. ghosts + spirits, trans. - Vishnu
3. people <sup>who</sup> often practise austerities + penance against scriptural injunctions are demons

foods

4. food in goodness: increase duration of life, purify one, give strength, health, happiness, satis. are juicy, fatty, wholesome, pleasing to heart (examples:)
5. food in passion: too bitter, too sour, salty, hot, pungent, dry, burning, cause misery, distress, disease (ex.)

6. food in ign.: prepared more than 3 hrs. <sup>before</sup> eating, tasteless, decomposed, putrid, untouchable

7. sacrifices - done according to scripture, duty, w/o reward - goodness

8. sacri. - for mat. benefit, out of pride - passion

9. sacri. - w/o direction of scriptures, w/o dist. of pras., w/o chanting Vedic hymns, w/o faith - ign.

10. austerities:

a. of body - worship Vishnu, brahmanas, sramas, father, mother, cleanliness, simplicity, celibacy, non-violence

b. of speech - truthful, pleasing, beneficial, not agitating, recite Vedic lit.

c. of mind - satis., simplicity, gravity, self-control, purification of one's existence

d. in goodness - performed w/ trans. faith only for *Arma*

- in passion - for ~~of~~ gaining respect, out of pride,

sacrifices

Honor + worship, not stable

- in ign. - out of foolishness, w/ self-torture or to destroy or injure others - Hirau.

11. charity - given out of duty, w/o expecting return, at proper place + time, to worthy person - goodness

12. charity - expecting return, or fruitive results, in a grudging mood - passion

13. charity - done in impure place, improper time, to unworthy persons, w/o proper attention + respect - ign.

14. om tat sat - means aust., per., char. must be done to please Supreme

15. om - <sup>means</sup> one aspires to reach Supreme

the. tat - means one wants to get free from mat. entanglement.

sat - means all aspects of ~~diversive~~ become sp. when they please Supreme

16. anything done w/o faith in Supreme is useless

17. one becomes successful by accepting bonafide sp. instr. + receives directions from him, then gains faith, when faith matures = love of God

Chpt. 18 Conclusion - The Perfection of Renunciation

1. summarizes whole Gita

2. Arj. asks about purpose of renunciation + renounced life

3. giving up results of activities - renunciation

.. " .. activities based on mat. desire - sanyas

4. activities leading to sp. advancement should not be given up

5. one should accept sacrifice, penances + austerities for purification + sp. advancement.

6. renunciation :

- a. if one gives up prescribed duties because of illusion - <sup>renunciation</sup> ign.
  - b. gives up out of fear or trouble <sup>or bodily discomfort</sup> & passion
  - c. out of duty, renounces mat. assoc. & attachment to results - goodness
7. one who dedicates his work to Krishna - perfect renunciate
  8. They <sup>↑</sup> don't suffer reactions to activities
  9. 5 factors of action - place of action (body), performer, senses, dif. kinds of endeavor, Supersoul - whatever action, right or wrong, that a man performs by body, mind or speech is caused by these 5 factors.
  10. one who doesn't see Supersoul thinks himself the doer ~~thinks~~ (even though 4 factors are cause of action & is sanctioned)
  11. Krishna tells Arjuna his not doer ~~as long as~~ Krishna sanctions (his killing, ~~and~~ Arj.'s not subject to reactions - soldier - ~~commander~~ superior officer commands soldier to fight, soldier not subject to be judged but if he ~~does it~~ <sup>kills w/o sanction</sup>, taken to court <sup>knowledge</sup>
  12. 3 factors that motivate action - object of knowledge, knower <sup>desire</sup> - <sup>or inspiration</sup> - thinking, feeling, willing for daily work
  13. 3 constituents of action - senses, work, doer help action to take place
  14. Knowledge in mode of goodness leads to understanding <sup>impersonal</sup> Ab. Truth
  15. Knowledge in passion leads to concocted religions & philosophies
  16. ignorance - sense - grat.
  17. characteristics in mode of goodness:  
a. goodness - action is regulated, done w/o attachment, w/o love or hate, w/o desire for results

refers to paragraphs  
pgs. 811-814



b. passion - action done w/ great effort so as to satisfy one's desires done from false ego.

c. ign. - done in illusion w/o regard to scriptures, w/o caring of <sup>reactions</sup> ~~results~~ which will bind on w/o cases of violence & distress caused to others

### 17. worker in

a. goodness - w/o assoc. of w/ modes of mat. nature, w/o false ego, w/ great determination & enthusiasm w/o wavering in success or failure.

b. passion - attached to work & fruits of work, wants to enjoy results, greedy, envious, unpure, affected by joy & sorrow

c. ign. - works against scriptures, materialistic, obstinate, cheats, expert in insulting others, lazy, morose, procrastinates