

Chapter 13

A. Ksetra and ksetrajna

1. Material body is the _____ of activities (consists of senses)
 - a) knowledge gathering – eyes, ears, nose, tongue, skin
 - b) working – voice, legs, hands, anus, genitals
2. One who knows the field is called knower of the field
 - a) individual soul
 - i) knows only _____
 - ii) knows imperfectly
 - b) Supersoul
 - i) proprietor, controller and _____ of all bodies
 - ii) knows everything _____

Analogy: king knows kingdom, citizen only knows his own land

Analogy: painter, painting and easel

B. Knowledge

1. Understanding the _____, the two knowers and their relationship
2. Based on guru (Kṛṣṇa), sadhu (Vyasadeva, Parasara), sastra (Vedanta-sutra)
3. Understanding the field and its interactions
 - a) 24 elements
 - i) 5 _____ elements
 - ii) 3 subtle elements
 - iii) 10 _____
 - iv) 5 sense _____
 - v) *pradhana* – unmanifested material energy
 - b) interaction of the field
 - i) desire, hatred
 - ii) happiness, distress
 - iii) life symptoms
 - iv) convictions
4. Process of obtaining knowledge
 - a) most important is to _____
 - b) accepting _____ is essential

C. Jneyam – object of knowledge

1. Individual soul
 - a) is _____
 - b) always subordinate to the Supreme Brahman
2. Supersoul
 - a) all-pervading
 - b) *nirguna*, source of senses
impersonalists misunderstand *nirguna* to mean without senses. Proper understanding is that He has transcendental senses, not material senses
 - c) maintains all but also _____ and _____
Ref: 9.4–10
 - d) above _____, master of modes
Ref: 7.13
 - e) exists inside and outside
 - f) appears _____ but is not
Analogy: sun is one although appears divided

- g) source of light
- h) situated in the heart

D. Prakṛti, puruṣa, and their union

1. Material nature is
 - a) field is made of this
 - b) causes all changes (transformations)
 2. Living entity is, but imitation one
 - a) thinks he's the enjoyer – but actually is energy of the Lord
 - b) obtains field of activity due to illicit desires and past activities
 - c) can desire
 - i) Supersoul sanctions if he deserves
 - ii) material nature carries it out
 - d) is controlled by material nature
 - i) is put into a field by material nature
 - ii) field must work according to material laws
 - iii) activities and results (causes and effects) come with the field
Analogy: residential quarters compared to body
 - e) he causes his happiness and distress
 - i) his field is result of his previous desires and activities
 - ii) by illusion, identifies with activities and results
 - iii) becomes attached
 - iv) suffers and enjoys
 - v) gets repeated birth and death
- Ref:* 5.13–16

E. Supersoul is real puruṣa

1. Overseer. 2.
3. Proprietor. 4. Friend
 - a) gives instructions to give up attempts for material happiness, then surrender to Him

F. Vision of knowledge necessary to transcend material nature.

1. Everything is a combination of *kṣetra* and
2. Neither of the *kṣetrajñas* are destroyed.
3. is present everywhere and within every living entity.
4. Soul does nothing (except desire), nor does it mix with the
5. Soul illuminates the body with
6. One must understand the difference between
 - a) body (field of activity)
 - b) its owner
 - c) Supersoul
 - d) and understand process of knowledge
 - e) must be under guidance of spiritual master

Result: one is eligible to go back to Godhead.

Analogy: sky compared to soul.

Analogy: sun compared to soul.

Ref: 5.18, 18.20.

Twenty Items of Knowledge (*Bg 13.8–12*)

Humility	Not to be anxious to have satisfaction of being honoured.
Pridelessness	<i>See Humility.</i>
Non-violence	Not put others in distress; unless one elevates people to spiritual knowledge, one is practising violence; one should try his best to distribute real knowledge.
Tolerance	Be practiced to bear insult and dishonour from others.
Simplicity	So straightforward that you can disclose the real truth even to an enemy.
Accepting a spiritual master	This is essential.
Cleanliness	Bathing (external) and chanting (internal).
Steadiness	Determined to make progress in spiritual life.
Self control	Reject anything unfavourable to spiritual advancement.
Renunciation of sense objects	Not cater to unnecessary demands; gratified only to keep body fit for devotional service.
Absence of false ego	Reject 'I'm this body, mind, etc. I'm a servant of Kṛṣṇa.
Perception of evils of birth, death, disease, old age	Must regularly hear about these from the proper source.
Detachment	Be ready to sacrifice everything for Kṛṣṇa.
No entanglement with wife, children, etc,	Affection if natural; renounce if not favourable for spiritual advancement.
Even-mindedness	Not elated or distressed at material gain or loss; by performing unbreakable devotional service.
<i>Ananya-bhakti</i>	Engaging oneself in the nine processes of bhakti.
Aspiring to live in a solitary place and Detachment from the general masses	Not desiring to mix with materialistic men; live in association of devotees.
Accepting importance of self-realisation	Give up unnecessary sporting, cinema-going (<i>non-devotional</i>) social activities; avoid wasting time.
Philosophical search for the Absolute Truth	Rejection of useless research and philosophical topics.

Chapter 14

A. How the living entity is placed within the modes

1. The Lord puts him there by His potent glance
 - a) He's the father
 - b) material nature is mother

Analogy: Scorpion lays its eggs in rice
Ref: 9.17
2. Qualification for being placed within the modes
 - a) enjoying spirit: desire to control and enjoy material energy
 - b) comes from our misuse of our minute independence

Ref: 5.15

B. Workings of the three modes

Mode	Binding force	Characteristics and manifestations	Destination at death	Results of action
Goodness	Sense of: <ol style="list-style-type: none"> a) happiness b) satisfaction c) knowledge d) superiority 	<ol style="list-style-type: none"> 1. Illuminates the gates of the body with knowledge 2. Frees one from sinful reactions 	Attains the pure, higher planets of the great sages	<ol style="list-style-type: none"> 1. Pure 2. Knowledge (sees things as they are) 3. Elevation to higher planets
Passion	Attachment to fruitive activities	<ol style="list-style-type: none"> 1. Intense, unlimited desires and longings 2. Great attachment 3. Fruitive activities 	Attains earthly planets	<ol style="list-style-type: none"> 1. Misery 2. Greed 3. Earthly planets
Ignorance	<ol style="list-style-type: none"> 1. madness 2. indolence (laziness) 3. sleep 	<ol style="list-style-type: none"> 1. delusion/illusion 2. darkness 3. madness 4. inertia 	Birth in lower species	<ol style="list-style-type: none"> 1. Foolishness 2. Madness 3. Illusion 4. Life in hellish worlds

C. Obstacles presented by the modes

1. Goodness
 - a) no impetus to take up spiritual life
Why? Because you're too happy and satisfied to do what Kṛṣṇa says
 - b) hard to be humble
Why? Have sense of superiority
 - c) hard to learn
Why? I already know (have knowledge)
2. Passion
 - a) can't give up the fruits
Why? Want to fulfill unlimited desires.
 - b) thus become very attached
 - c) often willing to sin to fulfill desires
 - d) thus can't take up *bhakti* with determination

3. Ignorance
 - a) too deluded to recognise Kṛṣṇa's instructions
 - b) too lazy to perform austerities

Ref: 2.44.

D. Liberation by understanding the three modes

1. Knowledge (vision) of one who is transcendental
 - a) in all activities, only three modes are working
 - b) Supreme Lord is transcendental to modes
 - c) then he tastes nectar even in this body

Ref: 5.13–16
2. Symptoms of transcendence
 - a) no desire for or repulsion from
 - i) manifestations of the modes – illumination, attachment, delusion
 - ii) happiness or distress
 - iii) the desirable or the undesirable
 - b) equipoised and detached
3. Behaviour of one transcendental to the modes
 - a) steady in all circumstances
 - i) praise and blame; honour and dishonour
 - b) deals equally with everyone and everything
 - ii) earth, stone, gold; friend or enemy

Ref: 12.13–20, 6.8–9
4. How to transcend the modes
 - a) engage in unflinching devotional service to Kṛṣṇa, the source of the Brahman

Result: attains the Brahman platform

Analogy: gold mine and gold

Ref: 18.54–55 NOD

Chapter 15

A. The material world is a perverted reflection of the spiritual world

Analogy: Banyan tree

Because it is a reflection of the spiritual world, therefore the spiritual world is full of

.....

Defeats: The spiritual world consists of the undifferentiated Brahman only.

1. Reflected on desire
2. Roots
 - a) real root grows upward –, total material substance
 - b) secondary roots grow downward –
 - i) attachment and aversion
 - ii) bound by fruitive actions of human society
3. Branches – upper and lower planets
4. Leaves –
5. Twigs –
6. Tips of branches –
7. Fruits – *dharma, artha, kama* and *moksa*

8. Nourishment –
 9. Living entity's involvement – hops from one branch to another trying to taste the fruit
 - a) up is down and down is up
 - b) can't see how far the tree extends or where it ends
 - c) although living entities are eternal fragmental parts of Kṛṣṇa, they are struggling with the senses
- Defeats: After liberation the living entities will merge into Brahman. How?
The living entities are eternally fragmental parts of Kṛṣṇa.
Ref: 2.12.

B. Detachment: the only way out of the tree

1. Find one in knowledge
 - a) hear properly from him
 - b) about the relationship between Lord and living entity

Ref: 4.34
2. Surrender to the Lord
 - a) through the spiritual master
 - b) no that one is lord of material world
 - c) not illusioned
 - d) giving up false
 - e) free from

Ref: 13. 8–12.
3. Attains eternal abode

C. Importance of the mind

1. Mind and consciousness
 - a) consciousness is originally
 - b) adulterated by the
 - c) mind, by association and attachment to the modes, is agent for adulteration
2. Mind and transmigration
 - a) mind becomes attached to a particular
 - b) based on that conception, the carries soul to next destination at death
 - c) according to that conception, senses group around the in the next birth
3. Transcendentalists can understand this, others cannot.
Analogy: Air carrying aromas.
Analogy: Consciousness becomes impure like water.
Ref: 8.6.

D. Kṛṣṇa, the maintainer

1. For our gross body, provides sun, moon, fire, digestion, taste.
2. For our subtle body, gives, knowledge, forgetfulness.
3. For our spiritual body
 - a) as Vyasadeva, compiled the Vedas
 - b) is goal of knowledge

Analogy: Lord holding planets in His hand like dust.

E. Summary of Vedanta-sutra

1. Two classes of living entities
 - a) fallible – all living entities in the
 - i) struggling with mind and senses
 - b) – residents of spiritual world
 - ii) desires are one with Kṛṣṇa's desires
2. Paramatma
 - a) of the three worlds
3. Purusottama – Supreme Personality of Godhead, Kṛṣṇa
 - a) beyond fallible and infallible
 - b) source of and Paramatma
 - c) the greatest
 - d) one in knowledge of Him
 - i) knows
 - ii) engages in devotional service
 - iii) attains perfection

Ref: 7.7, 9.2, 14.27

Chapter 16

A. Divine qualities

1. by nature.
2. This is the advantage of being properly born, like Arjuna.
3. They must be cultivated.

Symptom: To lead a regulated life according to scriptures.

B. Demoniatic nature

1. Don't know what is to be done and not to be done
 - a) mode of
 - b) act
2. Don't follow sastra.
3. Unclean.
4. Improper
- a) improper dealings with others – anger, harshness
5. Untruthful
 - a) concoct philosophies for their own purposes
6. Self-centred

C. Divine and Demoniatic qualities and the modes

1. Divine
 - a) mode of
 - b) lead to transcendental platform
2. Demoniatic
 - a) modes of passion and ignorance
 - b) lead to
3. How qualities develop
 - a) by with particular modes

D. Demoniac philosophy

1. World is _____ with no God in control
 - a) creation is by _____
2. No cause other than _____
 - b) living beings are a combination of _____ produced from sex life
3. Attitude
 - a) absorbed in conceit, pride, false prestige, and anger
 - b) illusioned, no intelligence
 - c) the goal of life is _____
4. Activities
 - a) *ugra-karma*: painful, horrible, _____ acts
 - b) secure money by _____ for sense gratification

E. Demoniac mentality

1. I am the controller and _____
 - a) indicates false ego which connects spirit to matter
2. I'm perfect and powerful
 - a) everything is being done by my potency
 - b) everything is increasing
3. My enemies are defeated and I'm happy.

F. Demoniac preachings

1. Perform religious rituals in _____ only
 - a) without accepting any _____
2. *Avidhi-purvakam* – disregard regulations of scripture
 - a) take sannyasa dress without following _____
 - b) preach that whatever _____ one can create is one's own path – there is no standard path
3. Disbelieve in God
 - a) some take the dress of preachers and become known as _____
 - b) others _____ their own gods
 - c) some preach: God is _____
 - d) others say: you are all _____

G. Results of demoniac work

1. Demons are perplexed by immeasurable _____.
2. Bound up by _____.
3. Mad after _____.
4. Deluded by _____ and false prestige.
5. Bewildered by false ego, strength, pride, lust, anger.
6. Envious of the Lord and _____.
7. Fall down into hellish life
 - a) three gates to hell: _____, _____, _____

H. Following sastra: dividing line between divine and demoniac natures

1. Sastra is without
 - a) *varnasrama* meant to control and give up lust, anger, greed
 - b) elevates one out of passion and ignorance to goodness
 - c) opens the door to the Lord
2. Those who disregard sastra
 - a) act whimsically
 - i) manufacture their own rules, morals, etc.
 - ii) deride scriptures, sages, proper understanding of Lord
 - b) given trouble by
 - c) condemned by Kṛṣṇa
 - i) can never attain
3. Following sastra is not enough: you must know the goal
 - a) must come to the stage of understanding the Lord
 - i) otherwise, is spoiled
 - b) if have some understanding, but don't serve the Lord
 - i) all are spoiled
 - c) one endeavouring for Kṛṣṇa consciousness automatically follows
Why? Because he knows the purpose is to know Kṛṣṇa
 - d) one must have a spiritual master to be guided properly

The Divine Qualities (Bg. 16.1)

Quality	Varna or Asrama Emphasis (if any)	Comment
1. Fearlessness	Sannyasa	Complete dependence on Supreme Lord's mercy Convinced Paramatma will give him all protection
2. Purification of one's existence	All	Strictly following rules and regulations (especially sannyasis)
3. Cultivation of knowledge	Sannyasa	Must cultivate and give transcendental knowledge, especially to householders
4. Charity	Grhastha	Fifty percent ideal; given in the mode of goodness (or beyond)
5. Self-control	All (especially grhasthas)	Especially: <i>dharmaviruddho bhutesu kamo 'smi</i>
6. Sacrifice	All (especially grhasthas)	Requires material resources, therefore especially grhasthas Best for this time: <i>sankirtana-yajna</i>
7. Vedic study	Brahmacaris	Student life; celibacy and engage mind in study of Vedic literature
8. Austerity	All (especially vanaprastha)	Human life (and therefore Vedic culture) is meant for liberation
9. Simplicity	All	Simple and straightforward (truthful)
10. Non-violence	All	Non-violence (not checking progressive life of any living entity)
11. Truthfulness	All	Not distort the truth for some personal interest, especially Vedic instruction; must hear from authority
12. Freedom from anger	All	Even if there is provocation, one should be tolerant (anger pollutes the whole body)
13. Renunciation	All	Using things properly, i.e. in Kṛṣṇa's service
14. Tranquility	All	Unaffected by disturbing emotions; peaceful; equipoised
15. Aversion to faultfinding	All	To call a thief a thief is okay <u>but</u> no unnecessary faultfinding or correction

The Divine Qualities (Bg. 16.1)

continued

16. Compassion for all living entities	All	Give spiritual knowledge (prasadam, books, Sri Nama)
17. Freedom of covetousness	All	Covetousness: greedy (charity and renunciation)
18. Gentleness	All	Friendly to all living entities
19. Modesty	All	Do not perform abominable actions
20. Steady determination	All	Not agitated or frustrated in his efforts regardless of failure
21. Vigour	Ksatriyas	Able to give protection to those who need it
22. Forgiveness	All (here especially ksatriyas)	Forgive minor offences
23. Fortitude	All (here especially ksatriyas)	Mental and emotional strength when facing difficult situations
24. Cleanliness	All (here especially vaisyas)	Internal (mind an heart); external (body and in dealings with others [no black market or underhanded dealing])
25. Freedom from envy	All	Not resentful of another
26. Freedom from the passion for honour	All (here especially sudras)	Must respect others

Chapter 17

A. Faith in the modes

1. Different “religions” due to different
 - a) different according to different modes
 - b) faiths can change
2. Real religion is one – loving to God.

B. Activities in the modes

	Goodness	Passion	Ignorance
Worship	Demigods	Demons	Ghosts
Food	1. Increases duration of life 2. Purifies 3. Gives: <ol style="list-style-type: none"> a) health b) c) satisfaction d) strength 4. Juicy 5. 6. Wholesome 7. Pleasing to the	1. Too 2. Too sour 3. 4. Hot 5. Pungent 6. 7. Burning 8. Causes <ol style="list-style-type: none"> a) b) distress c) misery 	1. Cooked more than before eating 2. 3. Putrid 4. Decomposed 5. Consists of and untouchable things
Sacrifices	1. Performed 2. According to 3. Not desiring	1. Desiring material 2. For sake of	1. Disregard 2. No distribution 3. No Vedic hymns 4. No to priests 5. Without
Austerities	1. Performed with transcendental 2. Not expecting material 3. For sake of	1. Perform out of pride 2. To gain <ol style="list-style-type: none"> a) respect b) honour c) worship 3. Neither stable nor permanent	1. Perform 2. With self-torture 3. To or injure others
Charity	1. Given 2. No expectation of return 3. At proper 4. At proper 5. To a worthy	1. With expectation of return 2. With desire for fruits 3. In a mood	1. At impure 2. Impure time 3. To persons 4. No proper 5. No proper respect

C. Austerity in Goodness

1. Of body
 - a) worship of Supreme Lord, brahmanas, _____, superiors
 - b) cleanliness – internal and _____
 - c) _____
 - d) celibacy
 - e) *ahimsa*
2. Of speech
 - a) speaking _____
 - b) words that are _____
 - c) beneficial words
 - d) not _____ to others – exception is a teacher with students
 - e) not talk _____ – must back up your words with sastra
 - f) regularly reciting Vedic literature
3. Of the mind
 - a) satisfaction – comes only by taking mind from thoughts of _____
 - b) simplicity – no frivolous behaviour and always thinking of doing _____ for others
 - c) gravity – thinking in terms of Kṛṣṇa consciousness
 - d) self-control – _____ mind from sense enjoyment
 - e) purification of one's existence – being _____ in dealings

D. Om tat sat

1. Superior to the process of gradual elevation is directly taking to devotional service indicated by *om tat sat*
 - a) *om* is a _____ of the Lord
 - b) *tat* indicates that everything should be done in pursuance of liberation
 - c) *sat* indicates _____ existence
2. Therefore everything should be done as devotional service to Kṛṣṇa.
3. Activities done without a transcendental objective, without faith in the Supreme are _____ in this life and the next.

Ref: 16.23, 9.12.

Chapter 18

A. Sannyasa (giving up one's work) vs tyaga (giving up the fruits of work)

1. *Sannyasa* and *tyaga* are the same but *tyaga* is better
 - a) it is _____ for the embodied being to give up all activities
Ref: 3.1–9, 5.1–6, 6.1, 12.1–7
2. _____, _____, _____ should never be given up
 - a) purify even great souls
 - b) should perform prescribed duties without _____ to result
 - c) thus one gets no _____

B. Analysis of action

1. Five factors of action
 - a) _____ (body)
 - b) performer (doer, soul)
 - c) senses
 - d) _____
 - e) Supersoul
2. Motivation (impetus) for action
 - a) knowledge
 - b) _____ of knowledge
 - c) knower
3. Constituents
 - a) senses
 - b) work
 - c) doer

Ref: 5.13–16, 13.1–23.

C. The modes control all activities

	Goodness	Passion	Ignorance
Knowledge	1. See undivided _____ in all beings 2. Although situated false in many forms	1. Sees different _____ in each body	1. Attached to his _____ as all in all 2. No knowledge of truth 3. Very meagre knowledge
Action	1. Regulated 2. No attachment 3. Neither _____ or hating it 4. No desire for fruits	1. Great endeavour 2. Done to _____ senses 3. Out of false _____	1. Performed in _____ 2. Scriptural injunction _____ 3. No concern for future _____ 4. Or for violence, _____ to others
The Worker	1. No association with _____ 2. Without ego. 3. Great determination; enthusiasm 4. _____ in success or failure	1. Attached to _____ 2. Desires to enjoy fruits 3. Greedy, envious, impure	1. Works against _____ 2. Materialistic, obstinate, _____ 3. Expert in _____ 4. _____, morose, procrastinating
Understanding	1. Knows what's to be _____ and not to be done 2. What's to be feared and not to be feared 3. What's _____ and not binding	1. Can't tell _____ from _____ 2. Or what's to be done, not done first	1. _____ is irreligion, etc. 2. In darkness from 3. Always striving in _____ direction

	Goodness	Passion	Ignorance
Determination	1. _____ 2. Sustained with steadfastness 3. Controls _____, life, senses	1. Holds fast to _____ in religion, economic development, sense gratification	1. Can't go beyond dreaming, _____, moroseness
Happiness	1. _____ in beginning, _____ at end 2. Awakens to _____ - _____	1. From _____ of senses and objects 2. _____ at first, _____ at end	1. Blind to _____ - _____ 2. _____ from beginning to end 3. From sleep, laziness, illusion

Ref. 14.5–18.

D. Karma-yoga

1. Engage in work according to the _____ acquired.
2. _____ the Lord through that occupational duty
 - a) thinking the Lord has engaged me in this
 - b) and using the _____ to worship Him
3. Perform your duty, although imperfectly performed, rather than another's duty _____.
4. Gain detachment.

Ref: 4.13, 3.9, 3.35.

E. Confidential knowledge: knowledge of Brahman

1. *Brahma-bhuta* platform
 - a) joyful
 - b) no _____, _____
 - c) sees _____ all beings
 - d) attains _____

Ref: 7.19, 5.18.

F. More confidential knowledge: knowledge of Paramatma

1. Supreme Lord in everyone's heart
 - a) body is a _____
 - b) _____ seated in machine
 - c) Paramatma _____ wanderings
2. Surrender to Him
 - a) thus attain _____ in this life
 - b) attain eternal abode next life

Ref: 5.15–16, 10.10–11, 13.14–18, 13.23, 15.15.

G. Most confidential knowledge: Devotional service to Bhagavan, Kṛṣṇa

1. The process
 - a) always
 - b) become
 - c) worship Me
 - d) offer homage to Me
2. The essence of all religion:
3. He will one from all sinful reactions.
Ref: 8.14, 9.13–14, 9.22, 9.29, 9.34, 10.8–9, 11.54–55.

H. What to do with the knowledge given in Bhagavad-gita

1. it
 - a) then is guaranteed
 - b) will go to Kṛṣṇa
2. Study it
 - a) this is worship with one's
3. Hear it with and without envy.
Ref: 9.1.

I. Arjuna and Sanjaya's realisations

1. Arjuna has understood Kṛṣṇa
 - a) illusion dispelled
 - b) regained
 - c) free from
 - d) will act according to
2. Sanjaya, recipient of Vyasa's mercy
 - a) thus he could see and hear Gita
- b) his realisation: wherever Kṛṣṇa and Arjuna are:
 - i) will be opulence,, extraordinary power and morality