

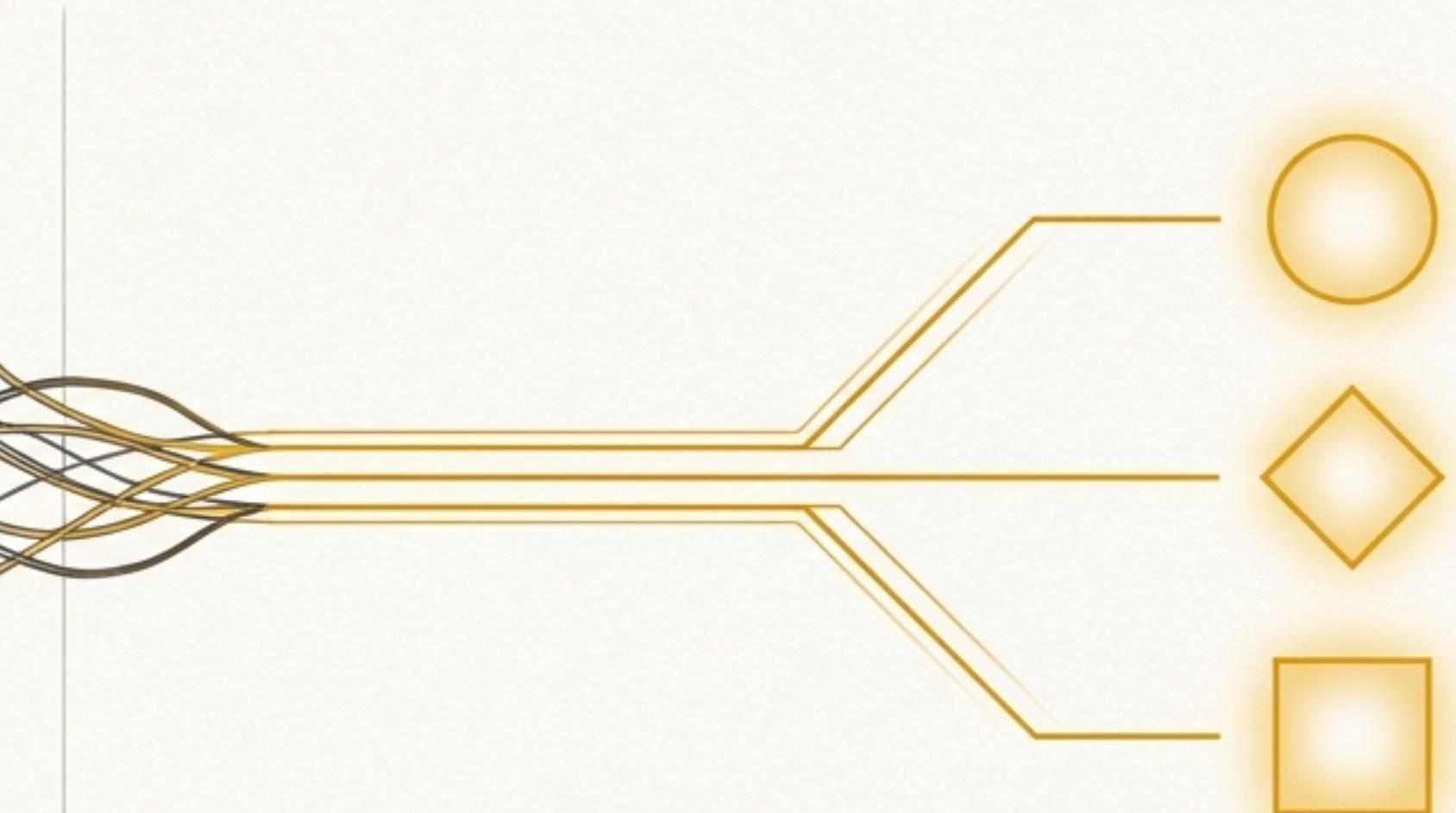
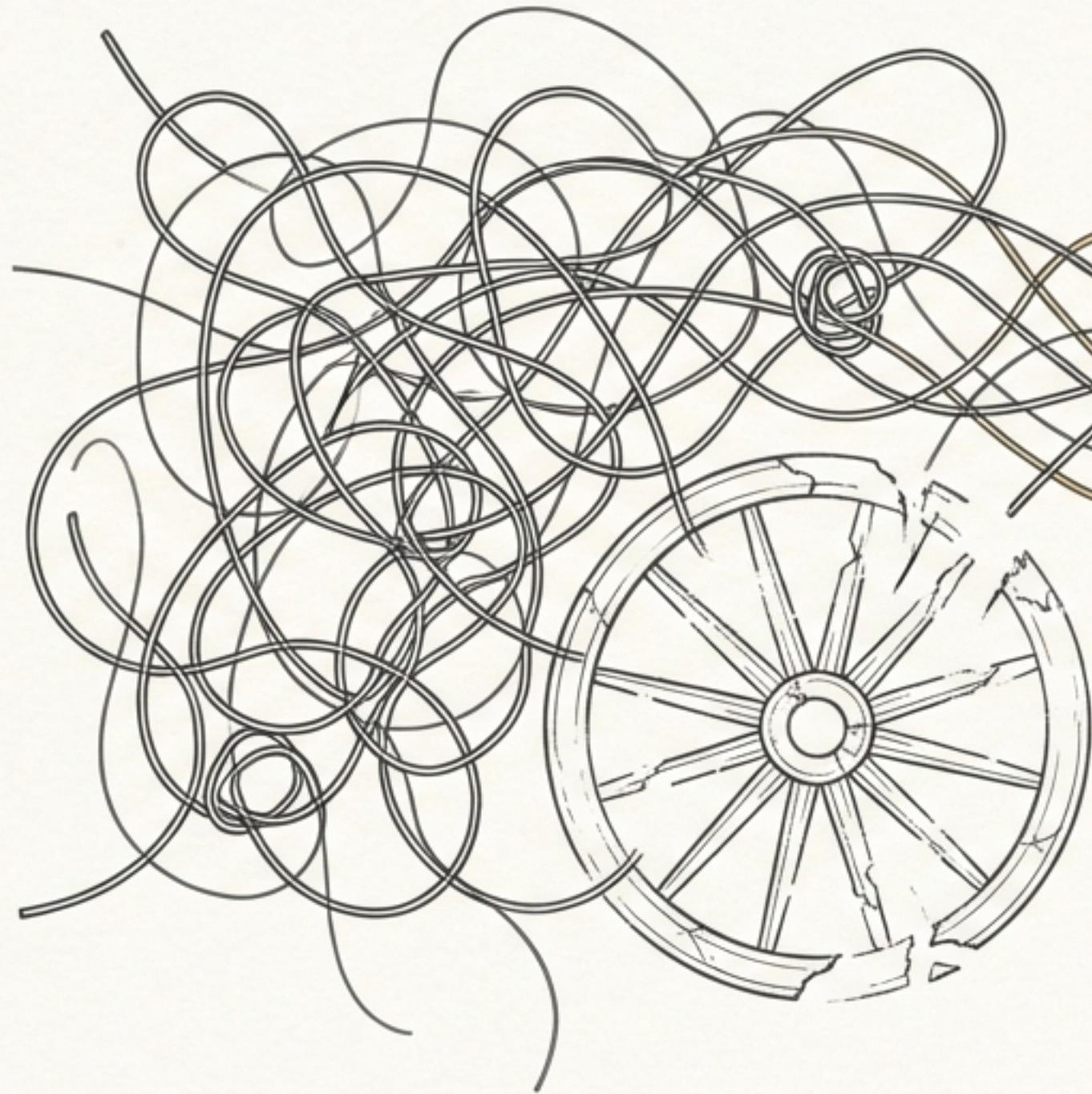
To Exist Is to Act.

This is the core philosophy of the Bhagavad Gita. We cannot remain inactive for even a moment. Even “doing nothing” is a choice—an action of the mind.

The moment you acknowledge “I exist,” you are already a participant in the machinery of the universe.

This unavoidable participation creates our ***Svadharma*** (inherent nature/duty). It's not an external obligation, but an inevitable byproduct of existence itself.

The Human Dilemma Meets a Unified System



On the battlefield, Arjuna faces a crisis of duty, paralysed by confusion and grief. His problem is universal: how to act correctly in a world of conflict and attachment. The answer Krishna provides is not a single teaching, but a complete philosophical architecture known as the *Prasthanatrayi*.

Vedanta's Spiritual Operating System: The Prasthanatrayi

The three foundational texts of Vedanta are not a random collection, but a deliberately designed, integrated system for understanding reality and navigating life.



The Vision

Upanishads

Provides the intuitive foundation.
It answers "What?"
(The nature of Reality)



The Logic

Brahma Sutras

Provides the rational framework.
It answers "Why?"
(The logical proof)



The Application

Bhagavad Gita

Provides the practical guide.
It answers "How?"
(The application in life)

A Hierarchy of Wisdom: Revelation, Logic, and Lived Experience.



Upanishads

Shruti ("That which is heard")

The direct "revelation" of the universe. The highest authority. Poetic, cryptic, and provides the raw source of wisdom.



Brahma Sutras

Nyaya ("Logic/Method")

The "Supreme Court." Uses pure reason to systematise the Upanishads and prove their consistency. The connective tissue of the philosophy.



Bhagavad Gita

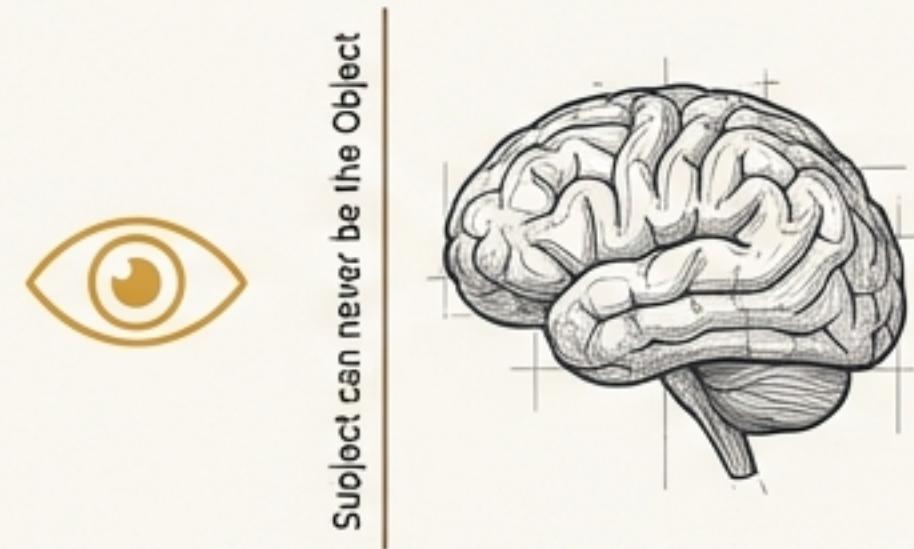
Smriti ("That which is remembered")

The "Milk" of the Upanishads. Takes the revealed truths and turns them into remembered instructions for a person in crisis. The bridge from "Being" to "Doing".

The Logic Engine: How the Brahma Sutras Prove the Soul is Not the Body

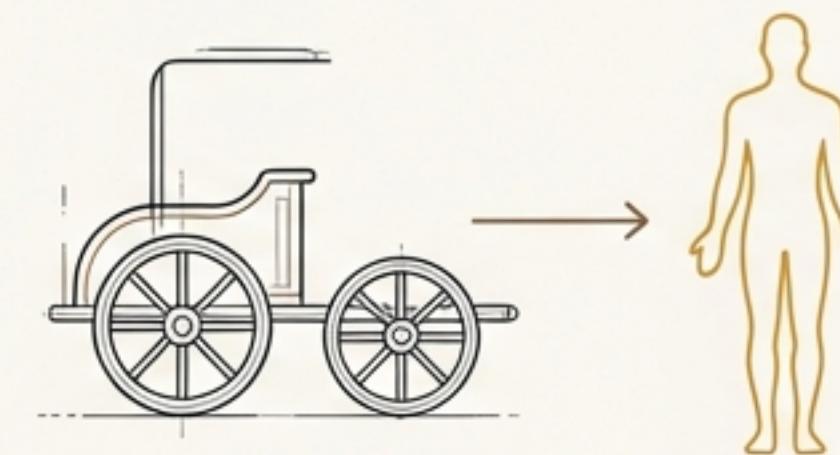
The Brahma Sutras use a rigorous logical framework (Nyaya) to establish the soul (*Atman*) as an independent, conscious entity. This is the bedrock upon which the Gita's ethics are built.

1. The Argument from Consciousness



Matter is an “object” (*Drishya*); it cannot produce a “knower”. The brain processes data, but the *Atman* is the witness that experiences it.

2. The Argument from Purpose



Complex assemblies (a house, a chariot) exist for a user. The body is a complex assembly. Therefore, it must exist for a “User” who is not the body itself—the *Atman*.

3. The Argument from Recognition



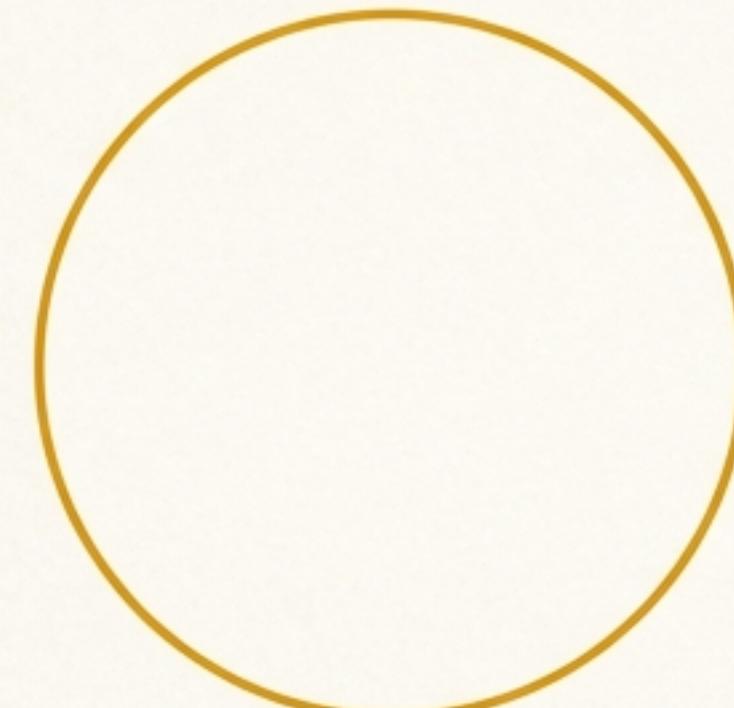
Your body and thoughts change completely, yet you have a persistent sense of “I”. This requires an underlying, unchanging substance: the Soul.

The System in Action: Reconciling the Two Faces of the Absolute

A central question in the *Upanishads* creates an apparent contradiction: Is the Ultimate Reality (*Brahman*) formless or does it have personal attributes?

Nirguna Brahman:
The “Attribute-less”
Absolute

Described in
negatives:
“neither thick nor
thin, neither short
nor long...”



Saguna Brahman:
The “Personal”
God with attributes

Described with
qualities: “He who
knows all, who is
all-powerful...”

To a logical mind, how can both be true?

A Three-Part Harmony: Vision, Logic, and Application Resolve the Debate



The Upanishads
(The Vision)



The Brahma Sutras
(The Logic)

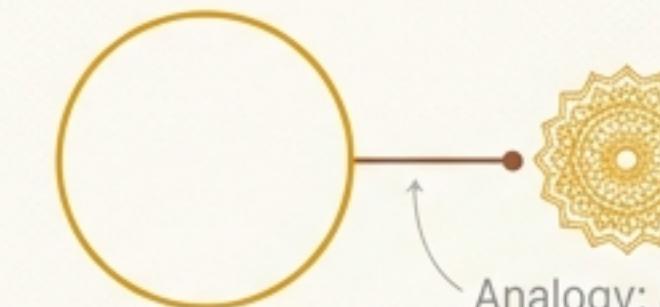


The Bhagavad Gita
(Application)

Presents both truths

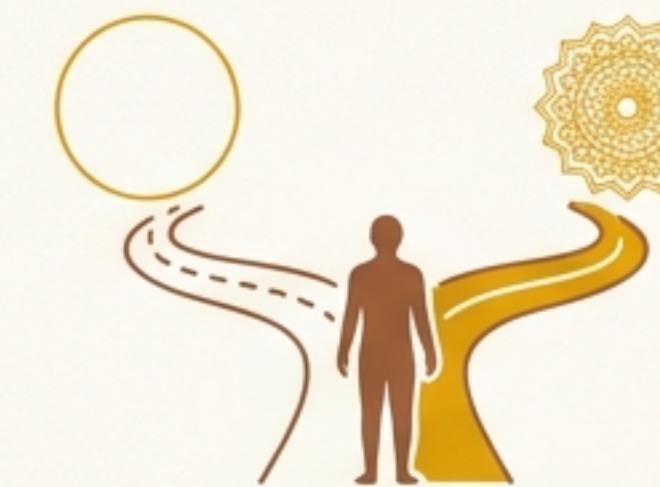


Present both truths—*Nirguna* and *Saguna*—as valid spiritual visions.



Analogy: a single actor playing different roles.

Reconcile the two by introducing the logic of "**Levels of Reality**." The Absolute is fundamentally formless (*Nirguna*), but for the individual's journey, it *appears* as a Personal God (*Saguna*).

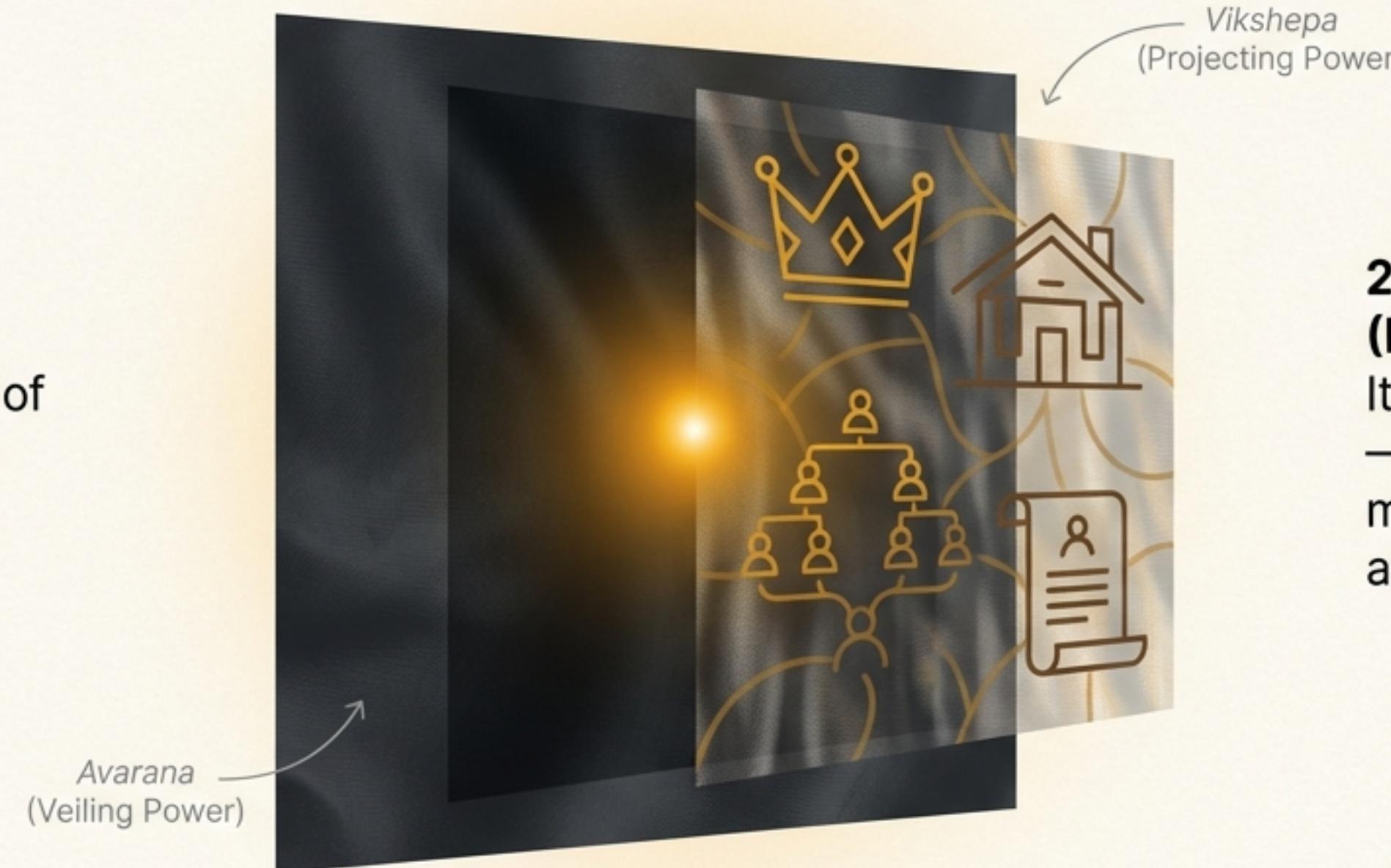


Arjuna asks this exact question. Krishna provides the lived answer: **Both paths are valid**, but for an embodied being, **devotion to the Personal form** is the more practical path to realising the Formless truth.

If the System is Perfect, Why Are We Confused?

The Brahma Sutras diagnose our confusion with a single concept: *Maya*. This is not a hallucination, but a fundamental power that makes the Infinite appear finite.

**1. *Avarana
(Veiling Power)*:**
It conceals the truth of
our existence as the
eternal *Atman*.



**2. *Vikshepa
(Projecting Power)*:**
It projects a false reality
—the idea that we are
merely a body, a name,
and a social status.

The Diagnosis: Maya is a Simple, Profound Error of Identity.

The Brahma Sutras call this error *Adhyasa*—the superimposition of the qualities of the Object (Body) onto the Subject (Soul).



Example 1:
We experience the body's hunger and say, "*I am hungry.*"

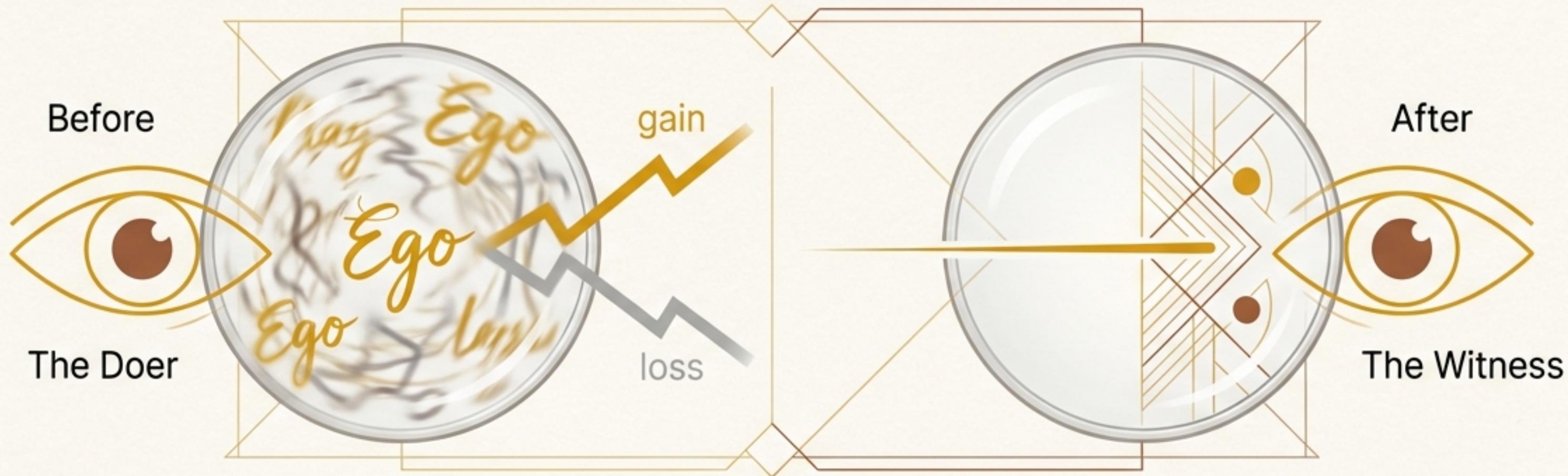


Example 2:
We experience the body's ageing and say, "*I am dying.*"

The Consequence: This constant error of identity is the root cause of Arjuna's grief and our own. We identify with the temporary forms of things, rather than their eternal essence.

The Prescription: Piercing the Veil with Detached Action

The Gita's Medicine: If *Maya* is an error of identification, the cure is to act from the correct identity. This is *Nishkama Karma*—performing your duty without attachment to the results.

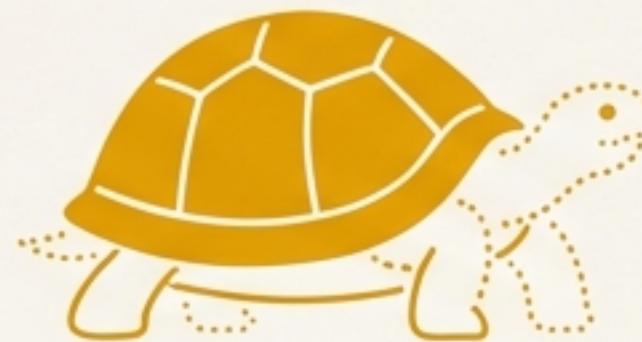


How it Works:

- When you act without attachment to personal gain or loss, you are practicing objectivity.
- You shift your perspective from the **Ego** ("the doer") to the **Witness** ("the observer").
- As the Ego dissolves, *Maya* loses its grip. You act not because you want something, but because action is the natural expression of your existence.

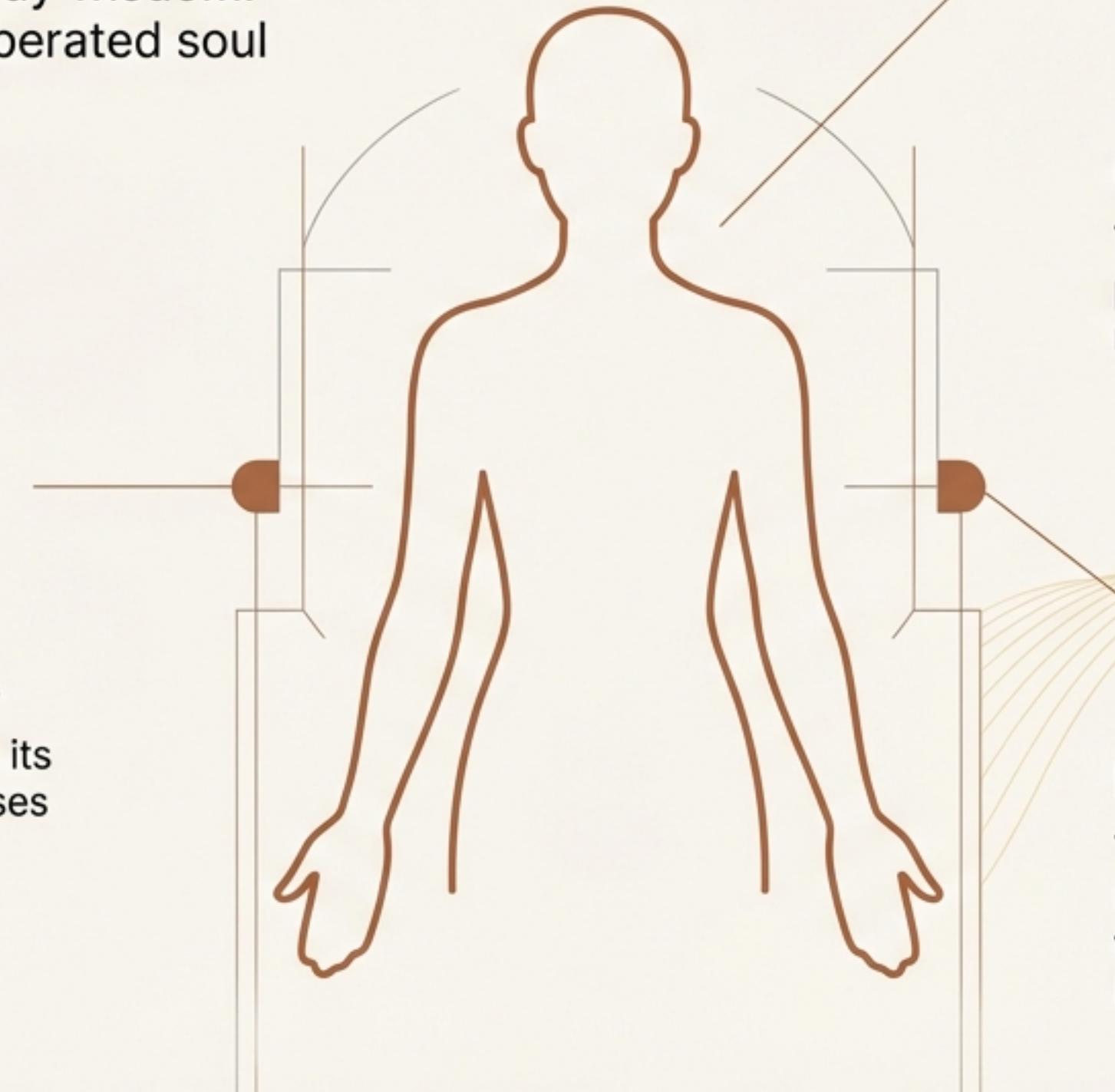
The Result of the System: The Person of Steady Wisdom

When Maya is pierced, one becomes a Sthitaprajna—a person of steady wisdom. The Gita shows us what this liberated soul looks like in action.



Withdrawal of the Senses

Like a tortoise pulling its limbs into its shell, they can withdraw their senses from worldly objects at will.



Equality in All Conditions (Samatvam)

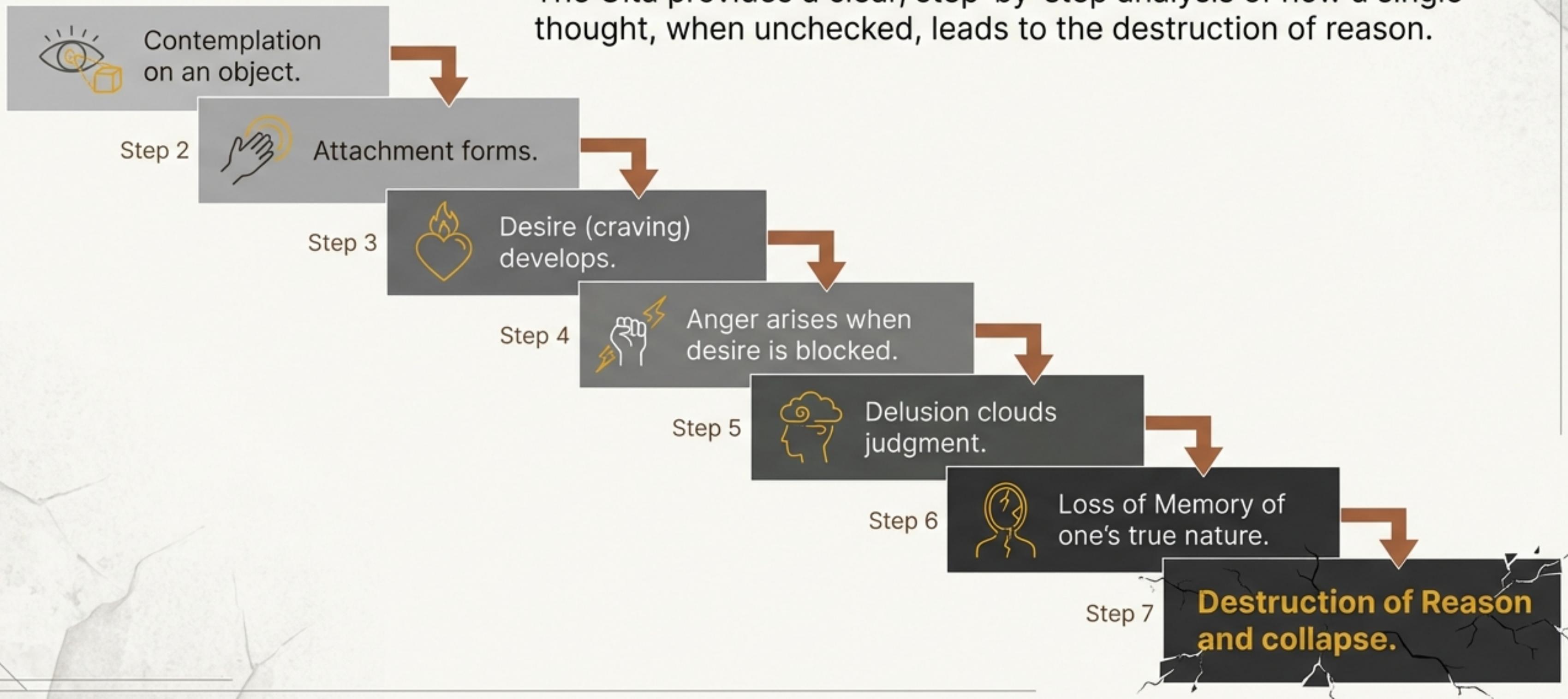
They remain unchanged by pleasure and pain, victory and defeat, seeing them as mere modifications of matter.



Freedom from "I" and "Mine"

The ultimate realisation: "I do not act; the modes of nature (Gunas) are acting upon themselves." The duty is performed perfectly, but the ego is absent.

The Stakes: The Psychological “Ladder of Fall”.

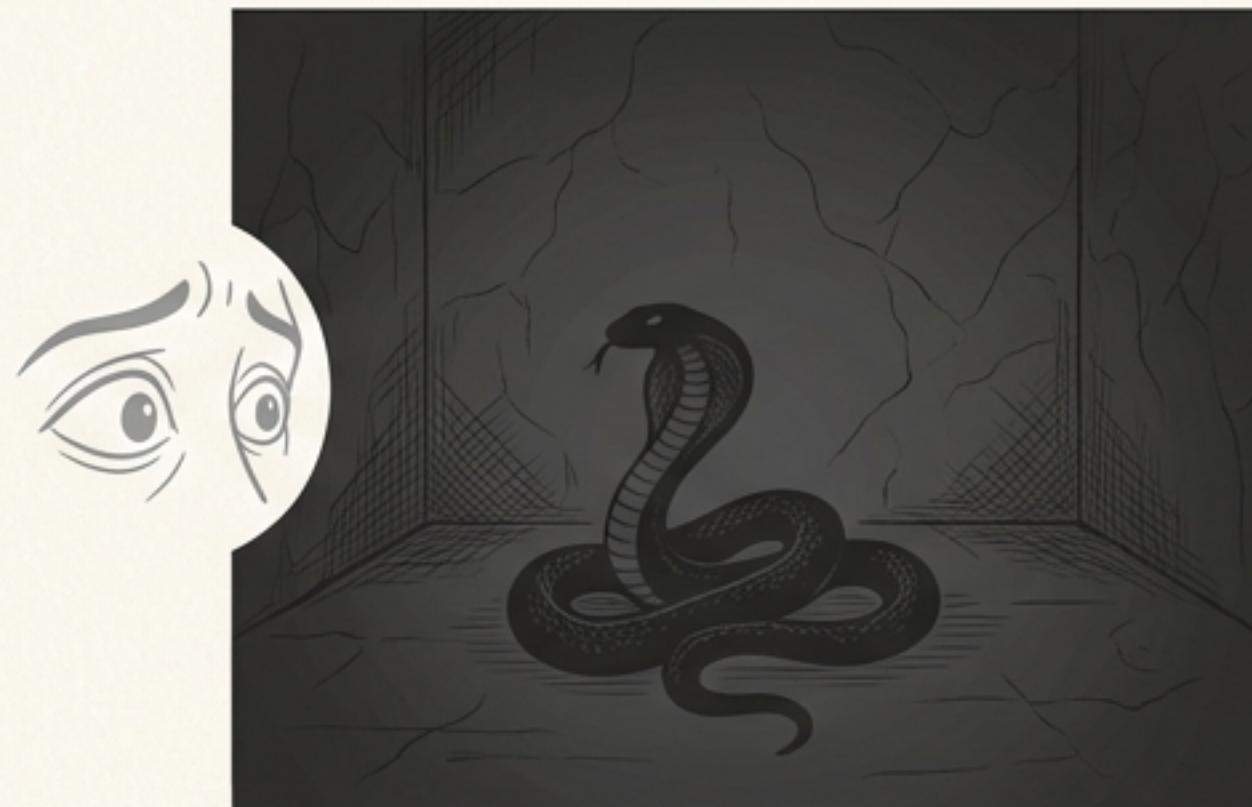


The Ultimate Goal: Liberation is Not an Achievement, but a Realisation

Defining Moksha: From the root *muc* (to release). The Gita calls it *Brahmi-sthiti*—the state of being established in the Absolute.

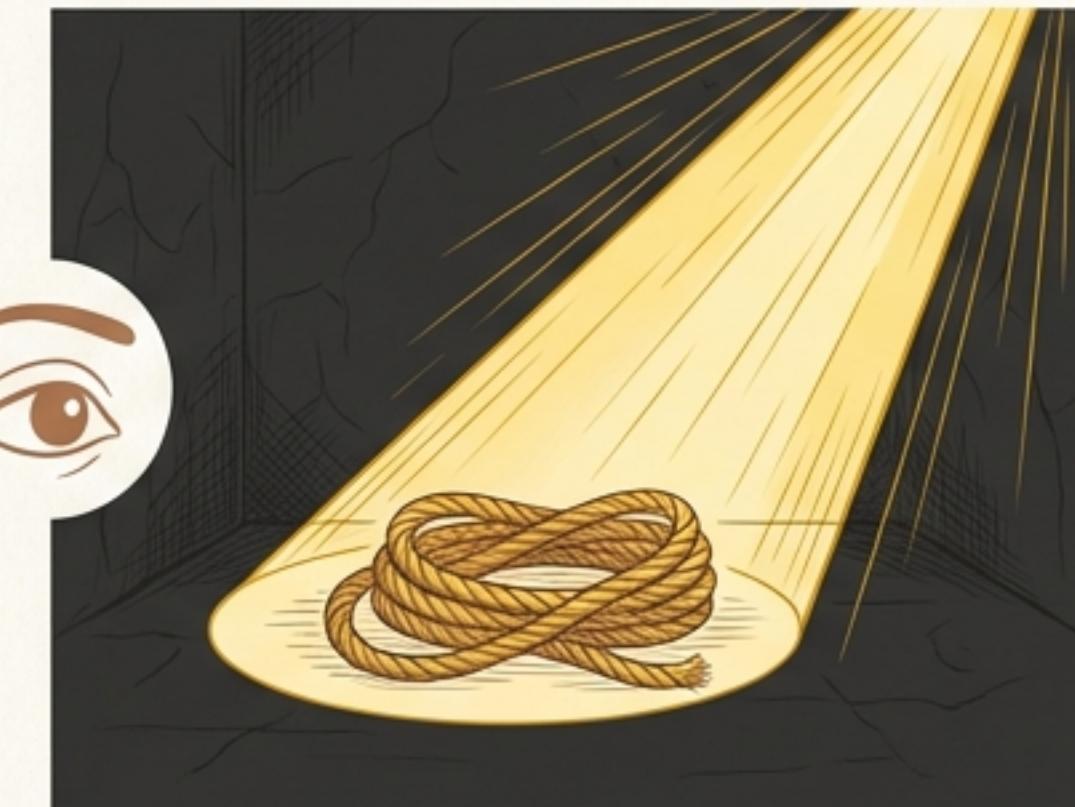
The Core Logic from the Brahma Sutras: If the soul is already one with Brahman, why does it need “liberation”?

The Snake and the Rope Analogy



The Illusion

Removal
of error



The Reality

Moksha is not the *creation* of something new. It is the *removal of an error*. You don't create a rope in a dark room; you simply turn on the light and realise the snake you feared was never there. Liberation is seeing what has always been true.

From Theory to Practice: A Two-Step Awareness for Daily Life

The Gita provides a specific practice (*Abhyasa Yoga*) to maintain the logical distinction between the Soul (the “I”) and the world (the “It”).

Step 1. The Witness Meditation (*Sakshi Bhava*)

Before acting, establish your identity as the observer.



Step 2. The Dedication of Action (*Ishwara Arpana*)

As you act, mentally “hand over” the actions to the universe.



- “I observe the thought ‘I am busy’; therefore, I am not the thought.”
- “I feel the breath; therefore, I am not the breath.”

- “The body is acting, the mind is thinking. ‘I’ am the silent presence in which this is happening.”

Your Daily “Gita” Moment

You don't need a battlefield. The principles of the Prasthanatrayi can be applied to any task, transforming stress into spiritual practice.

Answering emails.

The Old Way (Identification with Maya)

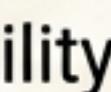


I am so stressed.
I have too much to do.
My inbox is overwhelming.

The Gita Way (Acting as the Witness)



Letters are being written.
The intellect is choosing words.
I am the **silent Witness** of this necessary movement.

By integrating the three texts, your life becomes a balance of  Silence  (Upanishads), Stability  (Brahma Sutras), and Strength (Bhagavad Gita).