

SUMMARY

Swami Dayatmananda on Bhagavad Gita Class 48 date 27/10/18

(Lecture is delivered online from Bangalore India.)



Class begins with chanting of slokas and prayers

Introduction

From today we will be starting the third chapter of the Bhagavat Gita. You may be wondering why I am starting from the third chapter instead of the first chapter. This is because for the last two and half years I have been taking classes on Bhagavat Gita and going into deep depths at our UK Vedanta Centre and all lectures have been uploaded to Youtube. Devotees who are interested can listen to all these lectures on Youtube or you can also download them and listen.

Why do we study the Bhagavat Gita?

The Bhagavat Gita is one of the fundamental scriptures of Hinduism.

The three foundation scriptures are 1) Upanishads 2) Brahma-sutras and 3) Bhagavat Gita.

Upanishads = Bhagavat Gita = Gospel of Shri Ramkrishna = Complete works of Swami Vivekananda

If someone does not understand the Bhagavat Gita then the Gospel of Shri Ramakrishna is the most beautiful inspiring elaboration of the Bhagavat Gita. Furthermore, the complete works of Swami Vivekananda makes the essence of the Bhagavat Gita even clearer and especially the four Yogas of Swami Vivekananda

Anubandha Chatushtaya (Sanskrit: अनुबन्ध चतुष्टय)

- 1) *Prayojana* means: what is my goal? Why I am studying this scripture? Every human beings' goal is twofold. i) *Dukha Nivryti* means we do not want to suffer and ii) *Paramananda Prapti* means we want to be happy all the time.
- 2) *Adhikāri* means: who is a fit person? Adhikari or fit person is prepared to follow the teachings of the scriptures,
- 3) *Vishaya means*: What is the subject matter? Our subject matter (Bhagavat Gita) tells us how to achieve our goa
- 4) Sambandha ('relationship'): What is the relationship between the subject i.e. the Bhagavat Gita and our goal?

Anyone with these qualifications will definitely achieve his or her goal.

Summary of First and Second Chapter of the Bhagavat Gita

I am going to summarise in this class today as far as possible, the essence of the first and second chapters of the Bhagavat Gita before I start the third chapter.

Requirements to study a scripture:

First of all, whenever we study a scripture we must always study it not independently but with the help of a qualified teacher who knows what he/she is talking about.

Secondly, which is the most important point - We must only study these scriptures through the guiding light of a true "Realised Soul."

Examples of the embodiments of scriptural teachings:

Shri Ramakrishna, Holy Mother, Swami Vivekananda, direct disciples of Shri Ramakrishna and Raman Maharishi are some of the examples of the embodiments of scriptural teachings.

Few important facts about Bhagavat Gita

- 1) Bhagavat Gita occurs in the Mahabharata.
- 2) Bhagavat Gita is in the Bhisma Parva from Chapters 25 to Chapter 42.
- 3) Bhagavat Gita consists of 18 chapters.
- 4) Bhagavat Gita was taught by Bhagwan Shri Krishna to Arjuna just before beginning of a battle. This battle is called *Pandavas-Kauravas-Yudha* and happened in a place called *Kurukshetra*.
- 5) This Bhagavat Gita was heard by 5 blessed people i) Arjuna ii) Sage Veda-Vyasa iii) Sanjaya to whom Vyasa granted the boon (Divya-Dristi) of seeing and hearing from a distance iv) Dhritrastra v) Shri Hanumanji.

The essence of the First Chapter of the Bhagavat Gita.

There are two main reasons why I would like to summarise. 1) It is just a reminder for those who have all ready heard these lectures from me. 2) There are quite a number of people in this class who are listening for the first time especially from me. I would like to summarise for their benefit the essential points that we had discussed earlier.

First Chapter is called '**Arjuna Vishada Yoga**' - The chapter containing the grief of Arjuna.

Why is this chapter called a chapter of Grief and also of Yoga?

There is a very simple law, nobody turns towards higher life unless they suffer. Suffering is the very essence of life. Birth is grief, growth is grief, adjusting with others is grief, old age is grief, disease is grief and of course death is also grief.

In Vedanta, **Shadvikara or Shadurmi or Six waves** have been mentioned. These six waves are

- 1) birth 2) affirmation 3) growth 4) old age 5) disease and 6) death.

If we do not suffer we do not turn towards God.

Every living creature has to go through this. Nobody wants to die, nobody wants to become old, nobody wants to suffer from old age, nobody wants to suffer for any reason whatsoever.

Comparison of worldly happiness vs eternal spiritual happiness

Our happiness can also be compared from another angle. The quality of happiness which we get from worldly enjoyment is compared to a beggar's happiness when he gets a little bit of food and when he gets some deep sleep.

Whereas with full spiritual consciousness, no trace of unhappiness is described in the scriptures. This is called God or Sat-Chit-Ananda.

Who is Arjuna?

Arjuna means: Every sincere spiritual aspirant who understands three facts. 1) First, any joy which we get in this life or even in future life or on this earth or even in heaven is ephemeral. 2) Secondly, we have to pay a very high price. 3) Thirdly these worldly enjoyments are all full of *dukha* or unhappiness compared to spiritual joy.

Anybody who is convinced of these three above facts and also struggles, strives to turn his mind from the world to God is an Arjuna.

Vishada-Yoga: Life is full of suffering. We suffer sometimes because of our *Karma-phala*. We also suffer because it is the nature of this world. But, sometimes we suffer due to the Grace of God. Our suffering which is caused by the Grace of God is to take us upwards towards God and this suffering is not to make us really suffer. This is the first reason why this chapter is called *Vishada-Yoga* (our suffering unites us with Go.)

Yogins are those who turn their sufferings and look for solutions only in spiritual life.

Definition of Yoga

As all of us know that Yoga means “that which takes us towards God,” i.e. which brings us nearer and nearer to God until we become one with God.

Four types of Yoga:

- 1) Karma-Yoga: If activity takes us to God it is called Karma-Yoga.
- 2) Bhakti-Yoga: If emotions turn into devotion and takes us to God it is called Bhakti-Yoga.
- 3) Raj Yoga; If willpower takes us to God it is called Raj Yoga.
- 4) Jyana-Yoga: If our power of understanding also called intellect takes us to God that is called Jyana-Yoga.

Recording time 16 minutes.

Bhagavat Gita is an allegorical story.

Swami Vivekananda in his lectures on Bhagavat Gita has clearly proved the point that the Bhagavat Gita is an allegory.

Bhagavat Gita teachings started in a battle field called *Kurukshetra*. The very first verse in the Bhagavat Gita tells us about the essence and allegory of Bhagavat Gita.

Dhritaraashtra asks only one question to Sanjaya in this divine Bhagavat Gita.

धृतराष्ट्र उवाच **Dhritaraashtra Uvaacha:**

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१-१॥

Dharmakshetre kurukshetre samavetaa yuyutsavah;

Maamakaah paandavaashchaiva kimakurvata sanjaya.’ – 1.1

Meaning: O’ Sanjaya my sons as well as sons of Pandu have gathered on this battlefield which is known by two names Dharmshetra and Kurukshetra.

This battlefield is called by these two names.

- 1) **Dharmashetra.** *Shetra* means a field which is worth cultivating. Life is like a battlefield. It is called *Dharma-shetra*. Dharma means whatever we do...it will give an exact result. The good actions will give good results and evil actions will give evil results. This is the famous third pillar of Hinduism which is called the Law of Karma or *Karma-Siddhanta*. So *Dharmashetra* means there is no way you can hoodwink anybody.
- 2) **Kurukshetra:** It is also a Field of Karma and that is why called Kurukshetra. *Kuru* (a Sanskrit word) means if we do something we get the result accordingly and if we don't do something then we do not get the result.

Moha or Delusion of Arjuna: In the allegorical story of the Bhagavat Gita the sincere spiritual aspirant is represented by Arjuna. Arjuna is about to fight but temporarily he is overcome by delusion. His delusion is...these are my family people, these are people who love me, these are people who I love, these are my enemies, these are my friends, these are my relatives etc therefore how am I going to kill them? This is called *Moha* or Delusion.

Similarly, we are all overcome by *Moha*.

Bhagwan Shri Krishna did not utter a single word in the first chapter, why?

Shri Krishna acted like a marvellous mirror.

Justice might be delayed sometimes but justice can never be denied.

We will get the fruits of our own *Karmaphala*.

Recording time 26 minutes.

Arjuna surrenders himself to Bhagwan Shri Krishna

When Arjuna does not get any response from Shri Krishna then he starts doubting his own wisdom. Very soon Arjuna understands that he is wrong. As a result of this understanding, he surrenders himself to Bhagwan Shri Krishna. Bhagwan Shri Krishna opens his mouth and guides him only after his surrender.

Lesson to be learned: This is an important law... do not go on justifying yourself, you should find out whether you are right or wrong first. If you can do this analysis honestly then you will soon come to the right understanding that there is something wrong with me and there is nothing wrong with anybody else or this world.

How can I get rid of this wrong understanding?

Hinduism and all other religions strongly believe that we cannot progress in life without a Guru.

Symbolism of First Chapter of Bhagavat Gita

A sincere aspirant is one who experiences tremendous grief and thinks that he has the solution.

He experiments with the solution but does not find the end of the suffering.

He realises that he is suffering but he does not know the solution.

Then he seeks a wise teacher and confesses himself to him.

He surrenders himself to his teacher.

He questions his teacher and completely accepts whatever the teacher teaches him without the least bit of doubt.

He puts the teaching of his Guru into practice.

He gets rid of his delusion. Delusion is removed and he realises that I am not Arjuna, I am not a spiritual aspirant but *Ahm Brahmasmi* I am Brahman.

Summary: This is an allegory. Life is a battlefield. The battle is between the spiritual and non-spiritual. We are losing the battle because we have fallen victim to delusion or *moha*. By the grace of God, by our own sincerity and prayers etc it comes to our rescue. We start seeking a solution.

Who is our Guru or spiritual teacher?

A Guru is none other than God or Sat-Chit-Ananda Himself. God comes to us in the form of a human being or other being to guide us to His lotus feet.

Symbolism/Allegory of Arjuna's Chariot

The chariot is our body. This battlefield is our life. Our evil Sansakaras are our enemies on the battlefield. These horses are our sense organs. The reigns which control the horses is our own mind. Shri Krishna is the right understanding or *Satguru*. Arjuna is the sincere spiritual seeker.

Teachings of Bhagavat Gita (Teachings about the rules of the game called life.)

What does the Bhagavat Gita really teach us? **Recording time 31 minutes**

Bhagavat Gita is also called "**Rules of the game of life**".

We live our life without knowing the following three important subjects about this game:

- 1) What is the nature of this game?
- 2) What is the goal to be achieved in this game?
- 3) What are the rules and regulations of this game?

Tatwa, Purushartha & Hita

Every scripture must include three subjects called *Tatwa, Purushartha and Hita*.

Tatwa means what is the truth?

Purusharthas are called *Dharma, Artha, Kama and Moksha*.

The ultimate goal of this game is to become Divine.

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The only **Question asked by Bhagwan Shri Krishna in Bhagavat Gita.**

Bhagwan Uvacha (Question of Shri Krishna to Arjuna)

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा । कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥**Chapter18- Verse72**॥

Meaning: "O' Arjuna did you listen to my teachings with one pointed mind? One pointed mind means...not only concentration but with full understanding. Have you listened to my teachings

with one pointed mind? If you have then there is only one outcome. कच्चिदज्ञानसंमोहः प्रनष्टस्ते Is your delusion born of ignorance been completely destroyed?"

Reply from Arjuna: The question asked by Shri Krishna was categorical and Arjuna also replied categorically.

अर्जुन उवाच (Arjuna's reply)

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत । स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ C 18- V 73॥

नष्टो मोहः:: My delusion is totally destroyed. स्मृतिर्लब्धा: I regained my memory. Here memory means, "I am not Arjuna, I am Brahman. I am Atman." Arjuna confesses with all humility त्वत्प्रसादान्मयाच्युत "O' Lord it is all because of thy Grace otherwise it would never have happened to me.

Once Swami Vivekananda was asked by three different people "What is life?"

Swami Vivekananda gave three different answers to this question:

- 1) Life is a school where we learn our lessons.
- 2) Life is a gymnasium where we strengthen our moral and spiritual muscles.
- 3) Life is a Lila. Life is an absolute divine sport but this we would know only after we have truly realised God.

Three types of sufferings or three types of *Tapas* are:

- 1) *Adhyatmika* आध्यात्मिक (bodily troubles and mental troubles created by ourselves)
- 2) *Adhibhautika* आधिभौतिक (troubles originated in the outside physical and material world)
- 3) *Adhidaivika* आधिदैविक (Spiritual troubles of divine origin)

How can this Moksha be attained? This will be covered in the next Chapter 3.

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Essence of the first chapter

We must understand that we are actually suffering even when we think that we are not suffering. There is no permanent and absolute solution to this problem. We do not know the solution. There is somebody who knows the solution. We must find such a person and we must surrender ourselves to him. We must do whatever this person advises me to do with full sincerity, humility and with tremendous grit or *Nishtha*. If we follow this then by the Grace of God, we will get our lost memory back which is to know that I am not anything else but divine Atman.

General Characteristics of the Bhagavat Gita

- 1) Realisation of God
- 2) Each soul is potentially divine.
- 3) Yoga is both the goal and also the path. There are four Yogas because we have got four faculties. These 4 faculties are....1) Action 2) Emotion 3) Will and 4) Intellect.

1) Karma-Yoga: When action is yoked and takes us to God.

- 2) Bhakti-Yoga: when emotions are turned towards God.
- 3) Raj-Yoga: when our will is yoked and directed toward God.
- 4) Jyana-Yoga: when our intellect i.e. right understanding is directed towards God.

4) All four Yogas are harmonised in the Bhagavat Gita.

5) Every life is Divine.

6) No one suffers forever.

7) Yoga is the only way for success both in the spiritual life and also in the worldly life. This process of moving away from God is called **involution** and the process of moving again towards God is called **evolution**.

Special characteristics of Bhagavat Gita Very briefly:

- 1) Bhagavat Gita especially highlights divine incarnations.
- 2) Bhagavat Gita highlights that there are other worlds.
- 3) Bhagavat Gita highlights that there is an after-life. There is also past life. There is also reincarnation and future life.
- 4) The Law of Karma is absolutely true.
- 5) Bhagavat Gita highlights the law of *Ishtadevata* or chosen deity. Truth is one but sages call it by various names. एकम् सत् विप्राः बहुधा वदन्ति **Ekam Sat Vipraha Bahuda Vadanti**. Secular and spiritual knowledge are not opposite to each other but they are two expressions of the same reality.

Example of Mango fruit with pulp, skin and seed

Shri Ramakrishna gives a very good example of mango fruit. A mango fruit is very sweet when it is ripe but it cannot ripen unless it is covered with skin and also has seeds. Skin and seeds are compared to secular knowledge. Sweet pulp is the very essence of a mango fruit and is compared to spiritual knowledge. We cannot have a ripe mango fruit unless there is skin to cover it and also has seeds inside the fruit. When mango fruit is ripe then we separate the skin and seeds and enjoy the pulp.

Moral of the illustration: Similarly, secular life is a preparation for stepping onto the spiritual ladder. Both are important.

Beginning of Bhagavat Gita and end of Bhagavat Gita

Bhagavat Gita begins with the surrender of Arjuna in the 2nd chapter. Gita begins from the 11th Verse of the Second Chapter and ends at the 66th Verse of the 18th Chapter.

Bhagavat Gita starts with Shri Krishna's teaching Chapter 2 Verse 11

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे। गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ **C2 Verse 11**

Meaning: O' Arjuna you are grieving for those whom you should not grieve. A wise person has no reason to grieve for the living or for the dead. Because, life and death are a state of ignorance. Everyone is Atman.

Bhagavat Gita ends with this exhortation.

सर्व धर्मान् परित्यज्य मामेकं शरणम् ब्रज। अहम् त्वाम् सर्वपापेभ्यो मोक्षयिष्यामी मा शुचः ॥ **C18 Verse 66**

Meaning: Give up all your dependency on everything else and completely surrender yourself on to Me, take complete refuge in my lotus feet. I will liberate you from all types of expressions of ignorance. Do not grieve. Pandits do not grieve. (A Pandit is one who know that he is Atman.) O' Arjuna I am going to make you a Pandit / a God realised soul.

This Sloka is called as the *Divaya Sloka or Charam Sloka.*
Spiritual life starts with surrender and ends with surrender.

Spiritual life starts with unhappiness, sufferings and ignorance but ends in the enlightenment and eternal bliss.

Important advice: These are some of the important points of the Bhagavat Gita. Please keep these points in the background of your mind so that you can understand the Bhagavat Gita in the right spirit and this will definitely help you and everybody in the future whenever we will discuss Bhagavat Gita.

I pray to Lord Shri Krishna that May He bless us all with Self-Surrender so that we can become a sincere spiritual seeker like Arjuna and also end up with Shri Krishna's blessings as knowers of self-knowledge.... I am Atman....I am Brahman.

Class ends with these beautiful teachings and Slokas.
To be cont'd

**Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.**

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Om Shanti Shanti Shanti Om.

Total words 3160

With kind regards

Mamta Misra

