

Bagawat Geeta, Class 3

Greetings All,

Swamiji continued with his discussion of the invocation prayer called Gitagyana Shloka. Madhusudhana Saraswathi wrote this Shloka. While this shloka was not originally a part of Gita, it is now accepted as one. The Gitagyana Shloka has nine verses. In these Shlokas we are offering namaskara to: Bharathi, Gita/ Saraswathi, Vyasa and Lord Krishna.

Expanding on the Shlokas related to Lord Krishna, Swamiji says:

Shloka # 3:

पारिजातवृक्षोऽयं पारिव्रजोऽयं श्रीकृष्णोऽयं पारिव्रजोऽयं
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पारिजातवृक्षोऽयं पारिव्रजोऽयं श्रीकृष्णोऽयं पारिव्रजोऽयं

This shola is a namaskara to Sri Krishna. Parijata is a mythical tree in heaven. If one stands under this tree and wishes for something, the tree grants that wish. It is also known as wish yielding tree. Here, Sri Krishna, is compared to the Parijatha tree. Any desire related to Dharma, Artha, Kama and Moksha. he grants, to one who surrenders to him.

Sri Krishna, here is in the role of a charioteer to Arjuna. He does not consider his work as one without dignity. Preaching dignity of labor, Swamiji says Bhagwan did not feel inferior as a charioteer. Do your work with a good attitude and enthusiasm exhorts Swamiji.

Sri Krishna was the greatest Gyani, reflected in his Chin mudra, the mudra of gyanam. Chin mudra indicates Jivatma and Paramatma Aikyam. It is a threatening finger. This jeevatma is associated with the three fingers. They represent the three Gunas (Rajas, Tamas and Satva) and the three Sharirams (Karana, Sukshma and Sthula). All of them are associated with

the perishable body. The thumb represents Paramatama. Only with the thumb can all other fingers function. So also Paramatma is the aadhara, or basis, for the whole creation. JIvatma should get freed from matter and join Paramatma.

The circle or Chakra of Sri Krishna does not have a begining or an end. When Jivatma merges with Paramatma it becomes Poorna Atma. This wisdom of immortality is presented in the Chin mudra. To this wonderful Lord I present my Namskara. Krishna, explained Swamiji, means one who attracts the devotee.

Sholka # 5:

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This sholka is again a Sri Krishna Namaskara describing his contribution to family, society and the world. Krishna as a son of Vasudeva was a member of the family. As one who destroyed asuras Kamsa and Chanura he was a protector of society. He taught Gita not only to Arjuna but also to posterity. In this role he was a Jagatguru to the world.

Shloka # 6:

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This sholka is again a Sri Krishna Namaskara. In this Sholka Kaivartakaha means boatman. Even in a tempestuous situation a skilled boatman can cross the river. Here Mahabharatha is compared to a treacherous river with many dangers. Pandavas need to cross this river. Human beings also face such treacherous situations in life.

Aartaha means one who is n distress. Pandavas were caught in

the Aartaha and in this situation Sri Krishna was their savior.

Describing the dangers, Bhishma and Drona were like banks of the river determining its course. The river itself is compared to Jaydritha. Prince of Gandhara, Shakuni, is compared to the dangerous blue water lily; Shalya a relative of pandavas was on opposite side like a crocodile; Kripa Acharya, a great archer and teacher was there as an under current. Then, there was Karna like a turbulent wave and Ashwathama and others who were man-eating fish. Duryodhana was like a whirlpool. Pandavas crossed the river due to a skillful boatman named Krishna. Sri Krishna will also help you, if you surrender to him.

Shloka 8:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

This shloka is again a namaskara to Madhava or Lakhmi Pati. The greatest wealth (Lakshmi) is wisdom. Sri Krishna had the benefit of this support. Swamiji says, he (Krishna) can make a dumb person eloquent. He can make a lame person climb the mountains by his grace. Swamiji says the studies of 700 verses of Gita are the mountain that we can successfully scale if we surrender to Sri Krishna.

Shloka # 9:

This shloka again is a namskara to Sri Krishna. Krishna is one who is worshipped by Brahma, Varuna, Indira and Marutha. The chanters of the Sama and all Vedas invoke Sri Krishna. The six Angas of Vedas, secondary scriptures, all chant the Lord's name in Paatha, Krama and Ghana Paatha. **Paatha is to recite the mantras in a sentence straight. In Krama Paatha, the first word of the mantra is added to the second, the second to the third, the third to the fourth and so on, until the whole sentence of the mantras is completed. In Ghana**

Paatha one repeats the mantras in various ways back and forth and in different patterns.

Swamiji says great Sanyasis, with a one pointed mind, see the lord in their own mind. Devotees see the lord outside. Even though he is described as a person, the Lord is not a person. The personal God has limitations of space and time. The real God is limitless and many people are not aware of him. Thus God has a limited form for devotees and a limitless one as well. To this all pervading God, I bow in namskara.

Ending the Gita Dhyanam, Swamiji prays, May God bless us in our study of this great scripture.