

# Bagawat Geeta, Class 10

Arjuna shows the close connection between the institution of family and a dharmic way of life. These are intertwined so closely that when one is affected, the other has an impact and then it spirals into a vicious cycle. If family is destroyed, then dharma is destroyed, and with dharma destroyed, the next generation of the family is destroyed as well.

Vedic teachings have 3 aspects of Dharma:

1. Values of life: like truthfulness, generosity, non-violence, love, concern for others
2. Attitude or basic reverence: towards things and beings ie earth, sun, moon; parents, teachers, and others in the society.
3. Rituals: this is a very important aspect and one that is not appreciated much anymore. A ritual is a concrete expression of the abstract values and is required for communication.

The Vedic religion considers rituals as one of the most important aspects of Dharma because:

- a. Since the first two aspects of Dharma(Values and Attitude) are abstract
- b. Rituals is one of the methods to keep a group together. Every member of a (belonging to the mind) they cannot be communicated or expressed. Hence "rituals" need to be physicalized/verbalized, making it easier to teach babies/toddlers. To communicate the concept of "respect" to a child, you will have to physicalize it...by symbolizing respect in the form of namaskara.

Friendship/love is also conveyed by verbalization or physical embrace, shaking hands, etc. Psychologist point out that physicalization or verbalization is very important for any

relationship. Family takes part in a group ritual. Eat together, pray before a meal etc.

The psychological and sociological benefits of Rituals:

1. Give concrete form to an abstract value
2. Way to communicate the abstract value to the children
3. Maintain the togetherness of a group

Whenever there is reference to “dharma”, these three aspects are of importance: values, attitudes and rituals. The communication of values via rituals vary between religions and even between communities of the same religion. Krishna says that once the ritual part of religion is ignored, then there will be varna sankaraha. The values are universal to all religions. Religions differ only from the stand point of rituals. Varna sankaraha is the immediate consequence of sacrificing rituals. This can occur even in a family where rituals are accepted, a person wants to maintain religion, gets married within the same community, etc. If the rituals diminish in importance and leads to the questioning of the cohesiveness of religion and of community, the consequence of this is varna sankaraha.

No particular religion is needed to follow the attitudes and values – any religion is okay. The religion becomes important only when you value a particular way of performing the ritual. But once rituals are given lesser importance, the next consequence is that the separation of religions and the segregation of community will go away and this is varna sankaraha. There is another worse consequence of varna sankaraha.... disappearance of the family institution. A family institution was required for

1. Vedic Rituals to be followed; a family is not required for Values and Attitudes. A Brahmachari, a vanaprahsta, a sanyasi cannot perform the ritual of giving dakshina nor

annadaanam. Only a grihasta grihasta can.

2. Fulfillment of **artha** – wealth, security
3. Fulfillment of **kama** – enjoyment, pleasures

Once the rituals are not respected, a family institution remains for artha and kama; but with changes in a society, artha and kama will become available without families. The government provides the security and if one has money, all artha and kama can be bought. Values and attitudes don't need a family life. And if artha and kama can be obtained without a family, why is family is needed? A family was required to maintain religion expressed in the form of ऋषिऋषिऋषिऋषि Vaidika karma. All these are relevant because of karma. Once karma goes away family will be disintegrated. Without a stable family, there will be no karma nor values and attitudes. Who will teach values and attitudes to the next generation? No one will preserve Brahmana dharma – studying of scriptures and propagating it.

## Chapter 1 Sloka 42

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confusion of castes for the hell also  
 of the slayers of the family of the family  
 and fall the forefathers verily their  
 deprived of the offerings of riceball and  
 water. Once the varnasankara(intermingling of 4 groups) takes  
 place, even mathasankara(religious confusion). the  
 attitude and value of dharma may remain but ritual part of  
 dharma will not remain. Ritual part of religion will have to  
 be given up with varnasankaraha. Rituals are the method of  
 communicating our feeling.

勝者も敗者も地獄 – because of the confusion, this will lead to  
 naraka because all karmas are sacrificed. 勝者も敗者も地獄 –  
 naraka for both the victor of the war and for the vanquished,

because they will lose all the values for religious practices; not only they fall spiritually but ऋषिर्वा यज्ञो विना ऋषिर्वा यज्ञो न विद्यते Vedic religion prescribes five fold compulsory rituals for every ऋषिर्वा or ऋषिर्वा Pancha mahayagna: Brahma or Rishi Yajna; Deva Yajna; Pitri Yajna; Bhuta Yajna; Manushya Yajna

pitr yagna – respect to our forefathers; blessing of our forefathers are needed for our material or spiritual growth. All rituals in family is started with Naandi sradha – invocation of the grace of the forefathers. Once dharma goes away – all these rituals will be sacrificed. ऋषिर्वा Forefathers will be deprived of ऋषिर्वा pinda kriya- srardham, ऋषिर्वा udaka kriya-tarpana; ऋषिर्वा lupta deprived of. Forefathers will be deprived of this karma. These days people replace pitr yagna with manushya yagna but it can only be a supplement not a substitution.

ऋषिर्वा the forefathers will fall. In a society where rituals were considered important, Varnashrama dharma had value.

If there are no rituals, varnashrama dharma has no meaning..Morals and attitudes can be practiced with out varnashrama dharma. Varnashrama dharma is important only from the perspective of rituals.

## Chapter 1 Sloka 43

ऋषिर्वा ऋषिर्वा ऋषिर्वा

ऋषिर्वा ऋषिर्वा ऋषिर्वा 1.43

ऋषिर्वा by evil deeds ऋषिर्वा (by) these ऋषिर्वा of the family destroyers ऋषिर्वा causing intermingling of castes ऋषिर्वा are destroyed ऋषिर्वा religious rites of the caste ऋषिर्वा family religious rites ऋषिर्वा and ऋषिर्वा eternal. ऋषिर्वा because of these defects in which the ritualistic part of dharma is degraded, ऋषिर्वा

responsible for the intermingling of various communities, religion, caste etc. Casualty is certain practices purely based on varna. According to Veda –certain rites can be done only by some varnas only. Rajasuya yaga can be done only by a raja a brahmana can assist the raja. Vedic rites will have to be given up. Within one varna itself, the vedic practices differ from gothram to gothram. A child of mixed varna cannot choose any vedic dharma; Rituals are gone. Dharmas from a long time ago, destruction takes one generation

#### Chapter 1 Sloka 44

Arjuna said: O Janardana, whose family religious practices are destroyed, of the men, in hell, for unknown period dwelling is thus, as we have heard.

Arjuna said: O Janardana, whose family religious practices are destroyed, of the men, in hell, for unknown period dwelling is thus, as we have heard. 1.44

Arjuna said: O Janardana, whose family religious practices are destroyed, of the men, in hell, for unknown period dwelling is thus, as we have heard. Without rituals, the religion can continue with values and attitudes. But for these a family is not required and so after 2 to 3 generations, when it is realized that with money one can obtain artha and kama, the question arises if a family is needed at all. The negative side to not having a family is that you lose the people that you can call your own, those that you can trust and those that give you unconditional love. The psychological anchor or psychological security will be lost. This leads to sociological disaster when people without the family anchor exist in a society (crimes increase, etc).

Arjuna said: O Janardana, whose family religious practices are destroyed, of the men, in hell, for unknown period dwelling is thus, as we have heard. even when alive and after death, w/o family, w/o love and trust, it is like hell; when svadharma is not done (sradha, tarpana), according to vedic rules it is pratyavaya paapam; will lead to narakam. Arjuna says we have heard this repeated in the vedic mantra (not that he has seen).

## Chapter 1 Sloka 45

Arjuna said to Bhishma, the grandfather of the Kauravas:

Arjuna said to Bhishma, the grandfather of the Kauravas: 1.45

Arjuna said to Bhishma, the grandfather of the Kauravas: "Alas, a great tragedy indeed; we are about to cause all these people to perform a great sinful act; killing all these people which will lead to varna sankaraha, jaathi (family) sankaraha, dharmashastra (ruin) dharma nashaha, patanam (downfall) pitrnam patanam because of our short-sightedness; we were interested in royal pleasures; due to our misplaced greed for the pleasures

Arjuna's monologue continues as he thinks of the current and future repercussions of the MB battle. Arjuna – alas, a great tragedy indeed; we are about to cause all these people to perform a great sinful act; killing all these people which will lead to varna sankaraha, jaathi (family) sankaraha, dharmashastra (ruin) dharma nashaha, patanam (downfall) pitrnam patanam because of our short-sightedness; we were interested in royal pleasures; due to our misplaced greed for the pleasures

Arjuna has forgotten that this is a fight between dharma and adharma and says we are prepared to kill these people.

## Chapter 1 Sloka 46

Arjuna said to Bhishma, the grandfather of the Kauravas:

Arjuna said to Bhishma, the grandfather of the Kauravas: 1.46

Arjuna said to Bhishma, the grandfather of the Kauravas: "If I am unresisting and unarmed with weapons in hand the sons of Dhritarashtra in the battle should slay me that of me better would be. Arjuna says I have decided not to contribute to this tragedy but the beginning of the war has been signaled by conches. Therefore Duryodana may start the war but I will not retaliate. I am prepared to die but will not contribute to the pending chaos of the society. The kauravas may choose to kill

us [REDACTED] [REDACTED] we, who have decided not to resist; [REDACTED] we are with out weapons [REDACTED] [REDACTED] [REDACTED] I consider sacrificing my life for the sake of dharma; I consider this a good fortune for me to have realized this in the nick of time.

Having said all these, Arjuna has shown raga, shoka, moha. Krishna maintains silence. Therefore Sanjaya says...

## Chapter 1 Sloka 47

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A row of four groups of base ten blocks. The first group contains ten 100 blocks (large cubes). The second group contains ten 10 blocks (vertical rods). The third group contains ten 10 blocks (vertical rods). The fourth group contains ten 10 blocks (vertical rods).

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Arjuna thus having said to Krishna in the battle on the seat of the chariot sat down having cast away bow with arrow and bow with a mind distressed with sorrow.

Sanjaya gives a picture of Arjuna – who symbolizes a maha  
samsaari. Arjuna's mind is totally grief  
stricken – indicating the problem of raga and shoka;  
completely overpowered by attachment and intense grief  
Arjuna has thrown away the bow and arrow; For a  
kshatriya, the bow and arrow represent fighting  
for/establishing dharma, his duty. The physical action of  
throwing his bow and arrow represents Arjuna giving up his  
duty. "Sva dharma tyagaha" – indicating  
conflict or mohaha; Arjuna wants to run away from  
the battle, wants to do tapas(dharma of a sanyasi); a grihasta  
has to do his family duty first; this is called mohaha: Arjuna  
paradharma grahanam(taking the duties  
of another caste), svadharma parithyagaha(deserting your own  
duties) Arjuna having uttered all these words  
to Krishna, Arjuna did this  
he sat down on the chariot seat

At this crucial juncture, Vyasacharya says:

ॐ तत् सत् सर्वं व्यासमुवाच ॥ श्रीकृष्ण उवाच ॥

सर्वं भूतं जगत् सर्वं भूतं सर्वं भूतं सर्वं भूतं सर्वं भूतं

सर्वं भूतं सर्वं भूतं

This portion comes at the end of every chapter.

ॐ तत् सत् Om tat sat – all 3 words are names of the Lord. Said at the end of every chapter to thank the Lord for the successful completion. There are various meanings in different context. Swamiji gives the simplest meaning for these:

Om – ॐ तत् सत् ॐ avati iti om; Avati is the protector; protected us from all obstacles

Tat – one who is beyond sense perception; ॐ तत् सत् and ॐ तत् सत् ॐ तत् Para (beyond) and Aksha (eye); ॐ तत् सत् ॐ तत् beyond the cognizance of the senses

Sat – eternal (past, present, future); From Tatva Bodha: ॐ तत् सत् ॐ तत् सत् The eternal protector who is beyond our sense perception.

ॐ तत् सत् ॐ तत् सत् – oh Lord, by your grace, we have completed the 1st chapter called

ॐ तत् सत् ॐ तत् सत् – the grief of Arjuna. The main theme is vishada – raga, shoka and moha.

ॐ तत् सत् ॐ तत् सत् – presented as a dialogue between Krishna and Arjuna

Samdavaha – most healthy form of communication, is a dialogues between a guru and a shishya – attitude of guru is love and compassion towards the disciple and the attitude of shisya is faith and reverence towards the guru; Name of this dialogues is called ॐ तत् सत् ॐ तत् सत् The full name of Gita – upanishad means knowledge which liberates the person from sorrow. Wisdom which is taught by, revealed by, Srimalad Bhagavaan. Meaning of Bhagavan – one who has Bhaga – 6 fold virtues.



The original upanishad, part of Veda, was in existence even before Krishna was born. Krishna's teaching is the essence of upanishad. Swamiji recites Dhyana Sloka #4:

सर्वोपनिषदो गवो दग्धा गोपालानन्दानाः पार्थवत्साः  
सुधैर्बभूक्ता दुग्धम गीतामृतम महत्

sarvopanishado gavo dogdha gopalanandana: parthovatsa:  
sudheerbhoktha dugdham gitamrutam mahat

There are only two topics in the entire Gita(theme of the entire dialogue):

Religion + Philosophy = Gita; Total contentment is the benefit.

1. Religion (योगशास्त्रा yoga shastra): योग शास्त्रे योगे Veda poorva bhaga(first part of Veda); कर्माण्डिका karma kanda – which relates to ceremonial acts and sacrificial rites. This is a way of life which prepares you to be competent for philosophy; gives fitness for knowledge; makes you a योगयोग्य ज्ञानयोग्या (eligibility). First part of life get fit, then gain knowledge
2. Philosophy (ब्रह्मविद्या brahma vidya): योग शास्त्रे योगे Veda antha bhaga(latter part of Veda); ज्ञानाण्डिका jnana kanda – which relates to knowledge of the one Spirit Philosophical part – gives jnanam (knowledge)