

Notes on Bhagavad Gita

Chapters 1-2

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Based on Classes
By
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अध्याय – १-२ – प्रथम-षट्कम्

- Topic 1: जीवस्वरूपम् । त्वम् पदार्थः । व्यष्टिः microcosm
The definition of individual and responsibilities individual
- Topic 2: कर्मयोगः as साधना ।
- Topic 3: Importance of individual effort प्रयत्नम्, पुरुषार्थः,
Individual free will. Everything is not pre-determined – will of God
alone, but additional factor is your free will, self effort. Only when
you work for your upliftment, then alone Lord will come to your
rescue.

अध्याय - १ विषादयोगः
Arjun's despondency

अध्याय - २ सांख्ययोगः

- Verses 1-10 Arjun's surrender
Verses 11-38 Jnana Yogaha. Foundation of Gita.
Verses 11-25 essential nature of everyone जीवस्वरूपः ।
Verses 39-53 Karma Yogaha – preparation for Jnana Yogaha
Verses 54-72 Man of steady wisdom, has gone through Karma and Jnana Yogaha, and
assimilated knowledge into emotional strength.

Basic human problems is रागः, शोकः, मोहः ।

रागः Attachment	स्नेहः Love
Based on selfishness	Based on selflessness
In the form of taking	In the form of giving and sacrifice
Conditional	Unconditional
From weak mind	Comes out of strength
Clouded intellect → violation of Dharma. Dharma is seen as Adharma. Adharma is seen as Dharma.	Clear intellect does not lead to violation of Dharma
Psychological crutch, dependence	

रागः । I want person, place or thing to be eternally with me.

रागः → शोकः । actual or imaginary loss I will not be able to withstand. Result of loss of discrimination.

रागः/शोकः → मोहः । confusion regarding right and wrong.

मोहः → धर्मविध्वंसः । unrighteous way of life.



शिष्यः

समस्यां जानाति । साहाय्यं पृच्छति । गुरुशरणागतिः ।

Knows the problem, asks for help, surrenders to the Guru.

गुरुः

समस्यामुक्तः अस्ति । समस्यायाः उपायं जानाति ।

Guru is free from the problem of the disciple, knows the solution of the problem

Goal of the human evolution is to know Brahman, to reach Brahminhood, or Brahmantva.

यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोके जुहोति यजते तपस्तप्यते
बहूनि वर्षसहस्राणि, अन्तवदेवास्य तद्भवति; यो वा एतदक्षरं
गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः; अथ य एतदक्षरं गार्गि
विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः । बृहद्-उप ३-८-१०

Whoever, O Gargi, without knowing this Absolute, makes fire-offerings, performs sacrifices and practices penances (even) for many thousand years in this world, finds all that work only transitory (because those works are exhausted after enjoyment of their results). Whoever, O Gargi, leaves this world without knowing this Absolute is pitiable (because he is bound to undergo boundless transmigration). But he, O Gargi, leaves this world after knowing this Absolute is a knower of Brahman. This Brahminhood, the man of GOD, the ideal man, the perfect man, the man of steady wisdom, a man who is he embodiment of moral and spiritual values is the goal of human evolution.

ज्ञानेन्द्रियाणि

आत्मा



बुद्धिः



चन्द्रमाः



मनः

दिक्	वायुः		वरुणः	अश्विनौ
				
				
शब्दः	स्पर्शः	रूपः	रसः	गन्धः

कर्मेन्द्रियाणि

आत्मा



बुद्धिः



चन्द्रमाः



मनः

				
				
			उपस्थम्	गुदा
भाषणम्	ग्रहणम्	गमनम्	आनन्दः	मलत्यागः

सङ्गेन किं भवति । What happens because of attachment to the objects of the senses?

आत्मा – साक्षी

बुद्धिः - विवेकः



मनः – संकल्पः/विकल्पः

शब्दः	स्पर्शः	रूपः	रसः	गन्धः

शब्दादिभिः पञ्चभिरेव पञ्च पञ्चत्वमापुः स्वगुणेन बद्धाः ।

कुरङ्गमातङ्गपतङ्गमीनभृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ वि.चु-७६

The deer, the elephant, the moth, the fish, and the black-bee-these five have died, being tied to one or the other of the five senses, viz. sound etc., through their own attachment. What then is in store for man who is attached to all these five ?

कोऽहम् ? Who am I ?

अहम् आत्मा । न अहं सचेतशरीरमनसंग्रहः ।

I am Atma, not live-body-mind-complex.

के सर्वे ? What is everything else?

सर्वे अपि आत्मनः । Everything else is also Atma

I am not body-mind complex but pure Soul, so is everything else. This conviction should lead to broad-mindedness. If you combine this deep conviction about your true nature with broad-mindedness, then you have the best character.

We shall be ‘deep as ocean, and broad as the sky’; these are the words of Swami Vivekananda. Bhagavad Gita wants to instill that kind of character in all people all over the world. Here we have profound philosophy of human growth, development, and fulfillment.

पण्डा = आत्मविषयाबुद्धिः । The intellect which is turned towards the Atman.

पण्डितः = यस्य आत्मविषयाबुद्धिः अस्ति सः

साधनचतुष्टयम् Four Qualifications = 4 Ds								
Discrimination	Dispassion	Discipline						Desire
विवेकः	विरागः	षट्कसंपत्तिः						मुमुक्षुत्वं
Clear Thinking about Nitya vs Anitya	Freedom From Slavery, Emotional Relaxation	Inner Wealth						Intense Yearning For Self-Knowledge (Healthy Desire)
		शमः	दमः	उपरमः	तितिक्षा	श्रद्धा	समाधानम्	
		Mastery over Mind	Mastery Over Sense Organs	Doing ones Duty Dharma	Forbearance	Faith	Single Pointedness, Focus	

अनात्मा – एकादश										आत्मा
शरीरत्रयम्			कोशपञ्चकम्					अवस्थात्रयम्		
स्थूल	सूक्ष्म	कारण	अन्नमय	प्राणमय	मनोमय	विज्ञानमय	आनन्दमय	जाग्रत	स्वप्न	सुषुप्त
										व्यतिरिक्तः अतीतः साक्षी सच्चिदानन्दः

स्थूलशरीरम्												
कारणम्						अवस्थाः						कार्यम्
सामान्यकारणम्				विशेषकारणम्								
पञ्चीकृतम्						सत्कर्मजन्यम्						सुखदुःखादिभो गायतनं
आकाश	वायु	अग्नि	जलम्	पृथिवी	पापम्	पुण्यम्	अस्ति	जायते	वर्धते	विपरिणमते	अपक्षीयते	

सूक्ष्मशरीरम् - Instruments													
	पञ्चज्ञानेन्द्रियाणि					पञ्चकर्मेन्द्रियाणि					पञ्च प्राणाः	मनः	बुद्धिः
	क्षेत्रम्	त्वक्	चक्षुः	रसना	घ्राणम्	वाक्	पाणिः	पादः	पायुः	उपस्थानम्	प्राणः अपानः व्यानः समानः उदानः		
देवता	दिक्	वायुः	सूर्यः	वरुणः	अश्विनौ	अग्निः, बृहस्पतिः सरस्वती	इन्द्रः	विष्णुः	यम धर्मराजः	प्रजापतिः ब्रह्मा			
विषयः	शब्द ग्रहणम्	स्पर्श ग्रहणम्	रूप ग्रहणम्	रस ग्रहणम्	गन्ध ग्रहणम्	भाषणम्	वस्तु ग्रहणम्	गमनम्	मलत्यागः	आनन्दः			

आत्मास्वरूपः । Nature of the Self (myself जीवस्वरूपः)

१. नित्यः । Eternal, immortal
२. अप्रमेयः । Ever experiencer, never experienced. Subject, not object
३. निर्विकारः । Changeless
४. सर्वगतः । All pervading, going beyond boundary.
५. एकः सत्यः । One and only truth.
६. अकर्ता । Not a doer
७. अभोक्ता । Not a doer, so not a reaper, free from पुण्यं/पापम् । free from rebirth

अनात्मास्वरूपः । Nature of non-Self

अनित्यः । ephemeral, transient. Understand and accept the nature of things because you don't have a choice. Nature of a thing cannot be changed. So, intelligent person never tries to change it, instead he learns to change his attitude toward that thing. Change in attitude is acceptance. This is the उपासना ।

मात्रा । Sense organs.

मा । experience, to know. त्रा । Instruments.

स्पर्शाः । Sense objects.

मात्रास्पर्शाः = अनात्मा । Body-mind-complex. Ephemeral. Have arrival and departure, causes happiness and sorrow.

तितिक्षस्व । endure, get mental strength. Ask the Lord for strength.

सहनशक्तिः । धीरः । Discriminative person. Has wisdom to accept what can not be changed. Has wisdom to know what cannot be changed, and what can be changed. Changing nature of the world cannot be changed.

न व्यथयन्ति । does not get disturbed, this is the result of acceptance.

समदुःखसुखः । he is same in happiness and sorrow, his mind is serene, and so is fit for philosophical enquiry अमृतत्वाय कल्पते ।

स्वाभाविकधर्मः । Intrinsic nature, is permanent. It is सत्यम् । भावः ।

आगन्तुकधर्मः । Incidental nature, is borrowed, is temporary, is subject to loss नाशः । It is subject to arrival and departure. It is मीथ्या । अभावः



Fire (hot) स्वाभाविकधर्मः → vessel (hot) आगन्तुकधर्मः → water (hot) आगन्तुकधर्मः ।

असत्/सत् । अभावः/भावः



Clay (permanent) स्वाभाविकधर्मः → pot (temporary) आगन्तुकधर्मः

सतः For clay अभावः destruction, transiency न विद्यते does not happen.

असतः For pot भावः permanency न विद्यते does not happen.

अपरिहार्येऽर्थे न शोचितुम् अर्हसि । Accept choice less situations

Choice → Act to change the situation

Choice less → Accept

Accept life and death as intrinsic nature of the body. Accept choice less situations without getting angry, murmur, and irritation. If you want to but cannot accept then ask the Lord to give strength.

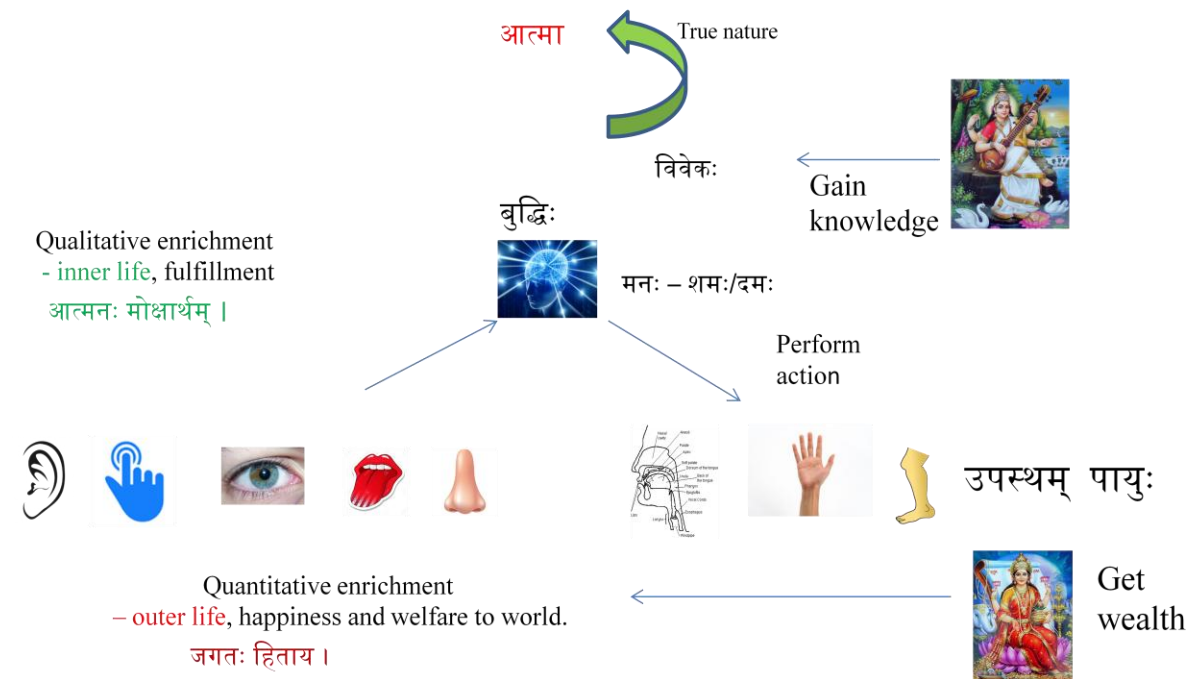
भूतानि अव्यक्तादीनि । All bodies existed before in potential form प्रकृतिः

भूतानि व्यक्तमध्यानि । take physical form for sometimes.

भूतानि अव्यक्तनिधानि । goes from manifest to unmanifested form प्रकृतिः at death.

तत्र का परिदेवना ? What is the use of grieving or worrying over choice less situations?

बुद्धियोगः । Quantity and quality



व्यवसायित्मिका बुद्धिः । Clear thinking

कर्मयोगः । Active involved, whole hearted, ethical life

कर्मयोगः → ज्ञानयोग्यता → आत्मज्ञानम् → मोक्षः
(This clarity is व्यवसायित्मिका बुद्धिः)

अविपश्चितः । un-intelligent, non-discriminative people, for them material accomplishment alone is everything. They don't have clear thinking in their intellect समाधौ ।

Stages कर्मयोगी goes through

१. बुद्धियुक्तः । proper attitude भावना born out of proper discrimination. There is a balance of external happiness अर्थकामः and internal happiness धर्ममोक्षः ।
२. कर्मजं फलं त्यक्त्वा । not overly concerned with material benefits. He is focused on inner growth.
३. मनीषिणः भूत्वा । मनीषी = ज्ञानी । comes to ज्ञानयोगः ।
४. जन्मबन्धविनिर्मुक्त्वा । free from shackles of rebirth. He enjoys as long as he lives जीवनमुक्तः स्थितप्रज्ञः भवति ।
५. अनामयं पदं गच्छति । विदेहमुक्तिः, ब्रह्मऐक्यम् । is not reborn after death.

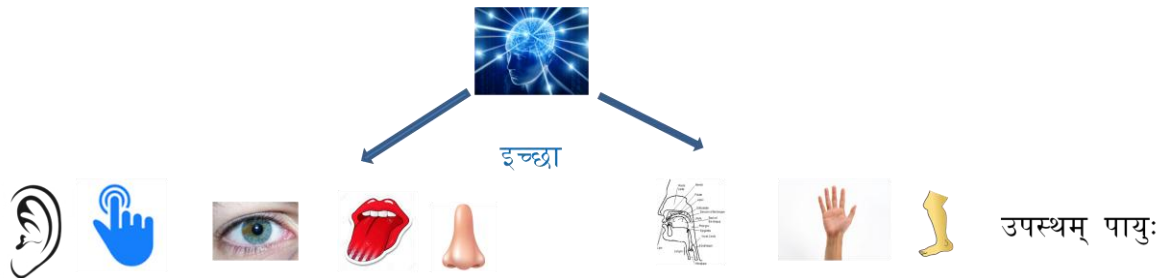
कर्मयोगी takes a jump, becomes a person of steady wisdom स्थितप्रज्ञः ज्ञानी

१. यदा बुद्धिः मोहकलिलं व्यतिततिष्यति । when intellect knows priorities of life तदा निर्वेदं श्रोतव्यस्य श्रुतस्य च गन्तासि । then it develop dispassion towards external factors अनात्मा
२. यदा श्रुतिविप्रतिपन्ना बुद्धिः समाधौ (पूर्णआत्मनि) अचला निश्चला स्थास्यति । when the intellect depends on the source within instead of external factors तदा योगम् (मोक्षः) अवाप्स्यसि । then freedom from emotional bankruptcy will be obtained.

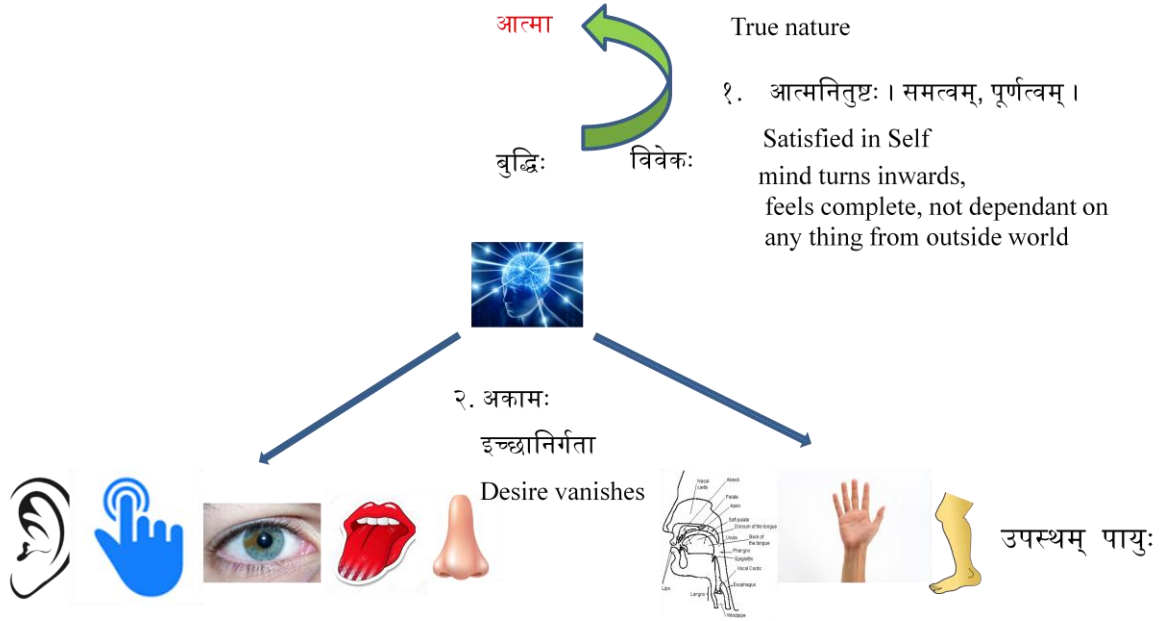
अचला । विपर्ययरहिता । without notion that I require external factors for happiness.

निश्चला । संसयरहिता । without doubt regarding पूर्णत्वं of आत्मा ।

इच्छा । Desire – movement of the mind outwards



स्थितप्रज्ञः । Person with steady wisdom

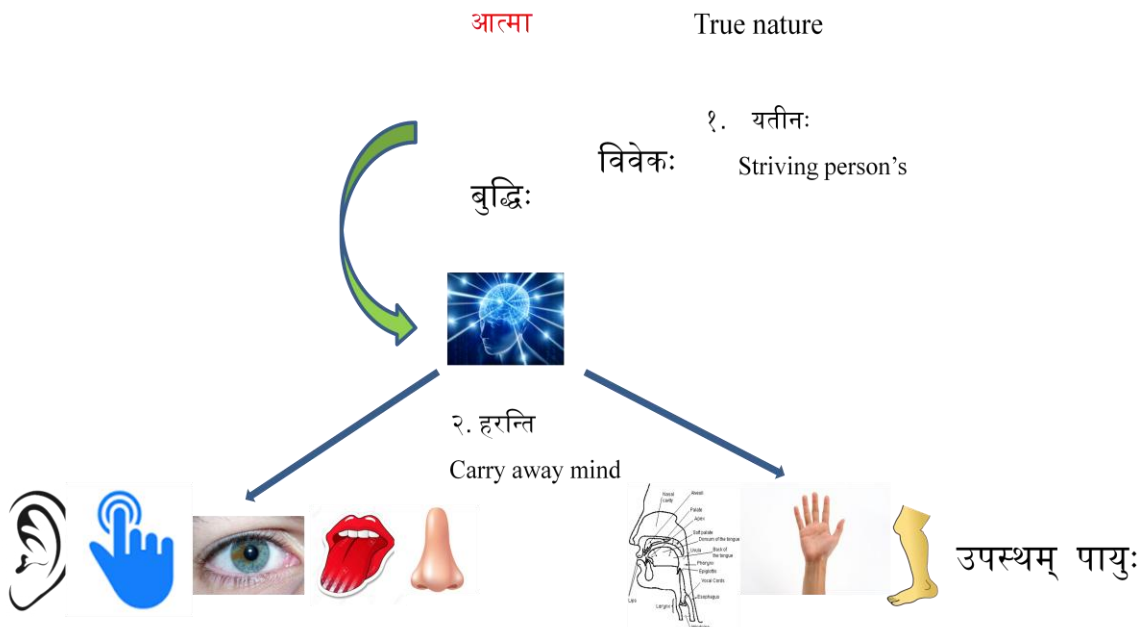


इन्द्रियनिग्रहः । Sense discipline to prevent world from disturbing mind

मनोनिग्रहः । Thought discipline, deliberately nip the thought in bud.

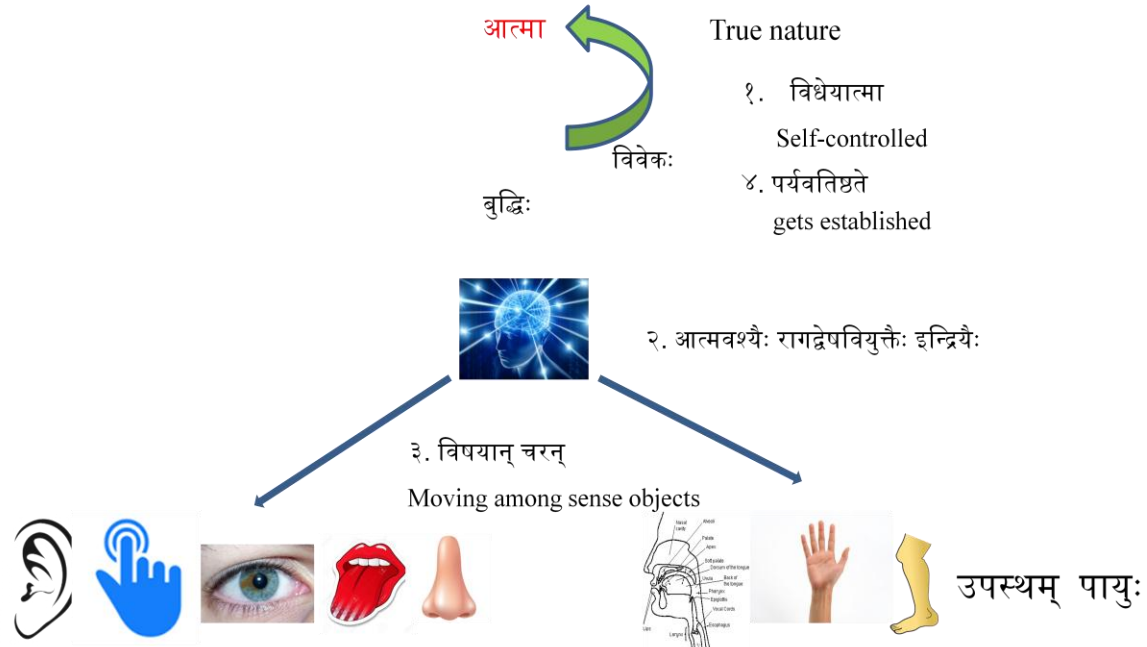
निदिध्यासनम् । Dwelling upon the Gita teaching, assimilation.

बलवान् इन्द्रियग्रामः । Powerful sensory system



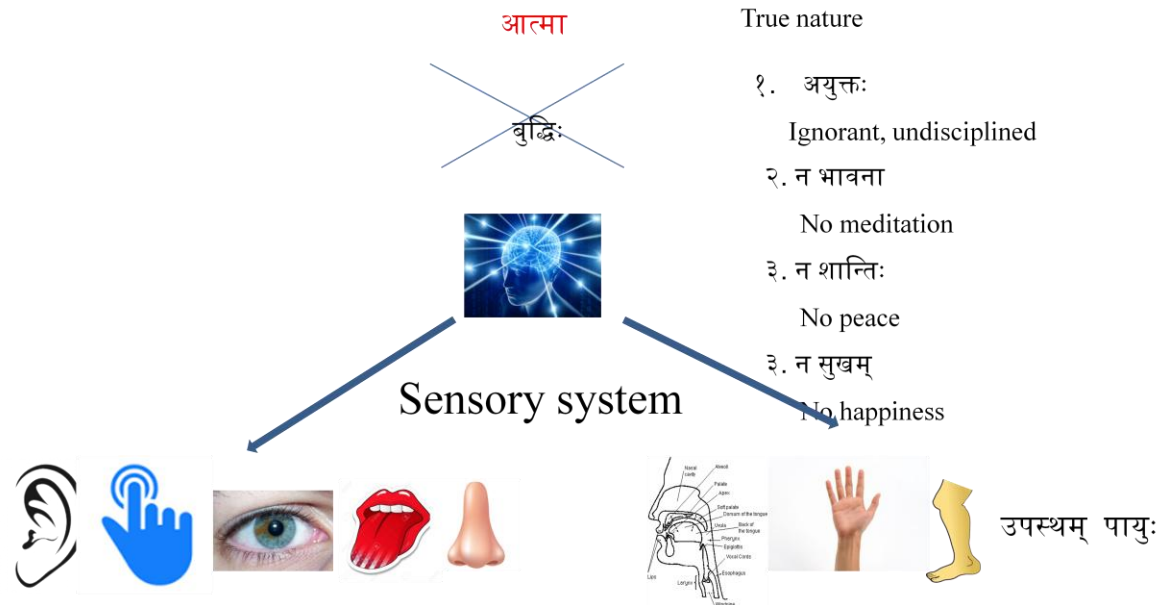
Make sure objects do not control you, but you control them

प्रसादः । Tranquility



Self-controlled person finds peace. He moves among objects with senses under restraint, and free from attraction and aversion.

अशान्तः । One without peace



हरिता प्रज्ञा । Aim –less life



प्रतिष्ठिता प्रज्ञा । Aimed life



Chapter 1:

Arjun's uncontrolled feelings and emotions. He became stagnant physically and mentally. No human development is possible in stagnant life and mind. Flowing water is clean and pure.

Chapter 2:

Human development is possible only when feelings and emotions are controlled. No animal can control feelings, whatever feelings come they express automatically their feelings in action. But man can control feelings, then they try to understand the environment, then adapt oneself to that situation. So, controlling feelings is the first step in thinking, followed by effective action.