

# Pancha Maha Yagna

In 2017, we have started the donation of fresh fruits and vegetables to Inspiration Corp ([www.inspirationcorp.org](http://www.inspirationcorp.org)). This is part of our effort to fulfill one of the pancha maha yagna. We plan to continue to donate to Inspiration Corp or similar organization that serve humanity.

Our scriptures prescribe certain saatvika karmas for our inner and spiritual growth. These karmas are compulsory and they have to be performed whether we like them or not. They are the pancha maha yagna, the five sacred karmas.

1. Deva-yagna : Worship of the Lord. Deva-yagna is worship of the Lord in any form: puja, japa, going to the temple. It is not meant for monetary gain, but for spiritual gain.
2. Pitr- yagna : Worship of parents and forefathers. Pitr-yagna is respecting our parents and taking care of them. Forefathers, alive or dead, should be treated with reverence.
3. Brahma-yagna : Worship of the scriptures and the rishis who gave us the scriptures. Brahma-yagna is ensuring that we treat our scriptures properly. It also means regular reading of the scriptures and studying and promoting them whenever possible
4. Manusya-yagna : Worship of or service to humanity. Manusya-yagna is performing all types of social services: taking care of the needy, the poor, the sick and so on.
5. Bhuta-yagna : Worship and service of all other living beings. Bhuta-yagna is respect towards all life. This includes animals, birds, plants; in a nutshell, the earth.

All these saatvika karmas help us towards attaining moksha, even if we don't see it.

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# Manusha Yagya, February 2017

Namaste:

We collected \$240 as donations for our project. On Tuesday February 14th, Asha Hariprasad and I bought \$235 worth of fresh produce from Costco. On February 15th, Ravi and I drove to Inspiration Corp to drop off our donations. We met Jeff Adams who is the Associate Director of Operations. He took us on a tour of the facility and talked to us about what they are doing to help the homeless/poor community. He is very friendly and helpful and invites anyone who is interested in seeing their training program to contact him. It appears he is also familiar with vedic traditions. We continue to make our in kind donations on the third Wednesday of every month. We will collect money prior to that. You can also contact me at [mrsushachandran@gmail.com](mailto:mrsushachandran@gmail.com) to make donations in advance.

If you would like to visit Inspiration Corp, please contact Jeff at [jadams@inspirationcorp.org](mailto:jadams@inspirationcorp.org) and mention the study group from Lemont temple.

Please feel free to let me know if you would like to help with this project and if you have any questions.

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## Bagawat Geeta Class 7

Namaste!

Summary of class on December 12th:

Swamiji says that no value can be followed unconditionally because every value has an exception. When everything else fails, himsa is allowed.

Verses 24 and 25: ( Sanjaya said) " Oh Dhrtarastra! Commanded

thus ( to place the chariot in between the armies) by Arjuna, Krishna placed the great chariot between the two armies in front of great warriors like Bhishma and Drona and all other kings and said thus – " Oh Arjuna! See these Kauravas assembled."

Krishna placed the chariot particularly in front of Bhishma and Drona towards whom Arjuna has the most attachment.

Verses 26,27,28: ( These three verses show the problem of attachment. They also show the first symptom of samsara for Arjuna) " There Arjuna saw fathers\*, grandfathers, teachers, uncles, brothers, sons, grandsons, friends, fathers-in-law, and well wishers assembled in the two armies. Seeing all these relatives assembled, Arjuna was overpowered by deep attachment. Grieving, he said the following."

Swamiji says everyone has five fathers:

1. The biological father
2. The one who gives the sacred thread during the Upanayam ceremony
3. The guru. Going to the Gurukulam is considered as a second birth. At our first birth, we are indiscriminate and instinctive. We are physically human, but mentally not. With Gayathri as the mother and Acharya as the father, we acquire reason and learn to live a life based on Dharma.
4. Annadhadha – one who feeds you when in need
5. The one who rescues you from adversity/crisis

When Arjuna sees all his family, a transformation takes place because he is overpowered by attachment. Arjuna, the soldier, now has become Arjuna, the samsari. Attachment leads to sorrow which leads to conflict.

Swamiji says a Jnani is the master of emotion while a ajnani is a slave to emotion.

Verses 28: This verse shows the sorrow that comes with attachment. This is the second symptom of Samsara. " Arjuna said, " Oh Krishna! I see these relatives of mine who are assembled..... ( continuing into verse 29 which Swamiji will explain in the next class)

Arjuna uses the word svajaha meaning" my people" – I belong to them and they belong to me. When a sense of belonging becomes attachment and when attachment clouds our judgement, then the line between Dharma and Adharma blurs. Arjuna did not develop attachment in the battlefield. Attachment was not evident till the possibility of losing the object of attachment ( Bhishma, Drona....) occurs.

Regards,

Usha Chandran

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## Bagawat Geeta Class 6

Namaste!

Summary of Bhagavad Gita class on 12/5/2015:

Verses 14 – 23

Verse 14 – "Thereafter, Krishna and Arjuna, seated in a grand chariot with white horses, blew their divine conches."

After the Kaurava army signaled their readiness, it is the

Pandavas' turn to signal their readiness. Even though he is not the oldest, Krishna blows his conch first, because he is the most important member of the Pandava army. The focus of the verse is also on the white horses of Arjuna's chariot. Katha upanishad equates a chariot to the body, the horses to the sense organs and the reins of the chariot to the mind. The white horses of Arjuna's chariot symbolizes knowledge. The celestial chariot is driven by Madhava, the Lord ( dhavaha) of knowledge ( Ma).

Verse 15: " Krishna blew ( the conch) Panchajanya, Arjuna (blew) ( the conch) devadatta, Bhima, of terrible deeds, (blew) the big conch, paundra."

Here, Vyasa shows his partiality to the Pandavas. When explaining about their conches he only made a general statement. But with the Pandavas, he names all the conches.

Verse 16: " King Yudhishthira, the son of Kunti, ( blew the conch) anantavijaya. Nakula and Sahadeva ( blew the conches) sughosa and manipuspaka."

Verses 17 & 18: ( Sanjaya to Dhrithrastra) " Oh king! The king of Kasi who is the wielder of a big bow, the great warrior Sikhandi, Dhrstadyumna, the king of Virata, the unsurpassed Satyaki, king Drupada, the sons of Draupadi, and the mighty Abhimanyu who is the son of Subhadra blew the conches distinctly from all directions".

Verse 19 : " Resounding throughout the sky and earth, that tumultuous noise pierced the hearts of the Kauravas."

With the 19th verse the first phase is over.

Verse 20: ( Turning point of the Geeta begins with this verse) "atha" is the word indicating this turning point.

(Sanjaya says)" Oh king! Then, at that moment, when the discharge of the arrows was to be commenced, the monkey-

bannered Arjuna saw the Kauravas arrayed, raised the bow, and spoke the following words to Krishna. "

Swamiji says here that it is worth noting that both the Pandavas and the Kauravas belong to the Kuru family. So both are technically Kauravas. Just as the sons of Pandu are called Pandavas, the official name for Duryodhana's family is Dhartharashtaraha, meaning sons of Dhrithrashtra. In verse 20, Vyasa uses this official name " dhartarastran".

Verses 21 -23: " Arjuna said- Oh Krishna! Place my chariot between the two armies till I see those who are assembled with a desire to fight. Let me see those with whom I should fight in this event of war. I wish to see those who are assembled here eager to fight, and who want to fulfill the desire of the evil-minded Duryodhana in this war."

Swamiji says that till this point Arjuna has no sentimental fear of war because he is on the side of dharma.( The war here is not between the families, but between dharma and adharma.)

Once Arjuna gets to the middle of the battlefield, change happens. Sentiments cloud his judgment.

Vedanta is not against sentiments. It is sentiments that make us human. But when sentiments cloud our intellect, that leads to delusion and then samsara begins.

Regards,

Usha Chandran

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# Bagawat Geeta, Class 5

## Chapter 1- Verses 3 to 11

Duryodhana's dialogue with Dronacharya continues-

Verse 3 : Oh teacher! See this vast army of the Pandavas, arrayed by the son of Drupada, your skillful disciple.

Verse 4: In this army there are many powerful archers who are equal to Bhima and Arjuna in war – Satyaki, the king of Virata country, and Drupada, a great warrior.

Verse 5: Dhrstaketu, Cekitana, the powerful king of Kasi, Purujit Kuntibhoja and Saibya who is the best among men, are all assembled here.

Verse 6: Moreover, the powerful Yudhamanyu, the valiant Uttamaujas, Abhimanyu, the sons of Draupadi, all of them great warriors are all here.

Verse 7:

Here, Duryodhana informs Dronacharya of the warriors in his own army

" Oh best among brahmins! May you know those who are prominent among us, the leaders of my army. I am mentioning them for your information. "

Here Swamiji notes that Dronacharya is violating brahmana dharma by fighting in the war. A brahmana has six duties to perform.

They are:

1. Yajanam- performing the vaidhika karma ( poojas and rituals)
2. Yaajanam- helping others to do their vaidhika karma
3. Patanam- to study scriptures

4. Paatanam- to teach scriptures to others
5. Dhaanam- giving to charity
6. Prathigraha- to receive charity

Dronacharya, as a brahmin, is allowed to learn and teach the art of war, but never take part in war.

Verse 8: Duryodhana continues " Yourself, Bhishma, Karna, Kripa who is ever victorious in war, Asvattama, Vikarna, the son of Somadatta are present in our army."

Verse 9: And there are many other heroes ready to give up their lives for my sake. All of them have many weapons and missiles, and are experts in war.

Verse 10: Therefore our army, protected by Bhishma, is insufficient. On the other hand, this Pandava army, protected by Bhima, is more than sufficient to defeat us.

Swamiji : Why is Duryodhana not confident in his own army? The Kaurava army is both quantitatively and qualitatively superior to the Pandava army. The Kauravas have 14 divisions to the Pandavas 7. They also have all the powerful warriors on their side – Bhishma, Drona, Kripa, Karna and so on. Why, then, does Duryodhana feel fear?

Swamiji says that when dharma is lacking and bhakthi is lacking, strength and confidence is also lacking. Here Swamiji recalls the story of how Arjuna and Duryodhana went to see Krishna seeking His help. When Arjuna chose Lord Krishna instead of his army, Duryodhana was secretly pleased because he had no bhakthi towards Lord Krishna. Swamiji says that Lord Krishna represents spiritual strength, while His army represents material strength.

Duryodhana chose the army, representing material strength and ignored Krishna, the spiritual strength. Thus, without dharma and bhakthi on his side, Duryodhana feels fear and lacks confidence.



Verse 11: Duryodhana continues” One person gives security and confidence to us, Bhishma. All of you should protect Bhishma by staying in your position at all points of entry.

Duryodhana’s dialogue ends here.

Verse 12: ( Sanjaya says) Trying to bolster Duryodhana’s confidence, Bhishma lets out a lion-like roar and blows his conch to signify the Kaurava’s readiness for war.

Verse 13: Hearing this more conches, kettledrums, trumpets, drums and horns were immediately sounded forth from the Kaurava army.

Regards,

Usha Chandran