

Baghawat Geeta, Class 14

Greetings All,

Gita, Chapter # 2, Samkhya Yoga:

Swamiji starts off by reminding us that Arjuna expresses his helplessness and surrenders to Sri Krishna and requests him to teach. Sri Krishna accepts Arjuna as a student and starts teaching him the Gita. The teaching begins from Shloka 11 of Chapter 2 and continues till Shloka 66 in chapter 18. Krishna is no more Parthasarthy. He has become Gita Acharya and Jagatguru.

Shloka # 11:

Sri Krishna says: You grieve for those who call for no grief; at the same time, you utter words of wisdom. The wise grieve neither for the dead nor for the living.

This verse expresses the essence of Gita. Briefly, Ignorance is the cause of all human problems and therefore Self Knowledge is the only solution for all human problems. It is Atma Agyanam versus Atma Gyanam that results in moksha. Brahma Vidya is Self-knowledge. Many topics are discussed in the Gita. They all, however, support Atma Vidya.

“Wise people do not grieve at all”, says Sri Krishna. A wise person is one who is an Atma Gyani. Arjuna is profusely grieving. Therefore, Arjuna is otherwise or ignorant. Through this shloka, Sri Krishna is informing the entire humanity that if you are grieving, then you are ignorant. If anybody is upset, without nimmadi (tamil for peace of mind), they are ignorant. The medicine for ignorance is Gyanam. If there is darkness in the room the only remedy is to bring in light. Can Karma or Action remove ignorance? No, says Swamiji. If that were the case abolish all colleges and just give work to all children. Meditation, Japa etc., also

cannot remove ignorance. "therefore Arjuna, become a wise person. Wise men do not grieve for living or for the dead ones." This goes for things as well. Giving an example, Swamiji says:

A man was travelling with his wife on train. She was very thirsty. She kept nagging him. Then, when a station came, he got her water. Later, She started nagging him again. Now she nagged him as to why she was thirsty to begin with.

Arjuna , you grieve for those who do not deserve grief such as Duryodhana (an adharmic person) at the same time you are speaking like a wise man about kulakshaya, kuladharmā etc., and contradicting yourselves. You need Atmagyanam.

Shloka # 12:

Sri Krishna says: Never, at any time, have I been not; neither you nor these rulers of men. And never shall we all cease to be.

In the last verse Sri Krishna presented the condensed version of Gita Shastra. In this shloka now, he expands on it. Krishna's immediate problem is to have Arjuna stand up and fight. Here Arjuna faces an incidental problem. It is only a short-term problem. It is not a universal problem. The deeper problem, however is, attachment and sorrow. They are eternal and universal problems. Krishna has to solve both these problems of Arjuna.

Sri Krishna takes a three-pronged approach to this.

1. Philosophical: you have to fight;
2. Ethical: You have to fight;
3. Worldly/ materialistic: you have to fight.

From whichever angle you look, you have to fight.

Philosophical approach is primary while ethical approach is also important. The worldly approach is not that important.

Philosophical is important because Arjuna is a very learned person; he knows the dharma shastras. He knows ethics. His problem is his self-ignorance.

From verse 12-25 it is the philosophical approach describing the true nature of Arjuna, Bhishma and Drona or the Atma Tatvam. Then, Sri Krishna discusses the ethical approach. Here he convinces him that it is not ahimsa; it is more like giving capital punishment for a criminal. Lastly, he discusses the worldly approach exhorting Arjuna as to how to maintain his name and fame.

Swamiji now talking about Tatva Bodha, raises the question: Atma Kaha (Who is Atma?) Every individual is a conscious individual. Every living being is a conscious being, i.e., consciousness is in the body mind complex. It is not found outside the body. The Mike, table, fan etc. are insentient or inert objects. There is, however, sentience in the body. What is consciousness? What makes it sentient? Consciousness is a formless and separate entity. It is comparable to light. This consciousness is not part of body, not a property of body, nor a product of body. It is a separate entity that pervades and enlivens the body. We take the example of Light; light is not part of the body, light is not a property of the body; light is not even a product of the body. On the other hand, light pervades my body and makes this body visible. When you are seeing the hand, you are seeing the two things, one is the hand, another thing is the light. It is on the hand, but it is not a Property, a part or a product.

While the Light is not a part or product of body nevertheless it makes the body visible. This separate consciousness is not bound by limitations of the body. The body does not limit the light pervading the body. Consciousness survives death. The space and time aspects of the body do not bind it.

When the hand is removed the light is not removed. It

continues, however, it is invisible. As long as a body is alive consciousness is there, however, once the body dies, consciousness continues, only in an invisible form. Hence it is called Vyakta chaitanya, when it is visible, and Avyakta chaitanya when it is invisible. Thus, consciousness is always there.

Consciousness is called Atma while the body mind complex is called Anatma. Every individual is a mixture of Atma and Anatma. Now, I am able to read because here are two things, one is the book, and the other is the light pervading it. But generally, we take the light lightly. But remember not to take the light lightly because without light, you will not be able to see anything. Therefore, all of us are Atma plus Anatma.

Next lesson of Tatva Bodha is to shift our identification from the perishable Anatma to imperishable Atma. This method of thinking is called Drk Drsya Viveka. When I say I am the body, I accept mortality. How many people can accept mortality? With this acceptance also comes old age and mortality. The other approach is to shift my identity to Atma. I do not change the body. You can love the body as an instrument of transaction, rather than loving the body as myself. Even if the instrument goes away, the "I" still remains.

Asatho Maa Sadgamaya. Tamsa Maa Jyotirgamaya. Mrtyo Ma Amrtam Gamaya.

(God! lead me from ignorance to knowledge. Lead me from mortality to immortality.)

Atma is already immortal. Anatma is mortal. We are shifting our identity from mortal to immortal. Scriptures are giving us the some methods to perform this shifting. One of the most powerful methods is:

"Whatever I am experiencing, I am not it ". Why? Because, whatever I am experiencing is an object, while I am the

subject. Our Eye sees everything but it does not see itself. From that it is very clear, the eyes are ever the seer and never the seen. Therefore, the subject is always different from the object.

The world is an object of experience, arriving and departing. The body is something I experience only in waking state, not in sleep state and dream states. What about the mind? We experience it only in the waking state, and dream state but not in sleep state. There is no Raga or Dvesha in sleep state. "I" am the Experiencer of all the three states. This "I" is the Atma.

Features of the Atma:

1. "I " am ever the Subject (Experiencer) not the object of experiences (experienced). Example: a camera takes pictures but it is not in the picture. Do we need proof that a camera took the picture? No, without a camera there will be no picture. "I" am never in the picture but "I " am ever existent, and hence called Aprameya.
2. Atma is Nithyaha or it is eternal. It exists as a Vyaktha or Avyaktha.
3. Atma is Nirvikara. It is changeless. Even when the hand moves the light does not change. The light is all pervading. The light here is Prakasha, not the bulb.
4. Atma is Sarvagathaha. It is all pervading. It does not have spatial boundaries.
5. Atma is Akartha and Abhoktha. Atma does not perform any action nor does it reap any result. The hand may act; it can touch and in the act may get dirty. The light pervading the hand does not act nor is it affected. Example of hand touching a blade was given. If the hand touches a blade, it is karta, and for touching that, what is the phalam, the fingers are cut; thus hand is karta, hand is bhokta, but the light is neither karta, neither bhokta, it is karta and abhokta. Thus Aprameya; nityaha; nirvikaraḥ; sarvagataḥ, akarta and abhokta are

Atma's

attributes. The Atma, like the light, is changeless, the all pervading and the experiencer.

Therefore Arjuna, You are not killing Bhishma, the Atma and Drona, the Atma. They are not killed. Why are you worried about their death? You are also not a killer. Arjuna, the Atma, is an Akartha. So, why are you in anguish? This is the philosophical argument.

Swamiji says every criminal can present this argument to a court. So, now, Sri Krishna presents the ethical angle. Normally, Himsa is not right. Here, however, you are fighting for Dharmasanthapanam. From this angle you can go ahead with the fight.

Atma is eternal. What does it mean?

Sri Krishna says the Eternal Atma was in the past, Atma is in the present and Atma will be in the future also. This is the essence of Shloka # 12.

With my good wishes,

Ram Ramaswamy

Baghawat Geeta, Class 13

Greetings All,

Gita, Chapter # 2, Samkhya Yoga:

Swamiji starts off by reminding us that Vyasa now presents Arjuna as a seeker of moksha. The fundamental human problem characterized by Raga (Likes), Dvesha (Dislikes) and Moha

(delusion) is also called Samsara. Due to attachment, when we lose a person or an object, it causes us Shoka. In this state of Shoka our mind loses its discriminating faculty and is called Moha. This is the situation faced by Arjuna in battlefield. While we try making adjustments to the external world to solve such an internal problem, it only acts as a palliative or a first aid rather than as a remedy. In such a situation the aggrieved person should discuss his helplessness in solving the problem, and this state of helplessness is called Karpanya bhava or Dainya bhava. While Arjuna has discovered his problem he has not yet arrived at the helpless stage, the second stage of problem solving.

Shloka #5:

Arjuna says: If I fight and kill my two Gurus, I will only remember how they struggled and died in battle. Every moment I will remember how I killed Bhishma and Drona. My other option is not to fight and retire to the forest, where I will have to live on alms.

Swamiji says Arjuna has to decide which course of action to take. He chooses Adharma. He feels he will be better off living in forest, on alms. For a Kshatriya and Grihastha, Bhiksha is not allowed. Giving up one's Sva-Dharma is also a sin. Here Arjuna is giving up his Kshatriya Dharma, by not fighting. Furthermore, by planning to retire to the forest and begging for alms, he is taking up somebody else's dharma, which is yet another papam. Swamiji says, Sri Krishna is still quiet, as Arjuna has not yet asked him for help.

Shloka # 6:

Arjuna says: I am in a big conflict because my own cousins are arraigned against me. By killing these people, we will not like to live in this world, as they are both kith and kin. We are not even sure if they will defeat us or we will defeat them. I am not objective enough to analyze the situation. So,

I need your help. We do not know what to do? Victory over them or their victory over us, which to accept? In this, if I fight, it is dharma, a plus, however, Guru Vadham, is a minus point. Also, having to live in the forest and on alms is another minus point.

Shloka # 7:

Swamiji says human being is born ignorant. Ignorance is not a sin. We are "Self" ignorant as well. Perpetuation of ignorance is, however, a sin.

Arjuna says: My mind and intellect are incapacitated. It is not able to function. My intellect cannot discriminate. My intellect is afflicted by my misery. My confusion is with respect to dharma and adharma. Himsa is adharma. Killing one's own people is adharma. Killing one's Guru is certainly adharma. On the other side, Kauravas are the embodiment of Adharma and we need to fight them. What is my dharma, Sri Krishna? Tell me what is good for me. I am your disciple. I come with an open mind. I am surrendering at your feet.

Swamiji says a wise person does not give advice unless the other person requests for it. So, here also, Sri Krishna was waiting for Arjuna to ask for his help. The word Prapanna means surrender. Falling at the feet, Sharanagathi, is one way of surrendering. In this process the other person becomes the Guru. If I have to become a teacher, I need at least one person to ask me to teach him or her. So, here Arjuna has become a disciple and Krishna the Guru. After surrendering also there are expectations. Mantra Upadesha cannot remove ignorance. In such instances, a teaching that distinguishes between the right versus wrong is required.

Swamiji say advice does not help. Advice is a short-term direction and person keeps coming back for advice every time he faces a problem. Teaching, however, is for the long term and teaches how to make decisions. Advice makes one dependent

while teaching makes one independent. Swamiji gave example of giving a person a fish versus teaching him how to fish.

Shloka # 8:

Arjuna says: My grief is so intense that it dries up all my organs. My thinking faculty does not function. Can I do something to escape from this sorrow? I do not see any method to remove this sorrow other than your teaching. I may choose to fight, I may win, I may become a king and get an unrivalled kingdom, but I cannot remove my grief. (Swamiji says, money may buy food but it does not remove hunger.) Even If I became Indira, it will not solve my problem. Worldly accomplishments cannot solve my problem. So, he asks Sri Krishna to help. Swamiji says, at this stage, Arjuna has to go for a spiritual goal and hence he needs a guru.

Shloka # 9:

Sanjaya now says: In this manner Arjuna surrendered to Sri Krishna saying, I am not going to fight nor am I going to run away from battle. I want to hear from you (Sri Krishna) and then decide.

Swamiji gave some definitions:

- Paramtapa: Destroyer of enemies.
- Gudakesha: means master of Tamoguna or Satva Guna Pradhana. Human mind swings from Rajasic (very active) to Tamasic (dullness), while the Satvic mind is in the middle as a non-extrovert, but wakeful mind.
- Govinda: Protector of the world, is the Shastric meaning. Another meaning is, Go means scriptures, and Vinda means one who has grasped the scriptures. To this Govinda Arjuna surrenders. Ha: Means everything has become quiet.

Shloka # 10:

Sanjaya continues:

Oh Dhrithirashtra, Lord Krishna accepted the offer of Arjuna and taught him the Gita Shastra sitting between the two armies. The Gita Shastra begins from Shloka 11 of Chapter 2 and continues till Shloka 66 in chapter 18.

With my good wishes,

Ram Ramaswamy

Baghawat Geeta, Class 11

Lecture 11 Notes : Bhagavad Gita Chapter 1 Summary 1/09/16

Swamiji gives a Summary of Chapter 1 and an Introduction to Chapter 2.

Summary of Chapter 1

To live a healthy life – consider these 2 factors:

1. The surroundings should be hygienic so that it doesn't cause diseases. This is an external factor; objective factor (the environment)
2. A person's body must have sufficient resistance to face the external world; build up immunity in your body. Subjective factor (immunity)

In addition to having a sterilized environment for surgery, the patient also needs to resistance. All vitals conditions are checked in order to proceed with the surgery. A physically healthy life depends on objective and subjective factors. The environment alone is not responsible for giving you the disease. You also have low immunity to catch it.

This same principle can be extended for mental health as well.

Mental health means a mind free from all psychological diseases in the form of fear, anxiety, stress, strain, worry, jealousy, anger, inferiority complex (Kama, krodha, lobha, moha, madha, maatsarya are all psychological diseases). We have a tendency to blame the external factors ie. the world is responsible for my worry, my spouse is responsible for my tension, etc. Scriptures point out that we need to consider two factors for mental health. The external world is not totally responsible for my psychological problem. The weakness of the mind is also responsible for our psychological problem.

For a healthy life the environment and sufficient resistance are needed. For a healthy mental life (a secure, relaxed, happy life), you need to consider the environment and having sufficient mental strength to face the situation.

There are three benefits of having a strong mind. The number of psychological problems:

- frequency is less (thus family is saved)
- intensity of anger, frustration is less.
- duration of these are also less

The frequency, intensity and duration of these mental diseases are less in a healthy mind. The after effect is also less. So, a psychologically healthy, happy life requires taking care of

1. adjusting the external conditions
2. improving one's own resistance

We usually only look into the external conditions. Vedanta talks about the subjective factor – your own inner strength. This freedom from mental diseases caused by external factors, is called mokshaH.

Swamiji recites from Chapter 2, Verse 56:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 2.56 ॥

Lord Krishna says a jnani, a free person, also faces adversities but his resistance is very healthy and thus he is not shattered to handle this problem.

The subject matter of Gita is to strengthen the inner resistance (not change the external world) to obtain freedom from psychological disturbance. This is called mokshaH. Gita is also called "Moksha shaastram". Gita is meant for people who recognize that they have to improve their resistance (being aware of their psychological weakness, their susceptibility to raga, dvesha, kama, kroda, etc and being aware of its affects on other people too).

Chapter 1 of Gita gives an introduction with Arjuna discovering that he has an inner weakness. And before he can change the world, he needs to strengthen himself. Arjuna discovers his weakness, and becomes a spiritual seeker, surrendering to Lord Krishna. Lord Krishna then gives him self knowledge. .

The first chapter can be divided into five parts:

1. Part 1: Vyasa presents the context, in which Arjuna feels the disease of samsaara; Verses 1-20

The context is the MB battlefield. In Kurukshetra, the Pandavas and Kauravas have gathered to settle their issue. Arjuna is very clear about the battle, he does not have any conflict or guilt because this war was the last resort after unsuccessful non-violent methods. Lord Krishna also goes as a messenger and tries to settle peacefully. But Duryodana tries to kill Lord Krishna even though he is just a messenger. Therefore, Arjuna, has come to the battlefield without any regrets. Duryodana enumerates the Pandavas' army and his won army to Drona. And he betrays his diffidence that the Pandava army is stronger. This is caused by adharma. In reality, Duryodana's army is stronger but the support of Dharma is not there. Seeing this, Bhisma entuses Duryodana by blowing his conch. Then both sides blow the conches signaling the

fact that you are depending on your child being obedient for your happiness(external factor). This displays your lack of resistance. Vedanta says that you should not depend upon a certain condition to be happy. This psychological need or dependence is called the problem of ragaH. Arjuna has this problem because he expected these people to be around him all the time and could not imagine even a hypothetical separation. Arjuna imagined a life without Bhishma, Drona etc. and broke down.

आत्मोपाश्रयः शान्तिः शान्तिः शान्तिः – Verse 28, discovery of RagaH (basic samsaara), psychological leaning. Physically, we depend on the world for food, clothing and shelter. Vedanta does not talk about physical independence but talks about emotional/psychological dependence, which is not required at all.

Gita's ultimate lesson is: आत्मैव हि भूयते "atma, alone, by yourself, pleased" I am happy with myself, in spite of external factors being favorable or unfavorable. (Sounds so much sweeter in Samskritam).With any addiction, you imagine that you cannot do without it. This is not true. This is your intellect justifying your addiction. Don't have a crutch.

1. Part 4: ShokaH (consequence of RagaH) or VishadaH
Verses 28 – 35

The title of the first chapter is Arjuna Vishada YogaH. Grief or sorrow is an inevitable consequence of dependence (leaning on an unpredictable, perishable, external factor). Arjuna faces this deep attachment आत्मैव हि भूयते . The intensity of grief depends on the intensity of attachment. For Arjuna, his intense sorrow was overflowing into the physical body also.

आत्मैव हि भूयते आत्मैव हि भूयते आत्मैव हि भूयते
॥ ॥ आत्मैव हि भूयते आत्मैव हि भूयते ॥ ॥ आत्मैव हि भूयते 1.30

आत्मैव हि भूयते आत्मैव हि भूयते आत्मैव हि भूयते

1. Part 5: MohaH(consequence of RagaH and ShokaH);
conflict, confusion, indecisionVerse 36-47

Delusion, not able to determine what to do; MohaH or avivekaH. Arjuna can't decide whether to fight or not and draws a series of wrong conclusions.

Confusion 1: Arjuna sees Dharma Yuddham as adharma now. The greatest irony is in Verse 36 line 2 where Arjuna says: □□□□ □□ □□□□□□□□ □□□□□□□□ □□□□ □□□□□□□□ "By killing these criminals, we will incur sin". This confusion is similar to a judge saying he cannot render punishment to a criminal, as it is a sin. Imprisoning a criminal is a duty of the court. Arjuna as a Kshatriya has to protect dharma, even if it resorts to war.

Confusion 2: Arjuna sees running away from a righteous war as dharma. If a Kshatriya runs away from a righteous war, he is shirking his duty, which is considered a sin of omission. The sin of omission is called □□□□□ □□□□□□□□□□ "akaraney prathavayaH" (absence of action is a sin).

The 2nd type of sin is Sin of commission. Note – A common thread in all religions:

Sin of Commission – committing an amoral act

Sin of Omission – failure to do some ritualist act

If Arjuna runs away , this action is paapam for him but he sees this as the best decision. □□□□ □□□□□ □□□□□□□□ "dharma adharma avivekaH" – utter delusion where he cannot distinguish between dhaarmic and adhaarmic actions. Arjuna's delusion is complete and it has overflowed into his intellect. The intellect will not be able it fight the weakened mind and so the intellect will justify the weakness.

Confusion 3: Arjuna's intellect tries to justify his delusion

Arjuna's dilemma and the beginning of the Bhagavad Gita. Arjuna is faced with a moral dilemma on the battlefield. He is confused and unable to make a decision. He knows he cannot solve the present problem. 2.7

1. Surrender to someone who will give me a hand. Called *sharanaagati*
2. Solution is given, Medication Arjuna has only gone through the first stage – discovering the problem of *samsaraH*. Arjuna has to go through stages 2 and 3 before Lord Krishna gives his advice. Therefore Lord Krishna observes silently. Since Lord Krishna has not spoken, Arjuna thinks his conclusion is right and so throws down his bow/arrow and sits down in the chariot.

So, Vyasa completes the first chapter by saying that Arjuna sat down, afflicted by *shokaH* (*ragaH shokaH mohaH*):

Arjuna's state of mind and the beginning of the Bhagavad Gita. Arjuna is faced with a moral dilemma on the battlefield. He is confused and unable to make a decision. He knows he cannot solve the present problem. 1.47

Introduction of Chapter 2

Chapter 2 gives a comprehensive picture of the whole "treatment" (for the disease) as given by the Gita. This chapter is the essence of the entire Gita and it can be divided into 4 portions. Swamiji gives a high level overview.

Portion 1: Arjuna surrenders to Lord Krishna; *Arjuna sharanaagati* Arjuna going through the other stages (he discovers the helplessness). Arjuna decides to quit the battlefield but his inner conscience feels that this is not a good decision. The decision to go to war was made after years and years of *adharma* actions done by the Kauravas. This was a sudden decision to quit the battle. He realizes that he is confused and not able to make the correct decision. He knows he cannot solve the present problem.

Swamiji recites Chapter 2, Verse 6, Line 1:

Adi Shankara said Brahma Jnana is aushadam. The medicine is ऋणाशना Jnana yogaH(disease removal). A Jnana yogyata(worthiness to get Jnanam) is required; medicine will be given only for a yogyata praptiH(one who has acquired the eligibility).

Portion 3: Krishna talks about Karma YogaH: Actions taken to become a Jnana Yogyata praptiH Krishna explains how to become a ऋणाशना योग्याता "Yogyata praptiH" (one who has acquired the eligibility to learn). Karma YogaH are the actions to be taken without being attached to the results of one's deeds. The benefit of Karma YogaH is Jnana yogaH yogyata.

Portion 4: Jeevan MuktiH: Inner Freedom, Salvation: Explore the life of a psychologically healthy person, who has developed inner resistance, and who has solved raga, shoka, moha.

नन्दति नन्दति नन्दत्येव "Nandati nandati nandatyeva" Rejoice, rejoice, rejoice! A psychologically healthy person enjoys life thoroughly.

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 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 Vaidika karma. All these are relevant because of karma. Once karma

पितृयज्ञे पितृयज्ञे पितृयज्ञे पितृयज्ञे पितृयज्ञे
pinda kriya- srardham, पितृयज्ञे पितृयज्ञे udaka kriya-
tarpana; पितृयज्ञे लुप्ता 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.

पितृयज्ञे पितृयज्ञे पितृयज्ञे 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

पितृयज्ञे पितृयज्ञे पितृयज्ञे पितृयज्ञे पितृयज्ञे

पितृयज्ञे पितृयज्ञे पितृयज्ञे पितृयज्ञे पितृयज्ञे 1.43

पितृयज्ञे by evil deeds पितृयज्ञे (by) these पितृयज्ञे of the family
destroyers पितृयज्ञे causing intermingling of castes
पितृयज्ञे are destroyed पितृयज्ञे religious rites of the
caste पितृयज्ञे family religious rites and पितृयज्ञे
eternal. पितृयज्ञे पितृयज्ञे because of these defects in which
the ritualistic part of dharma is degraded, पितृयज्ञे
responsible for the intermingling of various communities,
religion, caste etc पितृयज्ञे casualty is
certain practices purely based on पितृयज्ञे 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. पितृयज्ञे within
one varna itslef, the vedic practices differ from gothram to
gothram पितृयज्ञे a child of mixed varna cannot choose any
vedic dharma; Rituals are gone. पितृयज्ञे dharmas from a long
time ago, destruction takes one generation

Chapter 1 Sloka 44

संसारं कर्मण्येवाङ्गमनसि संजायते ॥

संसारं कर्मण्येवाङ्गमनसि संजायते ॥1.44॥

संसारं कर्मण्येवाङ्गमनसि संजायते whose family religious practices are destroyed संसारं कर्मण्येवाङ्गमनसि संजायते of the men संसारं कर्मण्येवाङ्गमनसि संजायते 0 Janardana संसारं कर्मण्येवाङ्गमनसि संजायते in hell संसारं कर्मण्येवाङ्गमनसि संजायते for unknown period संसारं कर्मण्येवाङ्गमनसि संजायते dwelling संसारं कर्मण्येवाङ्गमनसि संजायते is संसारं कर्मण्येवाङ्गमनसि संजायते thus संसारं कर्मण्येवाङ्गमनसि संजायते 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).

संसारं कर्मण्येवाङ्गमनसि संजायते संसारं कर्मण्येवाङ्गमनसि संजायते even when alive and after death, w/o family, w/o love and trust, it is like hell; संसारं कर्मण्येवाङ्गमनसि संजायते संसारं कर्मण्येवाङ्गमनसि संजायते when संसारं कर्मण्येवाङ्गमनसि संजायते svadharma is not done(sradha, tarpana), according to vedic rules it is संसारं कर्मण्येवाङ्गमनसि संजायते संसारं कर्मण्येवाङ्गमनसि संजायते 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

अहो भूयसा इह कर्मणो बभूवुः ॥

अहो भूयसा इह कर्मणो बभूवुः ॥1.45॥

अहो भूयसा alas इह कर्मणो great इह कर्मणो sin इह कर्मणो to do इह कर्मणो prepared इह कर्मणो we इह कर्मणो that इह कर्मणो by the greed of pleasure of kingdom इह कर्मणो to kill इह कर्मणो kinsmen इह कर्मणो prepared.

Arjuna's monologue continues as he thinks of the current and future repercussions of the MB battle. अहो भूयसा – alas, a great

tragedy indeed; we are about to cause perform a great sinful act; killing all these people which will lead to varna sankaraha, jaathi (family) sankaraha, dharma nashaha, (downfall) pitrnaam 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

1.46

if me unresisting unarmed with weapons in hand the sons of Dhritarashtra in the battle should slay 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 we, who have decided not to resist; we are with out weapons 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

Arjuna's mind was distressed with sorrow.

Arjuna 1.47

Arjuna thus having said in the battle on the seat of the chariot sat down having cast away with arrow 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 he 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; 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: paradharma grahanam(taking the duties of another caste), svadharma parithyagaha(deserting your own duties) having uttered all these words to Krishna, Arjuna did this he sat down on the chariot seat

At this crucial juncture, Vyasacharya says:

Om tat sat

Om tat sat

Om tat sat

This portion comes at the end of every chapter.

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 – ओम् ओम् ओम् avati iti om; Avati is the protector; protected us from all obstacles

Tat – one who is beyond sense perception; तत्पारं and अक्षं
पारं Para (beyond) and Aksha (eye); अक्षं तत्पारं
beyond the cognizance of the senses

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

श्रीगुरुभ्यो नमः – oh Lord, by your grace, we have completed the
1st chapter called

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

श्रीकृष्णार्जुनसंवादे – 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 श्रीकृष्णार्जुनसंवादे The full name of Gita –
upanishad means knowledge which liberates the person from
sorrow. Wisdom which is taught by, revealed by, Srimad
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:

श्रीकृष्णार्जुनसंवादे श्रीकृष्णार्जुनसंवादे श्रीकृष्णार्जुनसंवादे
श्रीकृष्णार्जुनसंवादे श्रीकृष्णार्जुनसंवादे श्रीकृष्णार्जुनसंवादे

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 (योगशास्त्र yoga shastra): ॐ Veda poorva bhaga(first part of Veda); कर्म कण्डा 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 योग्य योग्यता jnana योग्यता (eligibility). First part of life get fit, then gain knowledge
2. Philosophy (ब्रह्मविद्या brahma vidya): ॐ Veda antha bhaga(latter part of Veda); ज्ञान कण्डा jnana kanda – which relates to knowledge of the one Spirit Philosophical part – gives jnanam (knowledge)

Bagawat Geeta, Class 9

Chapter 1 Sloka 38

अज्ञानं च मोहोऽपि कामोऽपि महाबाहो
दुष्टानि तानि कुरुष्वैतानि तेषां विनाशकृत् ॥१.३८॥

अज्ञानं though ॐ these ॐ not ॐ see ॐ with
intelligence overpowered by greed ॐ in the
destruction of families ॐ evil ॐ in hostility to
friends ॐ and ॐ sin

Swamiji explains that Vyasarcharya shows the intensity of

from the prevalence of impiety 0 Krishna
become corrupt the women of the
family in women (being) corrupt 0
Varshneya arises caste mixture.

Swamiji first explains the importance of a stable family for cultural growth.

A stable family is needed for a cultural or a healthy personality trait to be formed in a child. This needs to be done at a very early stage in life. A baby or young child does not have the capacity to discriminate/judge what is important or valuable. A child learns to value things based upon the set of values of the parents (god like to the child). While child is developing values for various things, the respect it develops towards itself (self value) is also learned. The self image development is also very important. A newborn does not have an idea about itself – “am I a wonderful child or useless child; respectable or a rejected child”. This self opinion is developed based on the parent’s opinion of the child. If the life of the mother is centered on the child; parents respect the child; treat as a VIP in the first 5 years of life; be at his beck and call; with all the needs fulfilled; etc., then the child develops a beautiful self image, self worth and self confidence. This self opinion developed within the first 5 years can never be erased. If this is not developed within those few years, the child will condemn itself and develop inferiority complex, lacking self confidence. This negative value is developed not due to the child’s mistake – but they are the values the parents have imparted. A healthy mind is one which has self respect.

Swamiji refers to Chapter 6, Verse 5 where Krishna says:

Arjuna, once you condemn yourself, no one can help you”
6.5

“Arjuna, once you condemn yourself, no one can help you”.

If you don't have self-confidence, no God, Guru, or Shastra can help. Ishvara kripa, Guru kripa, and Shastra kripa are secondary. These graces will be valid only when the most important grace "atma kripa" आत्मा कृपा – is there (self respect/self image/self confidence). This must be formed within the first 5 years of life with the help of a stable family and parents who respect the child. Therefore, family life is very important to develop psychologically healthy children that will become self respecting citizens in a society.

This is "ego nourishment" but nourishing the ego will enable the ego to grow, and as the ego grows it ripens, then the ripened ego can drop (like a ripened fruit falls from a tree, when it is ready).... leading to moksha.

The second importance of family is to impart cultural values, again done early in a child's life (nonverbal communication). The child learns by observing and imitating the parents. Even a newborn gets influenced by the thought of the mother during pregnancy, the manner in which the mother welcomes the child, the manner in which the family greets the child, etc. All these nonverbal communications have a psychological impact on the child. Every word and action of the parents are being imbibed by the child. Parents have to serve as a model to teach the cultural values.

Matha, Pitha, Guru, Devyam.... Mother is the first model, then the father. If the parents are not available as the models, then they seek for a model elsewhere.

The parents (models) should be consistent and constant in their lives. The parents should have trust, understanding and harmony between themselves to provide a suitable and nurturing environment. A father or mother should not contradict each other in front of the child. This causes confusion to the child since both parents are Godlike and both are correct.

Here Arjuna says, among the parents, the mother is more important – because the mother is intimately attached with the child. And if the head of the families are destroyed, the women may become corrupt. A young girl growing up in a broken home does not develop cultural values. And when she becomes a mother without values, she will not be able to teach her children. Hence a vicious cycle is created where the generations to come have no values. All values will be utterly destroyed.

When the families are destroyed, a girl child gets spoiled, she will become an unhealthy mother.

corrupt women (destruction of entire society)

addressing Krishna, as descendant of Vrishni. “vrishni kula samudbhoota”; you are born in a beautiful family; and know the importance of family

there will be utter confusion in regards to varnaashrama dharma.

Sankara means confusion.

Varnashrama dharma – In varna dharma, the veda prescribes certain duties for each class of people. Brahmana have certain cultural duties, Kshatriya have political duties, Vysya have economic duties, Sudra have supporting duties towards the other three. All these duties are important for the growth of a society.

Veda says that everyone has to take one of these duties(profession) based on birth or based on character i.e. choose to be a politician, business man etc.

Imagine a society which values money. This will lead to everyone choosing a profession based on whichever brings them

maximum money. Once a society is materialistic, a class that was devoted to cultural growth of a nation will diminish. Learning dharma shastra & the scriptures and following & propagating the dharma shastra will not thrive.

Varna sankara – everyone will take every other profession but no one will come forward to study the scriptures. There will be confusion among the duties and no one will preserve and propagate the religious and spiritual culture. Society will be corrupt leading to destruction of humanity.

All these will happen when families become unstable...due to the war...so lets abolish war...drive chariot away from battlefield.

Bagawat Geeta Class 8

Bagawat Geeta Class 8

Namaste!

Summary of class on December 19th:

Verses 29-34 continues with Arjuna's emotion of sh0ka (sorrow) and VyAsa here wants to show the intensity of the sorrow. Arjuna is describing how he is physically affected (limbs drooping, mouth drying up, body trembling, hairs standing, the Gandiva slipping, skin on fire, mind wandering). He cannot see how killing one's kin is going to be of any benefit. Those he is seeking to kill are the ones with whom he is associating pleasures and enjoyment, so what is the point?

Swamiji says that emotional problems do not happen in one thought but arise from continually repeated thoughts, with each repetition increasing the anger/frustration. It is a thought build-up process. A single or first thought is an

experience and does not give rise to anger, jealousy or depression. Thereafter repetition of the thought is in our hands, as to whether or not we want to allow a small ripple to build into a big wave.

Swamiji contrasts Arjuna's attitude with what vedAnta is trying to teach us. Arjuna is a typical human being. He is attached to many things and thinks that all the relationships, etc., impact his life's meaningfulness. According to Vedanta, your life is worthwhile by itself. Nothing adds to it. Don't connect purpose or meaning to anything else. My life is complete because of itself, not because of anything else. A man of right vision sees dharma as the most important thing in life.

Krishna allows Arjuna to exhaust his feelings so he keeps quiet. Although it may appear that Arjuna is being compassionate towards his kin, it is not so. A person's vision of dharma gets clouded through attachment and not in compassion.

In **verses 35**, a transition is being made to the next stage of depression, from sh0ka to m0ha (delusion, wrong judgements). His m0ha problem is exhibited in **verses 36-47**. The delusion is one of confusing dharma with adharma. In Ch 2 Krishna explains that, going to war is punnyam and running away from it is pApam. Arjuna thinks the opposite here.

Here Swamiji digresses to talk about pApams. Dharmashastra contains a huge list of pApams that are recited during the thread changing ceremonies. The 5 worst type of pApams (Pancha mahA pAthakAni) are as follows:

1. Burning down somebody's property
2. Poisoning someone
3. Using weapons to kill an unarmed person
4. Stealing others' property
5. Taking the land or the wife of another person

Duryodana is guilty of all five and therefore if a kshatriya does not give him capital punishment, he is committing a sin.

In **verse 37**, Arjuna concludes indirectly that we can sacrifice dharma for happiness. In **verse 38**, Arjuna thinks he has a clear understanding of the situation and uses logic to justify his thoughts. When the mind is confused, the intellect often comes into play by providing logical arguments for the wrong thoughts. Here he is saying that it was not really the Kauravas' fault that greed has suppressed their wisdom and their inability to see the consequences of the war. Arjuna reflects on the potential killing of not only close relations but also close friends, whom he is supposed to protect.

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

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

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, Krpa 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,

SOME THOUGHTS ON SLOKA-1, CHAPTER-1

Dhritarashtra asks Sanjaya " MAMAKAH PANDAVAH CA EVA DHARMAKSHETRE KIM AKURVATHAH" (What did **MY PEOPLE** and **also the Pandavas** do in the **Holy land?**)

—
Dhritarashtra was born congenitally blind. He also acquired inner blindness by his selfishness and excessive attachment to Duryodhana. Dhritarashtra, being blind, was not eligible for the throne and hence PANDU became the king. Out of respect for his elder brother, Pandu treated him with due respect. After Pandu's death, Dharmaraja being the elder son became eligible to the throne. Dhritarashtra assisted his son Duryodhana to snatch the kingdom from pandavas, unlawfully. Still the Pandavas successfully completed the **Vanavasa and Agnathavasa** and asked for their fair share of the kingdom.

When viewed with the above back ground, Dhritarashtra's inner blindness and cruelty is abundantly clear when he refers his sons as "**MY PEOPLE**" and his own brother's sons as "**also the Pandavas**" implying as if Pandavas are some unrelated strangers. When he made reference to the battle field as "DHARMA KSHETRE",

Dhritarashtra still **hoped** that the dharmic Pandavas some how decided not to fight the war and voluntarily relinquished the kingdom to his sons.

Dr.Naidu Katta.