

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 psychological 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:

[illegible]

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, Bhishma entuses Duryodana by blowing his conch. Then both sides blow the conches signaling the beginning of the MB battle.

1. Part 2: Arjuna goes near the Kaurava army to see them at closer range. Verse 21-25

Arjuna feels somehow that he should closely see whom he has to fight. This decision was a blessing in disguise even though it seemed it was not a good decision to delay the start of the battle. If this hadn't occurred, we would not have the Bhagavad Gita.

Swamiji recites Verse 20 and the first line of Verse 21:

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Arjuna requests Lord Krishna to place the chariot in between the two armies so that he can see his opposition. At this time, Arjuna is the master (not a student) and Lord Krishna is the humble charioteer (not the Guru). Lord Krishna obeys Arjuna and places the chariot in front of the people towards whom Arjuna has a strong attachment.

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1. Part 3: Arjuna's discovery of his weakness and the consequent problem of RagaH. Verses 26 – 28

The first weakness presented is the problem of attachment or psychological dependence on external factors. This is called a weakness because psychological dependence for your happiness is no longer in your own hands but it is connected to external factors. Since the external factors are not under your control, depending upon an unpredictable, external factor is risky for your happiness. You should not allow an external factor to determine your state of happiness. For example, the disobedience of your child causing you sorrow is due to 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.

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emotional/psychological dependence, which is not required at all.

Gita's ultimate lesson is: आत्मा स्वयमेव प्रसन्नः "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 आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः . The intensity of grief depends on the intensity of attachment. For Arjuna, his intense sorrow was overflowing into the physical body also.

आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः
आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः 1.30

आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः
आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः 1.31

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: आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः आत्मा स्वयमेव प्रसन्नः "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 अकारणप्रवयः “akaraneṃ prathavayaḥ” (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. धर्मो रक्षति रक्षितः “dharma adharma avivekaḥ” – utter delusion where he cannot distinguish between dharmic and adharmic actions. Arjuna’s delusion is complete and it has overflowed into his intellect. The intellect will not be able to fight the weakened mind and so the intellect will justify the weakness.

Confusion 3: Arjuna’s intellect tries to justify his delusion by telling Lord Krishna:

सर्वं कुरुष्व धर्मं त्वया प्रोक्तं ।
न विमर्शयामि त्वानुशङ्कितम् ॥1.40॥

In his argument, Arjuna points out that family is very important for maintaining culture. This is a true statement. A society in which family life is not respected, culture will breakdown after one generation. The eternal dharma will be destroyed, pitr will be affected, people will lose faith in karma, rituals, dharma, religion, God, etc.

Due to his confusion, Arjuna quotes these true facts incorrectly to support his stand. Ragaḥ, Shokaḥ and Mohaḥ

(attachment, sorrow, delusion) are called samsaaraH. A samsaari is one who suffers from these three problems. If a person handles these three samsaaraH, he is a liberated person मुक्ता (muktaH). Throughout Gita, Lord Krishna emphasize, married or unmarried, being internally free is what matters.

Even though Arjuna has discovered the problem of samsaara, Lord Krishna has not started giving the solution yet. Discovery of the problem alone is not enough for the solution. Some more steps are required.

1. Diagnosis of having the problem(know that you have a problem); Discovery of problem. But when we discover the problem, we try self medication first. Only when you realize that you cannot solve it yourself, do you go to the next stage of feeling....
2. Discovery of helplessness (know that you cannot solve the problem) I have a problem don't know how to get out of it; I require help from another firm person Vedanta Shastra दुर्लभा भवः "Dainya bhavaH" affliction, state of being; or कार्पण्यम् "kaarpanyam" pitiful circumstances.

We will be studying this in Chapter 2:

संसारमोक्षमार्गं च ज्ञेयं तस्मात्तु योऽपि
संसारमोक्षमार्गं च ज्ञेयं तस्मात्तु योऽपि
संसारमोक्षमार्गं च ज्ञेयं तस्मात्तु योऽपि
संसारमोक्षमार्गं च ज्ञेयं तस्मात्तु योऽपि

1. Surrender to someone who will give me a hand. Called शरणागति sharanaagati
2. Solution is given, Medication Arjuna has only gone thorough the first stage – discovering the problem of samsaaraH. 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):

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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 adhaarmic 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:

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Hey Lord Krishna, I thought I had made the right decision but now my mind is wavering and I am not able to determine if my decision is right or wrong. On one hand, the war is for a dhaarmic cause; but my emotional mind is unable to come to terms with knowing the casualties of war (my guru and other relations). Arjuna realizes his wavering and accepts his helplessness by saying(Ch 2, Verse 7, line 1):

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Once he discovers his helplessness, he needs to surrender to

some one. Voilà, he has the Jagadguru himself (universal guru). Arjuna surrenders and says (Ch2, Verse 7, line 2):

मम गुरुर्ब्रह्म सविताः ।
सर्वभूतहिते च यतः ।
सर्वभूतहिते च यतः ॥२.७॥

I am your disciple. The 3rd stage is surrendering (1st is discovery of the problem; 2nd is feeling helpless). The 4th stage is where Lord Krishna accepts the disciple Arjuna and gives the solution.

Gita Shaastram: भ्रमो विद्या योः ; यो विद्या भ्रमो

Worldly illusion, warding off, medicine; state of being, disease, remedy The spiritual pursuit is two-fold:

1. Karma YogaH – to become a Jnana Yogyata
2. Jnana YogaH – to gain Jnanam

Portion 2: Krishna briefs Arjuna about Jnana YogaH; self-knowledge given to a Jnana Yogyata praptiH Jnana YogaH is self knowledge. Krishna will explain “self-knowledge” briefly . But in order to gain Jnana YogaH, one needs to be eligible to receive Jnanam(already be a yogyata praptiH).

Adi Shankara said Brahma Jnana is aushadam. The medicine is भ्रमो विद्या योः 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 भ्रमो विद्या योः “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.

Prasna Upanishad, Class 8

Questions:

1. What are the principles sustaining the body: Gyanendriyam, karmandhriyam panca boodha and andhagraganam (intellect.). 19 principles and 24 including panca pranas. But pranas are excluded as they will be introduced as the most superior.
2. Who all glorify themselves. All 19 principles (except panca prana) glorify themselves.
3. Among all the sustaining principles which is most powerful – varishtaha.

The first two questions are answered in verse 2. To answer the third question, a story is told, personifying all tatvas or principles.

Verse 3

One day prana called all 19 principles. Don't get deluded regarding the glory of who sustains the body, because I the prana alone divide into five, prana (respiratory), apana (excretory) , vyana (circulatory), samana (digestive) and udhana (reversing), and sustain the whole individual. However, the 19 principles did not believe because of their vanity.

Verse 4

To prove the point, Prana pretended to go out. As prana started to leave other principles also followed prana because their very existences dependent on Prana. And prana came back and all the 19 principles came back. This is the direct proof that all principles are dependent on prana sakthi. The 19 principles were pleased as the Prana did not go away permanently. Swamiji gave the example of Queen Bee, where the entire beehive follows the Queen Bee without any question. Similarly, the 19 principles followed Prana without any question. With this the 19 principles understood the glory of prana.

The rest of the section is prana sthuthi by the 19 principles.

Verse 5

In this verse, prana is glorified at micro and macro levels.

Glorification at individual level – prana sakthi gives power to eyes, ears etc. At the cosmic or macro level, hiranyagarba alone appears as burning power of agni, appears as light energy in sun. Similarly, Indira, Vayu, Earth, Moon are all powered by Prana sakthi. Prana sakthi broken down is all Murtha (formed) and amurtha (formless) vasthu (objects).

Verse 6

All the vedas, yagyas, warriors, brahmanas, the whole creation is based on prana. Without prana nothing can survive. In a wheel, the outer rim appears to be supported by spokes, but in reality, the spokes are supported by the hub. The whole wheel supported by the hub. Similarly all principles are supported by prana sakthi. In this example, each spoke can be taken as different principle; the wheel as the whole creation and prana as the hub.

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. Psychologists 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 Attitudesa 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 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.

caste family religious rites and eternal. because of these defects in which the ritualistic part of dharma is degraded, 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 itslef, 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

1.44

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

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 $\frac{\text{pratyavaya paapam}}{\text{vedic mantra}}$; 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 says we have heard this repeated in the vedic mantra(not that he has seen).

Arjuna says we have heard this repeated in the vedic mantra(not that he has seen)1.45

Arjuna says we have heard this repeated in the vedic mantra(not that he has seen) prepared we know that $\frac{\text{pleasure of kingdom}}{\text{to kill kinsmen}}$ prepared.

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 $\frac{\text{perform a great sinful act}}{\text{kill all these people}}$ which will lead to $\frac{\text{varna sankaraha, jaathi (family) sankaraha, (ruin) dharma nashaha, (downfall) pitrnaam patanam}}{\text{because of our short-sightedness; we were interested in royal pleasures; due to our misplaced greed for the pleasures}}$

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

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Arjuna says we have heard this repeated in the vedic mantra(not that he has seen)1.46

Arjuna says I have decided not to contribute to this tragedy but the beginning of $\frac{\text{unresisting unarmed}}{\text{the sons of Dhritarashtra in the battle should slay that of me better would be.}}$ 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. कौरवः कौरवैर्हन्तव्यैः कौरवैः कौरवैः the kauravas may choose to kill us कौरवैः कौरवैर्हन्तव्यैः we, who have decided not to resist; कौरवैः कौरवैर्हन्तव्यैः we are with out weapons कौरवैः कौरवैर्हन्तव्यैः कौरवैः कौरवैर्हन्तव्यैः 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

कौरवैः कौरवैः

कौरवैः कौरवैर्हन्तव्यैः कौरवैः कौरवैर्हन्तव्यैः कौरवैः कौरवैर्हन्तव्यैः

कौरवैः कौरवैर्हन्तव्यैः कौरवैः कौरवैर्हन्तव्यैः कौरवैः कौरवैर्हन्तव्यैः 1.47

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

Sanjaya gives a picture of Arjuna – who symbolizes a maha samsaari. कौरवैः कौरवैर्हन्तव्यैः कौरवैः – Arjuna’s mind is totally grief stricken – indicating the problem of raga and shoka; completely overpowered by attachment and intense grief कौरवैः कौरवैर्हन्तव्यैः – 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. कौरवैः कौरवैर्हन्तव्यैः “Sva dharma tyagaha” – indicating conflict or mohaha; कौरवैः कौरवैर्हन्तव्यैः – 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: कौरवैः कौरवैर्हन्तव्यैः 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 – 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 – avati iti om; Avati is the protector; protected us from all obstacles

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

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

Oh Lord, by your grace, we have completed the 1st chapter called

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

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 **विमुक्त्यर्थं ज्ञानं** The full name of Gita – upanishad means knowledge which liberates the person from sorrow. Wisdom which is taught by, revealed by, Srīmad 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 दुग्धमिति गीतामृतममृतं**

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 (**योगशास्त्रं** yoga shastra): **पूर्व** **भाग** **वेद** Veda poorva bhaga(first part of Veda); **कर्मकाण्ड** 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** **ज्ञानयोग्यता** jnana योग्यता (eligibility). First part of life get fit, then gain knowledge
 2. Philosophy (**ब्रह्मविद्या** brahma vidya): **अन्त** **भाग** **वेद** Veda antha bhaga(latter part of Veda); **ज्ञानकाण्ड** jnana kanda – which relates to knowledge of the one Spirit Philosophical part – gives jnanam (knowledge)
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Prasna Upanishad, Class 7

Important points made by first section:

Shristi is the first point: Life and death are not opposite but complementary pair of nature; similar is growth and decay. We must accept the pair. Shristi as a form of mithunam. Five shristies mentioned in the first section are:

1. Mithuna shristy
2. Loka shrishty
3. Kala shristy
4. Anna Shristy
5. Prajapathi

Second point is Chukla Krishna Gathi topic was discussed after shristi as a diversion.

Third point is discipline of brahmanacharyim

Second Section

Para vidhya and apara vidhya are from Mundaka Upanishad. Apra Vidhya or preparatory knowledge consists of karma and upasana. First chapter of Mundaka Upanishad elaborately discussed karma (e.g. agni hothram) but upasana (mental activity for saguana brahman) was not discussed in detail. Physical activities like pooja are not upasana. Vedanta is mental activity for nirguna brahman.

Second section: Hiranyagarbha (prana) sthuthi. Prior to upsana, the upsana deity should be glorified.

Hiranyagarbha is consciousness with the total (all) subtle body. This total subtle body is available as individual subtle body for everyone. Of the 17 organs of sukshma sareeram, prana is the most important one. Prana keeps body alive. Also during sleep, all sense organs come to a standstill except prana.

Third Section: Hiranyagarbha (prana) upasana is samashti prana, because Hiranyagarbha blesses everyone as prana.

V1

Question: What are the devadas that sustain the people (sareeram)? Devadas are various factors or principles behind every inert object. This consciousness principle is called Devada. Sun is not just an object, but when we consider that sun is pervaded by Eeswara, we call it Surya Deva. Each principle is called deva for this reason. So the first question is how many devas are sustaining the sareeram. Second question what principles (devas) are publicizing their own glories. Third Question is among these devas who is the greatest devada?

V2

First principle sustaining the sareeram is 19 devas. because it provides a place to live. The 24 devas are:

- Panca Botham (akasa – space, vayu – air, agni – fire, apaha – water and prithvi – earth)
- Panca indriyam (hearing, touch, sight, taste and smell)
- Panca karmandhra (Vak – express, upasatha – procreate, payu – excrete, Pani – grasp and Pada – move)
- Manaha
- Budhi
- Ahangaram
- Chitham

All 19 devas except prana claim they are the most important.

The rest of the section is answer to third question.

Bagawat Geeta, Class 9

Chapter 1 Sloka 38

समस्मात्पुंसस्य सः कर्मफलमाप्नुयान् न च
दुष्पुंसः सः कर्मफलमाप्नुयान् न च ॥1.38॥

समस्मात् though पुंसः these सः not कर्मफलमाप्नुयान् see कर्मफलमाप्नुयान् with intelligence overpowered by greed कर्मफलमाप्नुयान् in the destruction of families दुष्पुंसः evil कर्मफलमाप्नुयान् in hostility to friends सः and कर्मफलमाप्नुयान् sin

Swamiji explains that Vyasarcharya shows the intensity of Arjuna's samsaara in the battlefield. Samsaara is raga, shoka and moha (attachment, sorrow and conflict).

Attachment was shown in the 1st line of Verse 28: कर्मफलमाप्नुयान् कर्मफलमाप्नुयान् The intensity of attachment grows in Arjuna when he thinks of the possible loss of his relatives that have assembled on the battlefield. He always had this attachment but it remained hidden. But once this attachment overpowers him, he suffers the immediate consequence of sorrow. Sorrow is directly proportional to the attachment. Hence, his sorrow was equally intense and it affected his physical body (his limbs were trembling, his arms are weak, etc.). This is shown starting with Verse 29. Vyasarcharya shows how raga and shoka is leading him to moha: conflict or confusion.

Moha is कर्मफलमाप्नुयान् कर्मफलमाप्नुयान् “dharma adharma avivekaha” aviveka – absence of judgement or discrimination, not being able to judge between dharma and adharma. When there is a confusion, dharma appears as adharma and vice versa.

Arjuna's duty as a kshatriya is to fight this war and this

yuddham is dharma for Arjuna. But Arjuna sees this dharmayuddham as adharma. This is the first conflict.

Secondly, a kshatriya should never run away from the battlefield. This is shirking his duty. Arjuna is seeing **adharma palaayanam** as punya karma. Arjuna's confusion is complete.

When the emotional mind(attached and confused) begins to overpower a person, it stifles even the educated and well informed intellect. The intellect, not being able to overcome the emotional mind, begins to support the mental weakness. If the mind has a feeble addiction, the intellect can fight and overcome this weakness. If the addiction is intense, the intellect will justify the mental weakness.

From Verse 38 through 46, Arjuna, having been deceived by his intellect, talks about the evils of war. He says to Krishna, the Kauravas do not see the evils of war. **heads of the family are killed, thus destroying the families, and the consequences of destroying families are terrible.**

hurting our own kith and kin; another mahapaapam which they are not seeing but we are seeing clearly. We should help our friends. Let us decide to withdraw from war.

Chapter 1 Sloka 39

1.39

why I not should be learnt by us from sin this to turn away in the destruction of families evil clearly seeing O Janardana.

Arjuna, feels that the Kauravas are confused but now that his

thinking is clear, he says to Krishna:

Hey Janardana, [REDACTED] we are able to clearly see the negative consequences of [REDACTED] destroying families.

明明明明 明明明明 明明明明 明明明明明明明明 明明 明明明明 Having seen
 this evil clearly, why can't we withdraw? 明明 a sin(this war)
 which involves 明明明明 the destruction of families..

Why should we have a false ego? Regardless of what others may say, let us withdraw from war. Arjuna is pleading for Krishna's support to retrieve. Krishna, however remains silent because he feels that Arjuna is not yet ready to hear his advice. Talking to a non receptive person is called वान वाना वाना rodana – crying in the forest.

Chapter 1 Sloka 40

00000000 0000000000 00000000 00000000
 000000 000000 0000 0000000000000000000000000000**1.40**

在家庭的毁灭中 家庭宗教仪式 精神性 被毁灭 整个家庭 不敬 克服 确实。

Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.

Our scriptures give a lot of importance to family life. Without good family structure, cultural growth is inhibited. A stable family is required for Cultural/Ethical growth, Dharmic growth and Spiritual growth. These are known as कूलधर्म Kuladharm (practice or observance particular to a group or

family).

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So Arjuna says, **कुलधर्मो न विद्यते** without a stable family, kuladharma will perish.

□□□□ □□□□ – when this dharma is destroyed

दुष्कर्म दुष्कर्म - adharm (life in which importance is given to दुष्कर्म and दुष्कर्म); only material values become important. This materialistic lifestyle will overpower all the good values.

Chapter 1 Sloka 41

[illegible]

00000000 00000000 00000000 0000 000000000000**1.41**

ଶତ୍ରୁମାନଙ୍କଦ୍ୱାରା from the prevalence of impiety ଶତ୍ରୁ ୦ Krishna
 ଶତ୍ରୁମାନଙ୍କଦ୍ୱାରା become corrupt ଶତ୍ରୁମାନଙ୍କଦ୍ୱାରା the women of the
 family ଶତ୍ରୁମାନଙ୍କଦ୍ୱାରା in women ଶତ୍ରୁମାନଙ୍କଦ୍ୱାରା (being) corrupt ଶତ୍ରୁମାନଙ୍କଦ୍ୱାରା ୦
 Varshneya ଶତ୍ରୁମାନଙ୍କଦ୍ୱାରା arises ଶତ୍ରୁମାନଙ୍କଦ୍ୱାରା 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 (good 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:

आत्मैक्यं कुरुष्वैतन्मनो न विभक्त्युपायतः
आत्मैक्यं कुरुष्वैतन्मनो न विभक्त्युपायतः 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” आत्मैक्यं कुरुष्वैतन्मनो – 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.

Prasna Upanishad, Class 6

Prasna Upanishad, Class 6 – Dec 20, 2015

Continuation of explanation of verse 11.

[divah: bhuvarlOkha. pare: beyond]

SuryalOkha is in a place beyond bhuvarlokha. (bhUlOkha is earth, bhuverlOkha is intermediate, suverlOkha is in a higher space).

Adhithya is also purishinam (plenty of water). Why? Sun alone is responsible for rain. Some sages glorify the sun in these terms. Other sages glorify the sun in other terms, including vichakshanam (illuminator of all), Hiranyagarbha (which is samashti buddhi), omniscience, one with 7 chakras (7 horsed), 7 colours, six-spoked (each season being a spoke and life moves in seasons alone).

With this, the samvatsare shrishti is over but not the kAla srishti.

Verse 12. mAsa shrishtih: (division of month)

mAsa is a manifest of PrajApathi. Must come in dual (mithuna) form. – complementary pair: krishna and shukla paksha. For those rishis that meditate on shukla prAna, their rituals will be as good as when done in shukla pakshi. Rituals during Shukla pakshi are more efficacious than in krishnapakshi. If you do upAsana on shuklaprAna, rituals on k-p will be as effective as done in sh-paksha. Any karma done with upAsana will have better effect.

Verse 13. (division of day into day and night)

Day and night are also prajApathi. Day is prAna and night is matter. The rule given to householders is that sthri samyoga should only occur at night, otherwise if during daytime, they lose all their energy. Daytime is presided over by prAna and they will be dissipating it. At night time, it is as good as observing bhramcharyam.

Verse 14. anna Shrishtih:

After dEsah: and kAlaH:, now comes annam. PrajApathi alone is food. Annam also must consist of rayih: and prAna but this not mentioned here. From food is derived the seed (retah:) (meaning here sperm and ovum). All beings are borne from the combination of the male and female seed and hence from food and hence from PrajApathi.

Verse 15. phala stuthi

Some vratham has to given to those not into vEdantam. PrajApathi vratham develops self control in sthri samyoga. Thos who follow this p-vratham will get mithunam (complementary pair). P-vratham is an important condition for attaining krishnagathi and shuklagathi. [in this verse bhulokha stands for chandralOkha]. This will be attained for those who follow austerities'discipline and who are truthful. For vedAnta jnAnis also, brahmacharya vratam is highlighted.

Verse 16.

Only for those following Brahmavratam is BrahmaOkha possible. BrahmaOkha's benefit is shukham. An important qualification is that one must be free from 3 evils:

1. Free from vakra buddhi (negative motives, seeing wrong side of things).
2. Lying
3. Fraud, cheating (mAyA chethi)

Prasna Upanishad, Class 5

Rayee and prana are conceptual pairs. Prajapathi alone comes as conceptual pairs of rayee and prana.

Samvatsara, consisting of dakshinayana and utharayana (kala) is prajapathhi.

Krishna kathi and chukla kathi are subtle or divine road through which a jiva travels to other logas. Krishna kathi leads to Chandra loga and chukla kathi leads surya loga or brahma loga. Those people who perform rituals go to Chandra kathi and those who perform upsaha will go to surya loga. Gyani does not go through either of the logas because he gets moksha here and now. Dhashinayanam represents Krishna kathi and represented by various dhashinayana devadas; utharayanam represents chukla kathi presided by utharayana devadas.

Krishna gathi, dakshinayanam and Chandra loga are all rayee; Utharayanam, surya loka and chukla gathi are all prana.

Verse 10

Chukla kathi is the path; the travelers are upasaha or karma upasa samuchayaha. Brahma loga is immortality because brahmaloga gives moksha which is immortality. Upasaha seek surya loga, upasana by following discipline (control of sense organs and faith in scriptures). For all pranas, this surya loga is the goal. This loga is mean for upsahas only and not available to others.

Verse 11

Adhithya praised as a destination of chukla gathi: Surya is endowed with five feet (five seasons are taken as feet of Surya loga because Surya moves creating the five seasons) so surya is called panca patham. Six seasons in scriptures are spring, summer, rainy, autum, pre-winter and winter. In this verse pre-winter and winter are combined as one season. There are 12 different appearance to sun one for each month. Due to utharayanam and dakshinayanam, sun is the father of all beings.

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 Yudhisthira, 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

Prasna Upanishad, Class 4

I had difficulty in comprehending and digesting this class and summarized as best as I can. I greatly appreciate any corrections, additions and comments to my summary.

In the last class, Swamiji stated that Rayee is a non translatable word. For my own sake of understanding this Upanishad, I equate Rayee to matter and Prana to energy with the full recognition that Rayee and Prana are spiritual and philosophical terms and they encompass much more than the modern scientific terms of energy and matter – for example, prana and rayee include formless thoughts and action. While equating Rayee and Prana to matter and energy is not recommended, I found it easier to understand these classes.

First creation is in form pairs or mithuna shrity or the creation of rayee and prana. Rayee and prana are two principles pairs of opposite mutually complementary; both of them together make a whole. This division between rayee and prana is superficial; rayee is prajabathi or cause or karanam; prajapathi alone becomes rayee and prana. Superficially we call amoortha as prana and moortha as rayee. But since both rayee and prana came from prajapathi, everything can be called rayee and similarly everything can be called prana. For example, ice is also be called water, stream is also called water. The ice/stream division is superficial and both are water.

Similarly the division between rayee and prana is also superficial as both are prajapathi.

V6

After mithuna shrishty, Swamiji discussed loga shristy or sun (prana) and moon (rayee). By spreading the rays from the east, the sun is embracing all jivas and becoming one with all jivas. The sun alone is giving life and energy to all beings and therefore the existence of beings is due to sun's energy and therefore there is no jivas other than sun. Physical energy, prana energy and intellectual energy all are given only by surya prakasha.

V7

The sun is known as vaisvanara, the macro gross body in waking stage. The surya alone is in the form all human beings.

Surya is known as visvaroopaa, prana (life of everyone), Agni (fire). When the fire principle is up above, we call it surya and when it is down on the earth, we call it Agni. Without sun, there will be no life. This principle is also supported by the following mantra in Rig Veda.

V8 (Mantra from Rig Veda)

Sun is omniscient because it illuminates everything. Rishis knew sun to be all of the following:

- Visva roopaha – Ever pervading
- Harinam – rays
- Jaata Vedhasam: One who is omniscient:
 - One who illumines all
 - A devada from Chainthanyam angle.
- Parayanam: The ultimate supporter of everything
- Joythihi: One who is effulgent
- Ekam: One
- Tapantam: The one who shines all the time

- Sahasra rahihi: With thousands of rays
- Satadha vartamana: Manifests in hundreds of form
- Pranaha: The very prana of all beings.

The conclusions of these three slokas is that prana or sun is everything.

V9

After loga shrishity, comes the kala shrishti, which is recognized by the movement of sun and moon. Surya prakasam determines the day; Chandra's, on the other hand, determines thithi. The whole year is prajapathi because sun and moon are manifestation of prajapathi. So kalam is a manifestation of prajapathi. A year has two ayanam (solstice). Dhakshinayanam (rayee) and utharayanam (prana).