

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, kroda, 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,

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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: **आत्मैव हि भवति प्रसन्नो** "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 भवति प्रसन्नो** **आत्मैव हि भवति प्रसन्नो**. The intensity of grief depends on the intensity of attachment. For Arjuna, his intense sorrow was overflowing into the physical body also.

आत्मैव हि भवति प्रसन्नो **आत्मैव हि भवति प्रसन्नो**
आत्मैव हि भवति प्रसन्नो **आत्मैव हि भवति प्रसन्नो** 1.30

आत्मैव हि भवति प्रसन्नो **आत्मैव हि भवति प्रसन्नो**
आत्मैव हि भवति प्रसन्नो **आत्मैव हि भवति प्रसन्नो** 1.31

1. Part 5: MohaH (consequence of RagaH and ShokaH);
conflict, confusion, indecision Verse 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: **आत्मैव हि भवति प्रसन्नो** **आत्मैव हि भवति प्रसन्नो** "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 अकारणप्रवृत्ति "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. धर्ममोह "dharma adharma avivekaH" – utter delusion where he cannot distinguish between dharma and adharma 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:

सर्वधर्माणां कर्मणोऽङ्गत्वात्
सर्वधर्मोऽङ्गत्वात् 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. RagaH, ShokaH and MohaH

(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 (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 (Dainya bhavaH) affliction, state of being; or (kaarpanyam) pitiful circumstances.

We will be studying this in Chapter 2:

Arjuna has discovered the problem of samsaara. He is in a state of helplessness. He is in a state of (Dainya bhavaH) affliction, state of being; or (kaarpanyam) pitiful circumstances. 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 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.

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

ॐ नमो भगवते वासुदेवाय ।
सर्वभूतहितं मे कुरु त्वत्कृपाया ।
सर्वं यत्किञ्चिदपि कुरु मे त्वत्परायणम् ॥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: ॐ नमो भगवते वासुदेवाय ; ॐ नमो भगवते वासुदेवाय

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 ॐ नमो भगवते वासुदेवाय 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 ॐ नमो भगवते वासुदेवाय “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.