

Upanishadic Thoughts With References from Bhawad Geeta



Loading...



Taking too long?



Reload document



Open in new tab


Download [886.12 KB]


Baghawat Geeta Notes by Chapter


Introduction:



Loading...

 Taking too long?


 Reload document


|  Open in new tab


Chapter 2:



Loading...

 Taking too long?

 Reload document

|  Open in new tab

Chapter 3:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 4:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 5:




Loading...



Taking too long?



Reload document

|  Open in new tab

Chapter 6:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 7:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 8



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 9:




Loading...



Taking too long?



Reload document

|  Open in new tab

Chapter 10:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 11:




Loading...



Taking too long?



Reload document

|  Open in new tab

Chapter 12:



Loading...



Taking too long?



Reload document



Open in new tab


Chapter 13:




Loading...



Taking too long?

 Reload document

|  Open in new tab

Chapter 14:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 15:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 16:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 17:



Loading...



Taking too long?



Reload document



Open in new tab

Chapter 18:



Loading...



Taking too long?



Reload document



Open in new tab

Comments on Sloka 10 of Chapter1

**“Aparyaptam tad asmakam balam bhishmabhi raksitam
Paryaptam tvidam etesam balam Bhimabhi raksitam”**

Here Duryodhana is addressing Dronacharya comparing the strengths of Pandavas and kawravas army.

There seems to be a difference of opinion in the interpretation of this sloka among well known commentators. Some commentators give the meaning “unlimited” for the word “aparyaptam” and “limited” to the word “paryaptam”. These commentators view that Duryodhana became fearful at the strength of the Pandavas army and discribed their strength in three verses (4.5,6) and briefly mentioned his strength in just one verse (9). They interpret:

1. Duryodhana realized that “dharma” is on the side of Pandavas.
2. Even though Bhishma is the greatest of all the warriors and can defeat Pandavas single handed , Bhishma has soft corner to Pandavas.
3. Bhima on the other hand is so ferocious he will not hesitate to kill even Bhishma.

Some others give the exact opposite meaning ; for “aparyaptam” they give the meaning “complete, insufficient or “ASUMPOORNAM” and for “paryaptam” they give the meaning complete, sufficient or “SAMPOORNAM” .

This is direct meaning to these words and more appropriate for the context when the Bhishma parva and Udyoga parva of MAHABHARATHA was kept in mind in which Duryodhana,clearly convinces his father and Drona charya about the superiority of his army. Duryodhana was a very arrogant about the superiority of his strength and never doubted his victory.. He knew very well that Bhishma, Drona and Karna can win the

battle for him. He also knew that he had 11 divisions of army while Pandavas was only 7 divisions.
Dr.Devarajulu Naidu Katta.

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.

GITA MAHATMYAM. (THE GREATNESS OF GITA).

This glory of the GITA is narrated in VARAHA PURANA Bhudevi(Maha Lakshmi) approached Lord Vishnu and enquired – How , one who is bound with his Prarabdha maintain constant devotion upon You?

The Lord replied that who meditates on Gita will attain that status.

Lord further asserted that where ever the book GITA is kept, and where ever GITA is studied, that place is considered as sacred as Prayaga&Kasi.

The Lord is present where Gita is studied, chanted or heard.

Gita is My supreme abode, supreme knowledge, and the essence of My indefinable state.

Gita is the essence all the Vedas and Upanishads.

That who recites the entire 18 chapters of Gita with firm devotion attains the knowledge necessary to attain freedom (MOKSHA).

If one recites 9 chapters of Gita, he/she will attain the merit of “GO DHANA) gifting of a Cow.

He who recites a third of Gita will attain the punyam equal to a bath in Ganges.

He who recites one sixth will get the fruit of SOMA sacrifice.

If one recites one chapter a day with devotion, he will go to KAILASA.

If one recites one fourth of a chapter or one sloka daily will attain human birth for the duration of MANVANTARA (71 MAHA YUGAS) 308 million YEARS.

He who recites 10,7,5,4,3,2,1 or one half of one sloka will attain CHANDRA LOKA for ten thousand years.

He who leaves this body reading Gita attains salvation.

One while performing the duties of daily life , meditates on the meaning of Gita will attain JEEVAN MUKTHI in this life and VIDEHA MUKTHI when the body falls.

Even a worst criminal if he loves to hear and understand the meaning of Gita will enjoy the bliss of VISHNU.

Those who do not recite this GITA MAHATYAM while studying GITA will not attain this punyam.

Bagawat Geeta, Introduction

One page summary, in table format, of the first Bagawat Geeta class by Swami Paramarthananda.

Notes-BhagavadGita-Intro