



MASTER GITA
MASTER LIFE

INTRODUCTION
AND
DHYANA SLOKA

Index

S. No.	Title	Page No.
I.	Introduction	1
II.	Dhyana Sloka	
1.	Introduction	21
2.	Dhyana Sloka 1	23
3.	Dhyana Sloka 2	36
4.	Dhyana Sloka 3 and 4	39
5.	Dhyana Sloka 5	43
6.	Dhyana Sloka 6	45
7.	Dhyana Sloka 7	46
8.	Dhyana Sloka 8	54
9.	Dhyana Sloka 9	56

Master Gita Maser Life

Lecture 1

- Addicts in Life – Coffee / Tea.
- 6 Years Ago – Took Sandeepani course.
- After 14 Months of Sankalpa Gita begins...
- When will I start study again, was the thought.
- 1st student – Me – most sacred, practice wisdom brimful field.

- **What is Life?**

- **Life is series of experiences.**

- River = Flow of water – Not drop of water.

– Droplets of water, sense of river = Flow of water.

- Experiences flow, droplets of experience flowing creating a unitary experience – divergent experiences = Life.
- Life – Divided into Years / Months / Weeks / Day.
- How is Life?



- No one fully Sad / Happy.
- Poor – has laughter, Rich – alone – no one here X'mas.
- Happiness – Sadness – part of life, inescapable fact.
- Natural pursuit – increase happiness, full happiness, reduce sorrow, end sorrow.
- Man / Women, Old / Young, creed, nation, future human, past human.
- Looking for happiness, fullness Universal calling – not limited by gender, nationality, age.
- Ant going... for happiness.. Or away from sadness.
- Going / coming – away from sorrow towards happiness.
- Undeniable, overriding pursuit, accomplish goal of life = Purushartha.
- Develops 1000 words dictionary of Vedanta.

Purusha	Artha – Arthyarthe
Purshaihi Arthyarthe : - Sought by human beings.	Sought / we seek : a) Money / Wealth - To attain happiness and to be free of sorrow. b) Pleasure c) Final Goal – Completion of project is happiness.

- To be fully truly be happy, free of sorrow.

Ultimate Purushartha – human goal / Aim :

- **Complete attainment happiness + complete freedom from sorrow = Moksha
= Freedom**

- Brahma Prapti – Attachment of Brahman = Brahman = Biggest complete full.



Complete happiness.

Separate book of Sanskrit dictionary :

- Gita – Dictionary = 250 words.
- Vedanta – Dictionary = 1000 words.
1) Purushartha, 2) Moksha, 3) Brahma Prapti.
- Parama – ultimate Purusha = Brahma Prapti + Moksha.



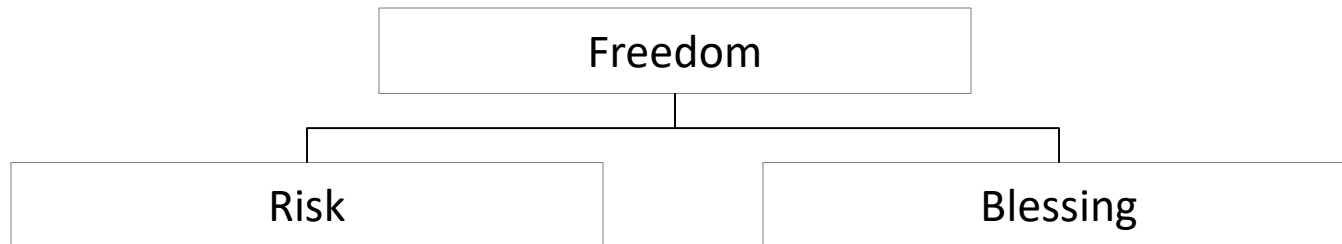
Complete Joy = No Sorrow

Plus = Illusion.

- Purushartha – Natural, inherent to us.
- **Say 3 time : Parama Purushartha = Brahma Prapti = Moksha.**

- Ultimate human goal.
- Who gave us ultimate goal – natural.
- Animal also want this.

- Human can plan to attain this – we have mind + intellect – Manushya → Person possesses mind.
- Mind can look at itself – is it right / wrong / thought fine / encourage / doesn't encourage.
- Watching mind self reflection for greater reflection.
- Therefore Human – Mind has capacity to rise + fall.
- Freedom comes with own risk.
- Dog remain, dies – dog.
- Born Human → Can become scorpion / Fox / Jackal, rise like eagle fall like animal.
- Man can rise to be a God or fall to be dog.

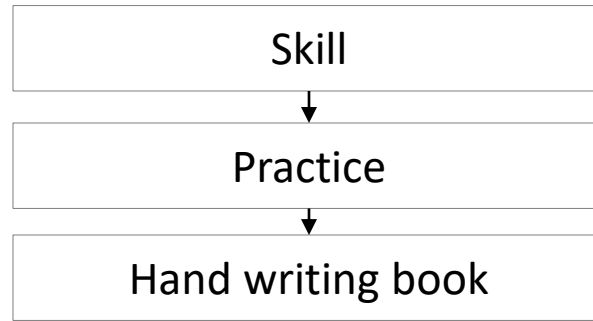


- Mind is there for Animal.
- Accomplishment for Human only, because we have freedom.
- Parama – truly, ultimately want.

How to attain Purushartha?

- Means to accomplish highest aim, in our Indian tradition is enshrined in Veda.

- Veda (4) = Knowledge – Vid-to know, skill not education.

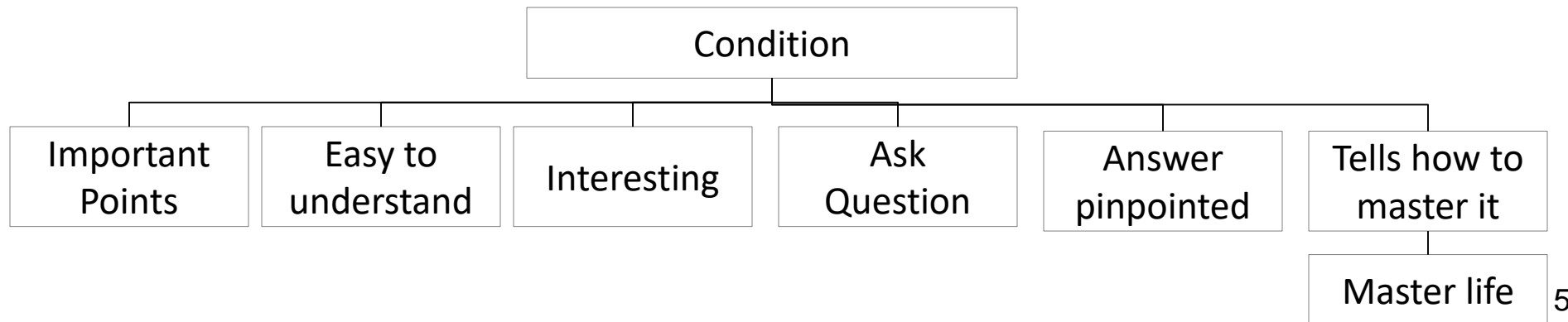


- Skill comes from Abhyasa (5) = Practice.
- Knowledge not from practice but by thinking, understanding / clarity.
- $\text{Cos}^2O + \text{Sin}^2O = 1$
- Text – epitomises – Veda = Collects wisdom



Vast – All subjects

- Can't know thru senses – Physics, chemistry, not in zoology.
- Vedic knowledge – Essence to be summerised.

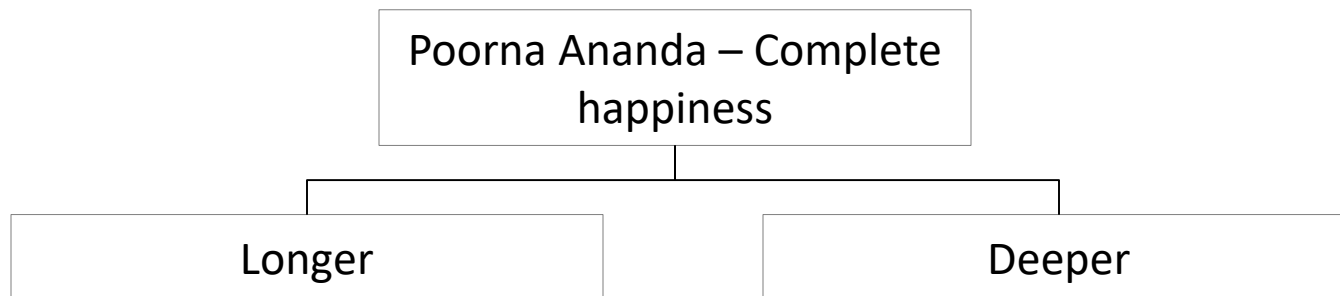


- Human life requires knowledge = Gita.
- Master Gita = Get knowledge of Gita.
- Master Life = Transform Life.
- Loudly reflecting – Overhearing
- Once a month – one weekend.

Lecture 2

- Purushahi Arthyathe → What is sought.
- Paramapurushartha concept = Human goal.
- What we seek? Many.
- Businessman / Teacher – learn + Teach.
- Universally all have one action, naturally : Fully happy + free of sorrow.
- We want to increase happiness, want more deeper, want longer happiness = Full happiness, not superficial happiness.
- Relationships / objects – must give happiness.
- What ice cream you want – green apple, coconut butter scotch, chocolate.
- Increase span of ice cream.

Common, natural, intrinsic, noncreated goal for all of us = Happiness
= Parama Purushartha
↓
Supreme Happiness

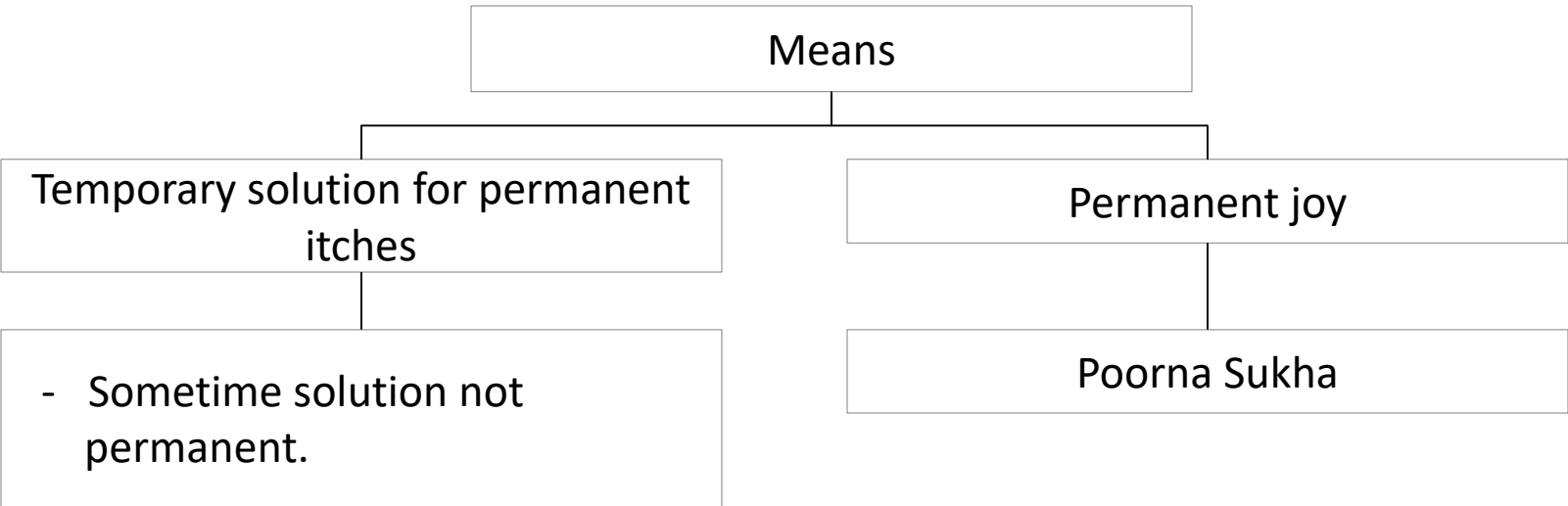


Problem :

- How to attain it?
- As Child : Asked for Cashew nut aim to be shopkeeper of nuts.
- As Student : Want to be policeman, Pilot.
- You want longer, deeper, full happiness – same goal, means varies.

Question :

- What is right means to achieve?



Preyas = Temporary solution for permanent itches	Permanent joy = Sreyas
<ul style="list-style-type: none"> - Ephemeral Preyas (7) , short term solution to permanent Itch. - Path of pleasant, immediate glitter, release you want, band aid solution. - Malaria : - Paracetamol <ul style="list-style-type: none"> - Doesn't work - Relieves. - Relief camp, not home. - When you get, you loose. - What starts in time ends in time. - Shirt stitched, has ends. - Doing, effort starts in time. 	<ul style="list-style-type: none"> - Tea / Coffee - News paper - Likes + Dislikes = Itch. <p>How to attain what I seek?</p> <ul style="list-style-type: none"> - Veda = Means = Means of knowledge. - Gives solution to basic universal core. <p>How do I become fully fulfilled :</p> <ul style="list-style-type: none"> - Opposite of Preyas. - Sreyas = Permanent - Not gained. - Don't gain full happiness at a particular point of time.

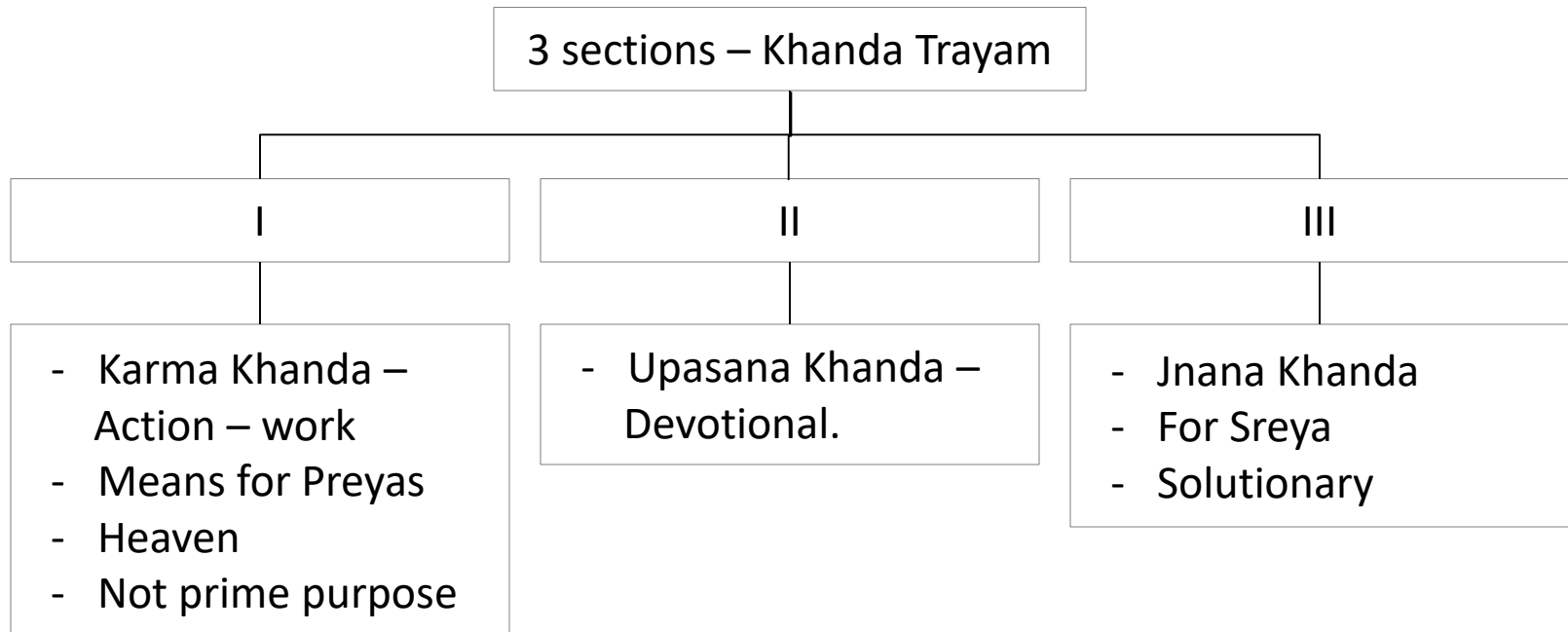
- You can't gain permanent happiness in Preyas.
- Want is there.

Mundak Upanishad :

Nasti	Akrutaha	Krutena
Not possible	That which is permanent	By action, effort

- Want fulness – not by doing something to get it.
- Method is wrong, will not get right solution.

- Right method : Veda = Means of knowledge.
- Up : Analysis of problem – solution – adopt this method.
- Method of Preyas will not work.
- Sreyas not attained thru action.
- Veda = Means of knowledge for Sreyas.



1st :

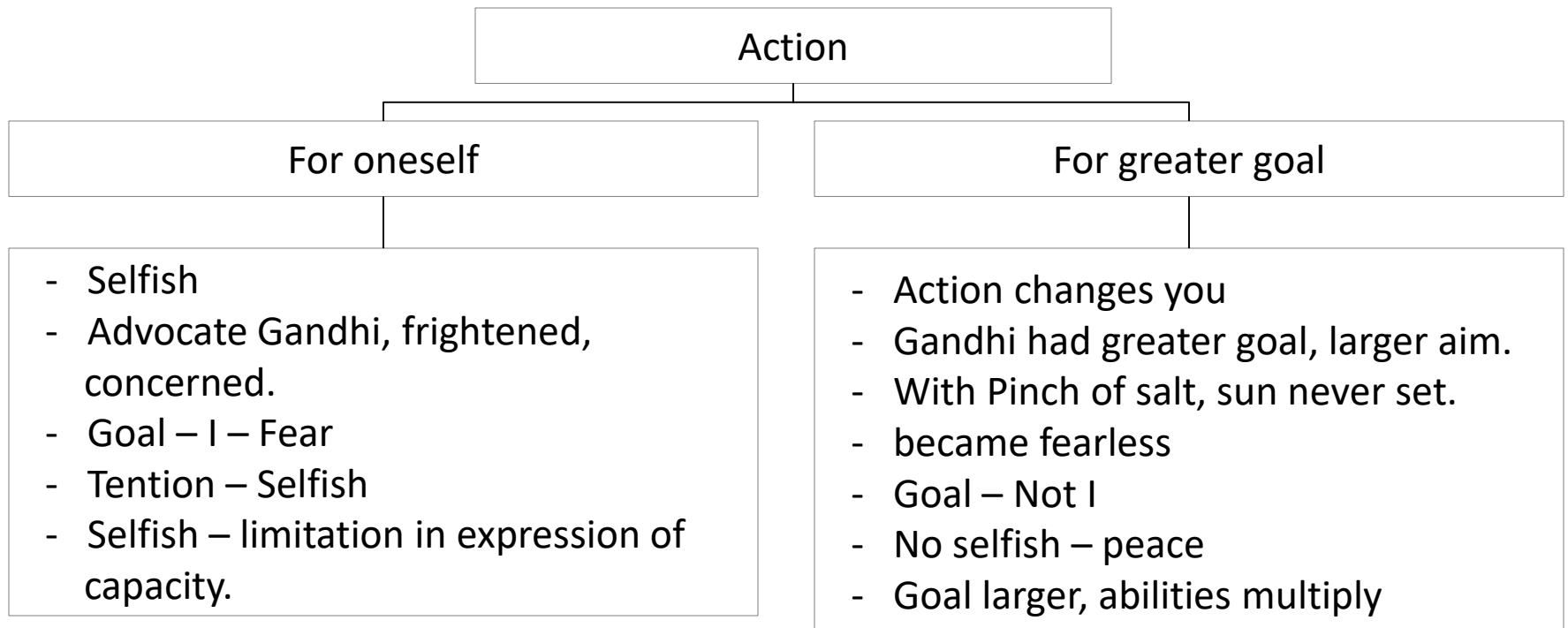
- Prepare yourself for max time.
- Think – plan – strategise → max time.
- Preparation – must.

To do action :

- Need ability – focusing – failing in action – not thought.
- **1st : To be perfect in yourself be perfect in action, prepare by action.**
- “7 AM Class” Action – discipline combined received.

Important Point :

- **Devoted Action :**
Action not for selfish reason but for greater cause.
- Not what I want, keep happiness of totality.
- Make Karma, Karma Yoga, action purifies mind.
- Hidden powers wake up, perfect us.



- Karma – to Karma Yoga – transforms – you become better individual, nobler.
- Therefore action is a preparation.
- Karma Yoga = Nobility or purity of mind.
= Buddhi / Chitta – Shuddhi.
- Karma gives Chitta Shuddhi.
- Karma – when converted to Karma Yoga gives Chitta Shuddhi.
- Devotion action to a larger action.
- All abilities gifted to me, world is your expression, I serve you.
- Looking at world as expression of Lord, I serve you – wealth, possession, I am trustee, I have not worked, Consciousness – Life – in my Body is you.
- Make me instrument in your hands.
- Devotion brings to action – Purifies human.
- Excellent, powerful human being.
- Power – ego / push of power..
- Divine power – natural source of inspiration.
- Natural expression of goodness.
- Blossom – transformed, chanted, perfect as human.

Rise	Down
In Love you Rise	In Anger, you come down
In compassion you Rise	In hatred, you fall down
In Sharing you Rise	In Jealousy, you come down

- Wife / Children / Neighbour – Lord.

Upadesa Sara :

जगत ईशधी युक्तसेवनम् ।
अष्टमूर्तिभृद्देवपूजनम् ॥५॥

jagata īśa-dhī yukta sevanam ।
aṣṭa-mūrṭi bhṛd deva-pūjanam ॥5॥

Serving the world with the attitude of serving the Lord is the (true) worship of the Lord, who is the wielder of the eight-fold-forms. [Verse 5]

- Devotion + Combined with action – Makes Karma, Karma Yoga.
- Purifies action + makes person a great personality.
- Preparatory = Karma Yoga.
- Upasana Yoga : Devotion – Not Karma – separate example.
- Bhajan, Japa, Visualise lords form in heart, I am also you – you are everywhere, temple, Yatra.

One Goal :

- Making mind single pointed / one pointed / focussed / concentration.
- No thought, focus only what you are seeing.
- Jargandi.

Come out :

- Mind became still, its worth it.

- **Jargandi – Joy of release stress in mind worth everything.**
- **All practice of devotion have single goal focus of mind, concentration of intellect Chitta Ekagratha.**

Karma gives	Upasana gives
- Chitta Shuddhi	- Chitta Eka Agratha - One pointedness / Concentration.

- Purity of mind = Absence of Agitation, Anger, greed, jealousy.
- Get rid by expanding devotion.
- Get by bringing devotion to action.
- Central portion, joins with Karma + Jnana.

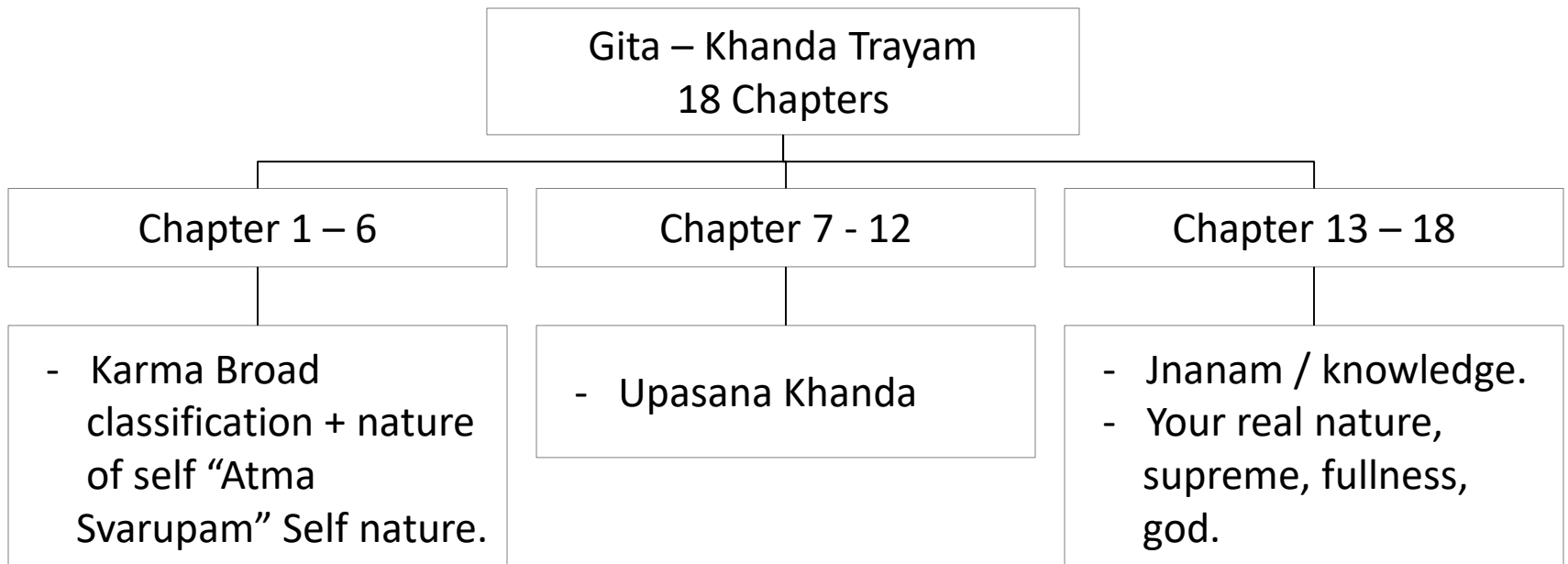
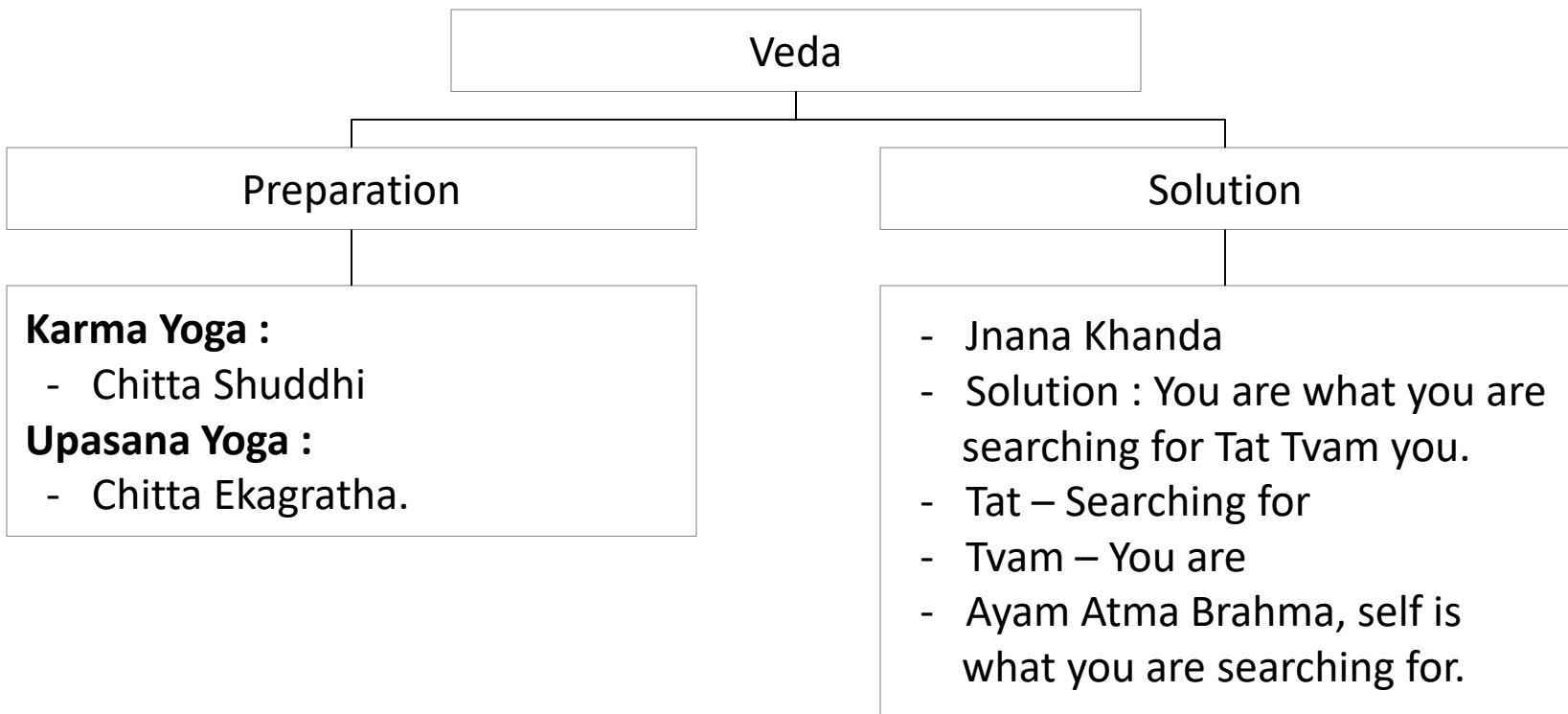
- **Karma + Devotion = Karma Yoga – Gives Chitta Shuddhi, purity of mind.**
- **Upasana + Devotion = Upasana Yoga = Gives Chitta Ekagratha, single pointedness.**

Vedanta Dictionary term :

- 1) Purushartha
 - 2) Parama Purushartha
 - 3) Brahma Prapti.
 - 4) Moksha
 - 5) Abhyasa
 - 6) Preyas
 - 7) Sreyas
 - 8) Kama
 - 9) Karma Khanda
 - 10) Upasana Khanda
 - 11) Jnana Khanda
 - 12) Chitta Shuddhi
 - 13) Chitta Ekagratha
 - 14) Veda
- With Chitta Shuddhi + Chitta Ekagratha – One becomes prepared for Jnana Khanda.
 - Jnanam = Knowledge of self.
- **We all know our self – don't know our self as supreme happiness, we are seeking.**

Example :

- Sleeping man – call Subramania to wakeup, 6 heads – searched inside – fell at home to treasure – in home.
 - Searching for Parama Purushartha.
 - If you get – will loose – what in beginning you had.
 - Jnani = Doesn't search for happiness.
 - Your true nature is happiness.
 - Swami – you don't know me.
 - Get it
 - Make it
 - Create it
- } Loose it
- Know it → Need focused, pure mind.
 - Without focused mid – can't see for yourself.
 - Preparation by Karma Yoga + Upasana Yoga.
 - Preyas – will not solve problem / path of pleasant, temporary solution.
 - Sreyas – Path of good / permanent / full / complete solution.



- Gita follows system of Veda.
- One text – “Gita”, not Purana / Upanishad / Veda.

Chapter 1 – 6 :

- Karma + Atman → Tvam = You.

Chapter 7 – 12 :

Upasana	Nature of God
<ul style="list-style-type: none"> - Devotion to Lord - Tat = God, completeness, Fullness, absolute bliss, all goodness. 	<ul style="list-style-type: none"> - Bhagavat / Ishvara Svarupam – Nature.

Chapter 13 – 18 :

- You are truth, supreme Lord completeness, fullness “Asi”.
- Sense of oneness, identity.
- Aikyam
- Identify between Lord + yourself.
- Lord = Fullness, completeness.

- Full happiness
 - Complete knowledge
 - permanent death of ego
- } I want
- Actually – I want to become god always.
 - You are god – Tat Tvam asi.
 - Not sacrileges / fact.
 - Ocean from water – Every bit water
 - Bubble / wave / vapour / resonates with divine presence.
 - God not somewhere, god is here as you, me, it is in mid as touch.
 - Gita in essence truth of Veda, Veda Svarupa.
 - Hence glory of text, Veda – source of knowledge – unhandleable.
 - Vast – Anantha Vai Veda.
 - Practical, uplifting, enjoyable format = Gita.

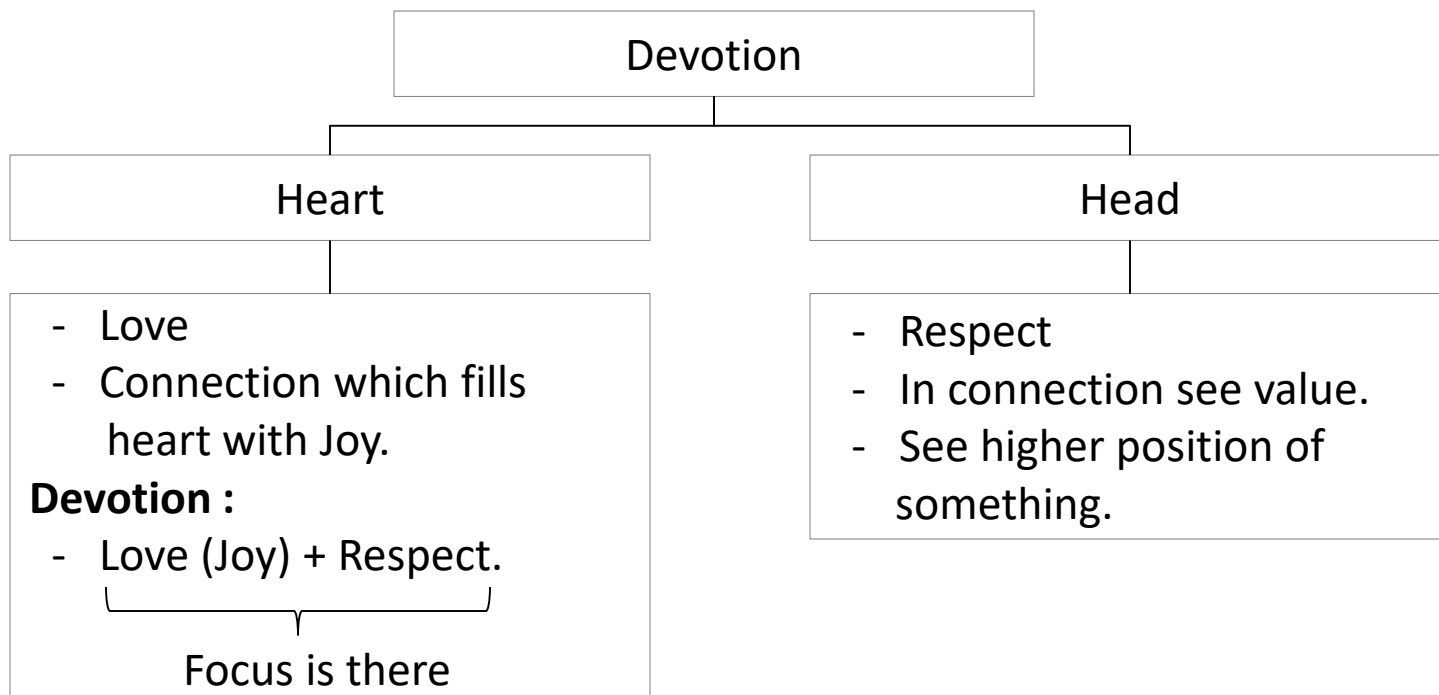
Conclusion :

- Gold – Parama Purushartha – permanent.
- Temporary – Preya
- Sreya – Permanent.
- Veda – means of knowledge = Pramanam.

Lecture 3

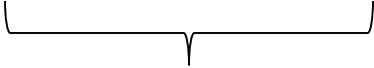
Gita Dhyana Sloka

- Not part of Gita.
- Prayer, invocation, preparation to enter Gita.
- Make mind ready for study.
- Invocation – connects mind to God, to highest reality, ready for sacred work.
- Invocation – Prayer – Not begging.
- When we invoke, tune, finetune, get perfect sound, invocation makes you perfect.



- Joy - No Respect → Focus not long standing.
- Respect – No Joy → No use.
- **To focus long standing relationship – head + Heart must be united, with attachment.**

Matchittaha	Matparaha
<ul style="list-style-type: none"> - Heart tuned to Lord - Sometimes Love may be there without higher Pedestal. - Joy + Intensity of connection strong. - Joy Aspect Predominant. 	<ul style="list-style-type: none"> - Head tuned to Lord. - Paraha – Higher Pedestal. - Respect predominant.

- Matchittaha + Matparaha achieved by Invocation.
 - Get Head + Heart connected to Gita in unison.
 - Composed by Madhusudhana Saraswati.
 - Devotion + Jnanam – Bhakta + Jnani
- 

 Outshines Advaitin
- Advaita Siddhi – Composition → Devotion to Krishna.

Dhyana Sloka 1 :

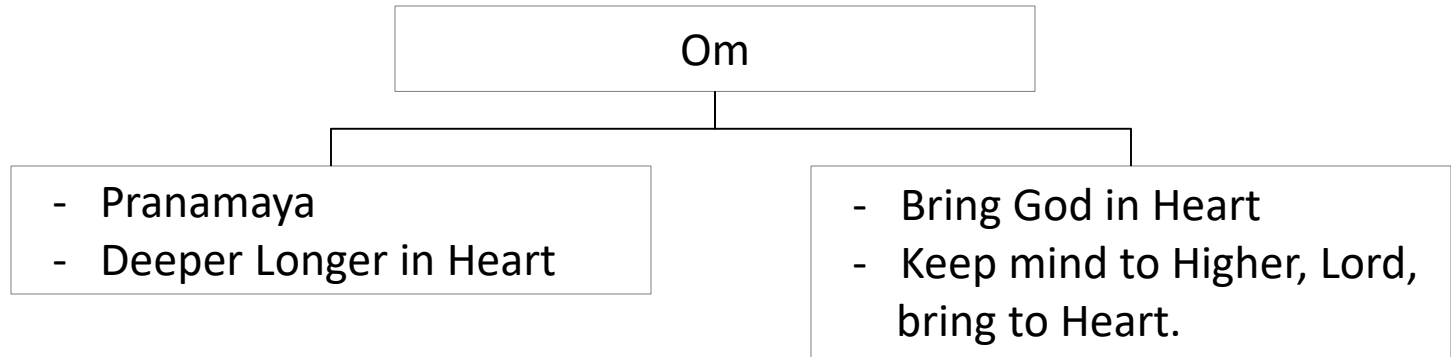
ॐ पार्थाय प्रतिबोधितां
भगवता नारायणेन स्वयम्
व्यासेन ग्रथितां पुराणमुनिना
मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीं
अष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि
भगवद्गीते भवेद्वेषिणीम् ॥ १ ॥

om pārthāya pratibodhitām
bhagavatā nārāyaṇena svayam
vyāsenā grathitām purāna-muninā
madhye mahā-bhāratam ।
advait-āmṛta-varṣiṇīm bhagavatīm
aṣṭā-daśā-dhyāyinīm
amba tvām-anusanda-dhāmī
bhagavad-gīte bhava-dvesinīm ॥ 1 ॥

Om, O! Bhagavad Gita, with which Partha (Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient sage Vyasa – the Divine Mother, who is showering the nectarian philosophy of Advaita in the form of eighteen chapters, upon Thee, O! Blessed Mother, I constantly meditate – you are the sure antidote to the rocking experience of change i.e., the destroyer of Samsara (rebirth). [Dhyana Sloka 1]

- Om – Single syllable, Name of God.
- With Name – Object comes to mind, to elephant.
- Naming ceremony first.

- Mind = Word captures thought.
- Utter Om, invoke God in heart.



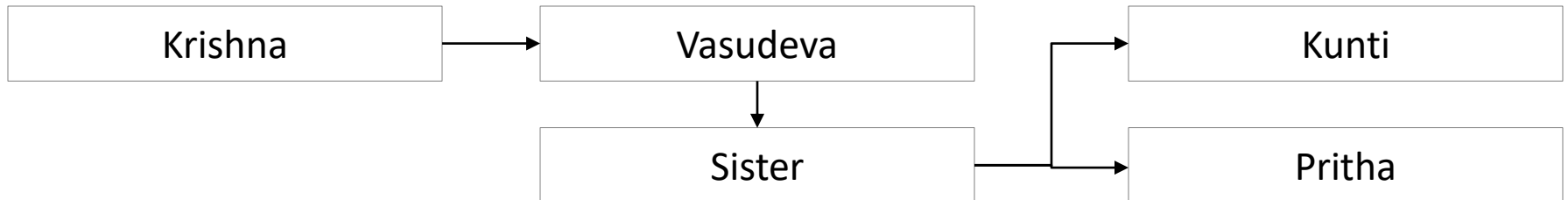
1st Verse :

- Nature of Gita in all facets.

a) Parthaya :

- Arjuna was taught.
- “Holy Gita” is Page 36 (22 Pages) – Mahabharatha summary.

Why Partha?



- Prithas Putra → Arjuna.
- Partha – You are related to me.
- How was Arjunas mother – I don't mind problem – I can think of you in every problem, please give me continuously problems.
- One who chooses God.

Duryodhana	Arjuna
- Asked for Whole Army of Krishna.	<ul style="list-style-type: none"> - Want you, chose Bagawan Krishna. - One whose Goal + Love - Yamai Vesha Prokta Tena Labda.

Who gets reality?

- One who seeks it shall be given.
- Ask, it shall be given.
- Knowledge – Opened.

b) Prati Boditham :

- Arjuna asked for it.
- Spiritual knowledge not given till asked.
- Call comes.

Chapter 2 :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- I am your disciple, please protect me.
- When asked Krishna taught.
- Partha – Student.
- One who sought, had yearning to get wisdom.
- We should also become Partha, seeking, surrender like Arjuna.

c) Bagawata Narayana Na Svayam :

- Taught by Narayana, Naranam Ayanam.

Naranam	Ayanam
Human being	Abode

- He who is abode of all Human beings.

- Home, where we finally go, after holiday, we are at ease.
- Why Narayana?
We feel completely at ease.
- Lord taught Arjuna.
- Not teaching.

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ || 2-11 ||

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamaṇamacalapraṭiṣṭham
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvē
sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires. [Chapter 2 – Verse 70]

- In between 2 Army's – Short succinct wisdom.
- Reporter – Had Yogic power – Simultaneous Avatar = Veda Vyas.
- What Bhagawan taught, Sanjaya also said, thought.
- What Arjuna knew, felt, Sanjaya felt.

d) Vyasena Gathitham :

- He composed.
- Communication not in form of verses.

e) Muni of Puranas :

- Composed all 18 Puranas.
- 18 major purana, Skanda Puranas, Minor Puranas.
- Brahma Sutra ... Muni of Purana



- Pura Apinava
- Ancient, has ability to make it new, fresh for generation.
- Old – gold – polished freshened.
- Problems same, tention, incompleteness, fit / bullock cart.

e) Composer of text – Vyasa.

f) Where did he present? Madhye Mahabaratha :

- In middle of Mahabharatha.
- Gem in middle – in garland.

Setting	Gita
- Mahabharat – 5 th Veda - Pancha Mahaveda	- Jewel

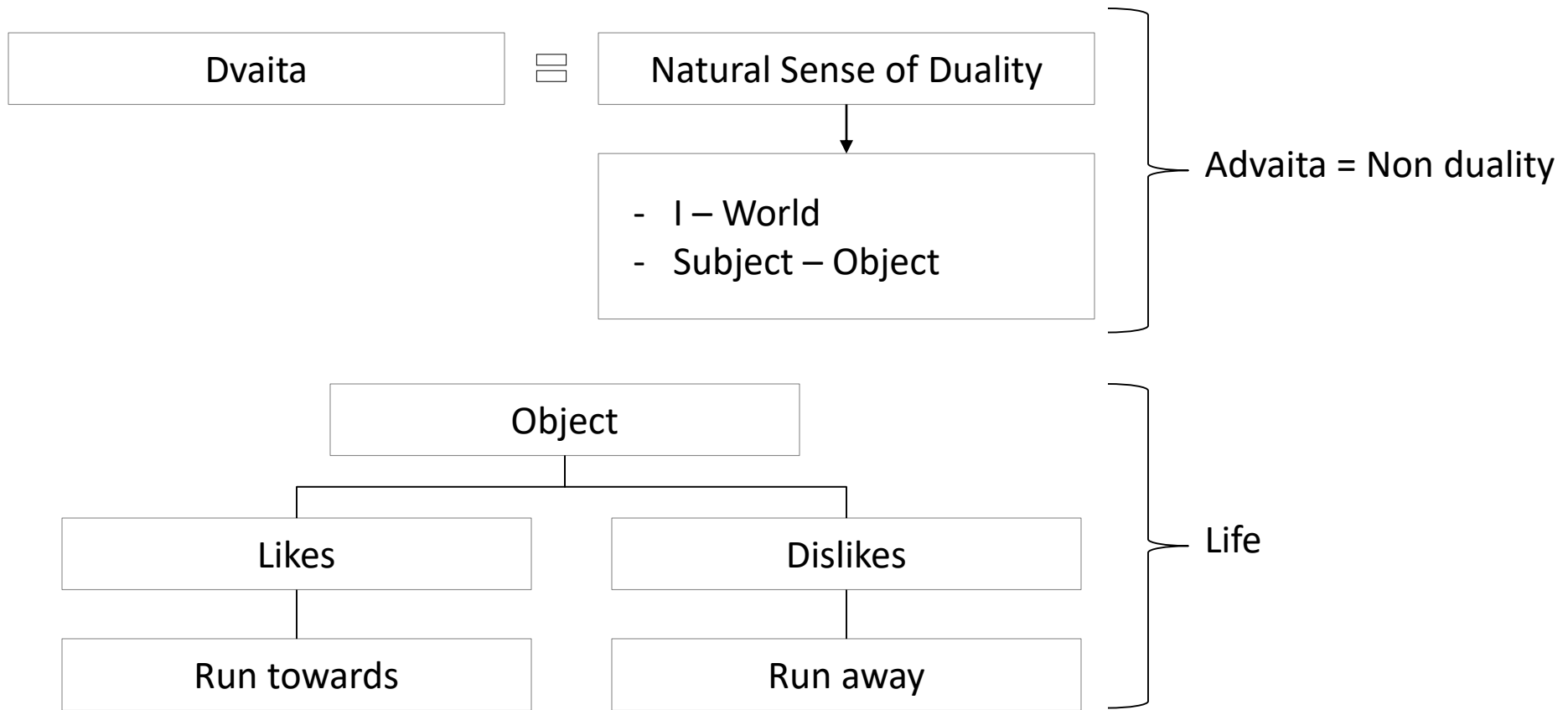
- Repository of knowledge.
- 18 Chapter – Parva's.
- Bhishma Parva – Chapter 25 – 42 – Geometric centre.
- What is content of total

g) Advaitam Amruta Varshinam :

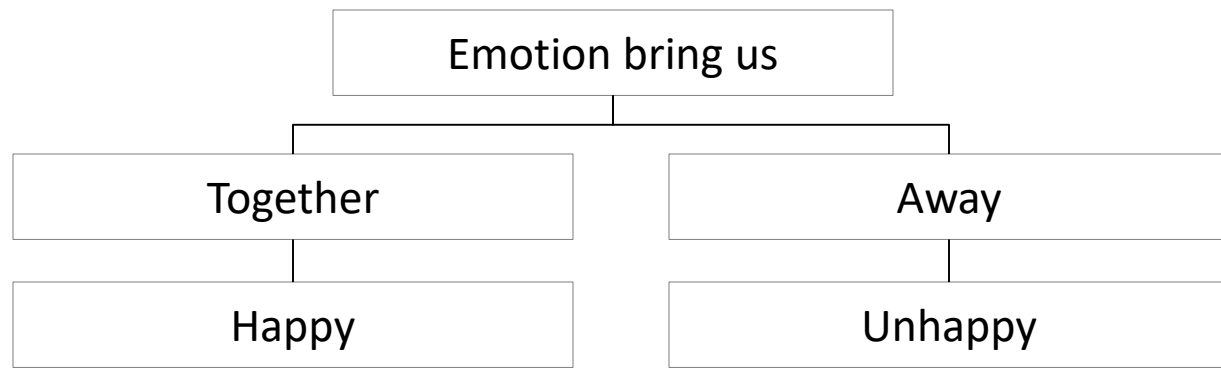
Advaitam	Mrita	Varshinam
- Non-duality - Message of Upanishad.	- Nectar of	- Showers

- Pade Pade.
 - Ayam Atma Brahma
 - Pragyanam Brahma
 - Tat Tvam Asi
- } Mahavakya – great statement.

- Contains final message of Veda.



- I – Object } Differentiate – Fear, insecure in completeness, wants.
– World.
- This knowledge unites – takes away differentiation + makes it one.
- Dichotomy broken – Let difference be there.
- All solution – from unity, Joy, Love, all problems from division, pain.



- This knowledge showers.

h) Bhagavathi – Divine

- Ashta Dasha – Dyayani – not in one, Chapter 8 + 10, 18 chapter – 1 Chapters Adhyaya = Chapters.

Why all 18?

- 18 Puranas
- 18 Upapuranas
- Mahabaratha – 18 Chapters
- Gita – 18 Chapters

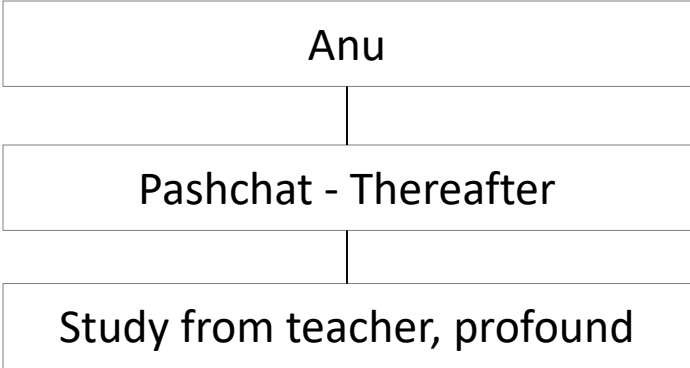
- Indo Pak War – 18 Days.
- Word Jaya = Tree - 18 letters → Indicates victory success, fulfillment, completion.
- 1st 3 lines over.

i) Amba – Mother

- I Consider you as my mother – unconditionally loved.
- Father – Judged – not right, like mother you are.
- With mother – As you are, will make you grow without putting you down!
- Mistake → Corrected.
- Change without knowing you are changing.
- Gives herself.

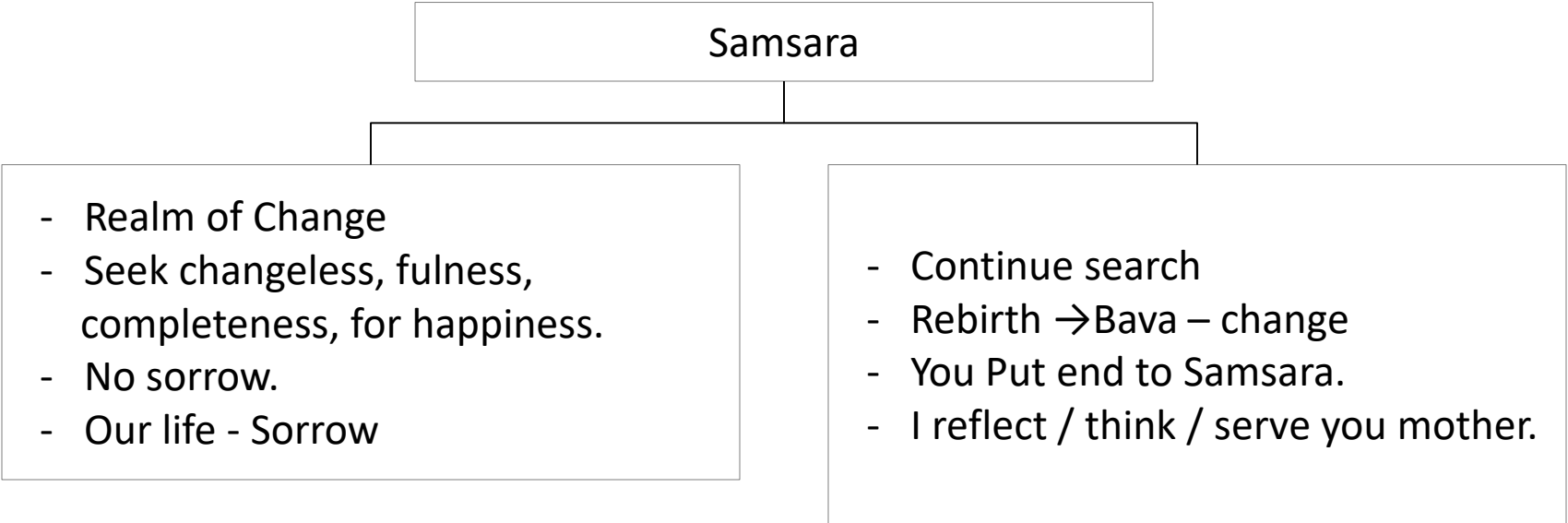
j) Anusandhadhami :

- I keep remembering the thoughts.



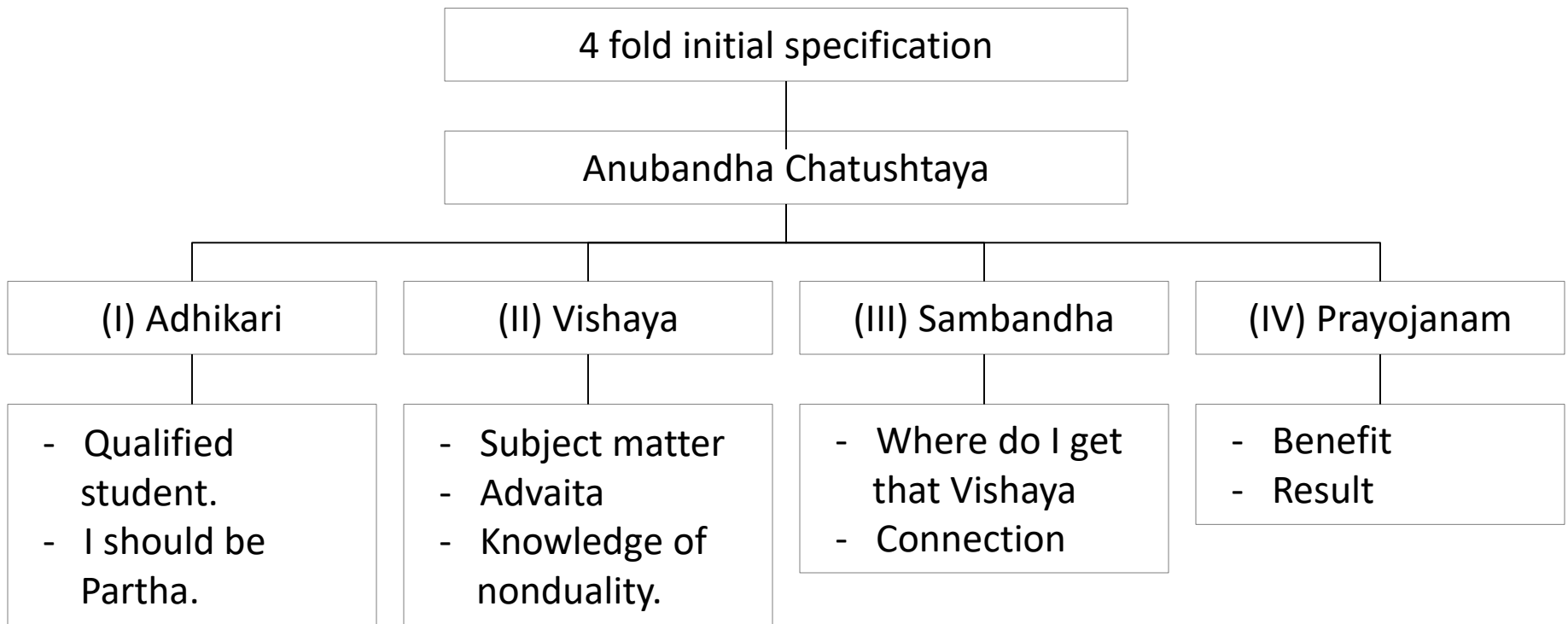
Bava	Dveshini
<ul style="list-style-type: none"> - Realm of changes - Samsara 	<ul style="list-style-type: none"> - Love me, hate Samsara

- You hate that which troubles me, come without break, puts end to Samsara.



- 1st verse over.

Anubandha	Chatushtaya
<ul style="list-style-type: none"> - What is connected, associated. <p>Adhikari :</p> <ul style="list-style-type: none"> - For whom? 	<ul style="list-style-type: none"> - 4 fold



- My self not limited but nondual.
- Any text of Vedanta – reality, specifies 4 in the beginning.

- Find 4 in this verse.
- Subject – object – dichotomy put to end – I am not finite.

Prayojanam :

- Bavath Dveshini.
- Put end to Samsara.

Sambanda – Amba – Middle of Mahabharata

- Subject of Advaita taught in Gita.
- Study Gita – get Advaita knowledge.
- Verse gives Anubandha Chatushtaya.

Dhyana Sloka 2 :

नमोस्तु ते व्यास विशालबुद्धे
फुल्लारविन्दायतपत्रनेत्र।
येन त्वया भारततैलपूर्णः
प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥

namo-'stu te vyāsa viśāla-buddhe
phullāravind-āyata-patra-netra ।
yena tvayā bhārata-taila-pūrṇaḥ
prajvālito jñāna-mayaḥ pradīpaḥ ॥ 2 ॥

Salutations unto thee, O Vyasa! Of mighty intellect, who has eyes like the petals of a full-blown lotus-tree, by whom was lighted the Lamp of Knowledge, filled with the Mahabharata oil.
[Dhyana Sloka 2]

a) Vyasa :

- To you – In Dhyana – bring it to your heart – Vyasa – seated in front of mental eyes, salutation.

b) Vishala Buddhe :

- Whose intelligence is vast.
- Author of great text.

Why Vyasa :

- Vi – As
 - ↓
 - To throw / Divided Vedas.
 - Knew all Vedas
 - Rig / Yajur / Sama / Atharva
- Compiler of Veda.
- Author of Mahabharata, Brahma Sutra.
- Veda – Sruti – Smriti – Gita – Author



Compiler

- Brahma Sutra – Text – Author.
- Author – Compiler
- 18 + 18 Puranas.
- How to get all in one place – historical – Mahabharata.
- Vishala buddhe.

c) Pulla Aravind Ayatha Patra Netra :

Netra	Ayatha
Eyes	Large

Pulla Aravind :

- Petal of full.
- Eyes in Radiant fare.
- Mind / form.
- What he did.

d) Jnana Maya Pradeepa Prajvalita :

- Lit camp of knowledge for humanity.

e) Oil = Thaila – Mahabarata

- Salutation to you Veda Vyasa.
- Itihas → If not there.
- Na Tat Kwachit → if not there.
- 2nd salutations to Veda Vyasa.
- 1st salutation to Bhagavat Gita.
- 3rd Salutation to Teacher.

Dhyana Sloka 3 & 4 :

प्रपन्नपारिजाताय
तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय
गीतामृतदुहे नमः ॥ ३ ॥

prapanna-pārijātāya
totra-vetraika-pāṇaye ।
jñāna-mudrāya kṛṣṇāya
gitāmṛta-duhe namaḥ ॥ 3 ॥

Salutations to Krsna : Who is a “tree of fulfilment” (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

सर्वोपनिषदो गावो
दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता
दुग्धं गीतामृतं महत् ॥ ४ ॥

sarvo-paniṣado gāvo
dogdhā gopāla-nandanaḥ ।
pārtho vatsaḥ sudhīrbhoktā
dugdhamḥ gitāmṛtam mahat ॥ 4 ॥

All the Upanisad-s are the cows, the son of the cowherd i.e., Krsna, is the milkman, Partha is the calf, men of purified intellect are the enjoyers, and the supreme nectar of the Gita is the milk. [Dhyana Sloka 4]

a) Parijata :

- Tree from heaven blesses unconditionally.
- Fulfill all wishes of devotees.
- Lord himself – looks human.
- Ishvaras nature.

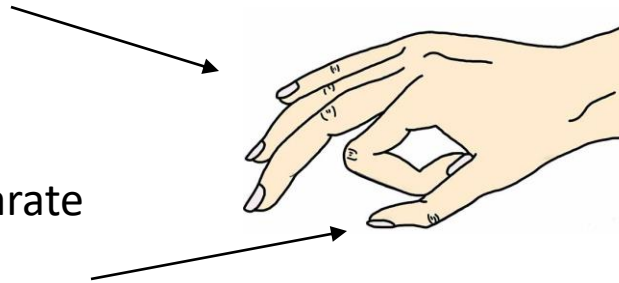
b) Totra Vetraka Panaye :

- In hand – pani – stick in hand.

c) Jnana Mudra :

- Jagat Guru with Jnana Mudra.

Individual you - without



Thumb :

- Consciousness / Life principle – Separate
- God
- Can't lift without Thumb

Body	Gross Body
Mind	Subtle Body
Vasana	Causal Body

} 3 Fingers

- Individual identified with 3 bodies.
- Turn away identification from Body / Mind / Intellect → Move to real nature of Pure Consciousness.
- Jnana – Mudra



Physical symbol for deeper truth.

- Wavy Hair.
- King of Mudra – Raja Mudra = Guru.

d) How knowledge given :

- By milking – Amruta Gita – need cows.

Dhyana Sloka 4 :

e) Sarvo Upanishad :

- Became cows.

f) He himself became cowherd :

- Nourished cows, took care of Upanishad, cows.

e) Sarvo Upanishad – Gavo :

- Gita sings the essence of Upanishads.

f) He himself became cowherd :

- Nourished cows, took care of Upanishad, cows.

g) Dogdha Gopala Nandana :

- Krishna became cowherd.
- When love comes for cows.
- Not material cause.
- Get Calf – then she give milk



Arjuna – Parthaha Vatsaha.

- Drinks – ½ - rest for whole community.



Sudhi Bokta

Sudhi	Bokta
With Purified minds	Enjoyers of milk of Advaita – which Krishna got from Upanishads.

Brown Cow

Black Cow

Gita = White Milk

Verse 5 :

वसुदेवसुतं देवं
कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं
कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

vasudeva-sutam devam
kamsa-cāṇūra-mardanam ।
devakī-paramānandam
kṛṣṇam vande jagad-gurum ॥ 5 ॥

I salute Lord Krsna, the teacher of the Universe, the divine son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme joy of Devaki. [Dhyana Sloka 5]

a) Sarvoupa = Cowherd calf.

- Thru – Arjuna for all of us – we are enjoyer, beneficiary – milk – nourishing power of Upanishads.
- Krishna – Vasudeva – Son of Vasuda.
- Devaki – Parama Ananda – Delight of Krishna.

Kamsa Chanura Mardhanam :

- Destruction – His demonic personality .
- Wicked
- Protect good.

- Devam = Consciousness – Lord himself.
- Vande – Jagat Guru – Final work.
- Became Jagat Guru – By providing Gita for Jagat.
- Without Gita – Krishna not Jagatguru.
- Arjuna = He asked.
- Arjuna made Krishna Jagat Guru.

Verse 6 :

भीष्मद्रोणतटा जयद्रथजला
गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी
कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा
दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी
कैवर्तकः केशवः ॥ ६ ॥

bhīṣma-droṇa-taṭā jayadratha-jalā
gāndhāra-nīlotpalā
śalya-grāhavatī kṛpeṇa vahanī
karṇena velākulā ।
aśvatthāma-vikarṇa-ghora-makarā
duryodhanā-vartinī
sottīrṇā khalu pāṇḍavai raṇanadī
kaivartakaḥ keśavaḥ ॥ 6 ॥

The river of battle, with Bhishma and Drona, as its banks; with Jayadratha, as its waters; with the king of Gandhara, as the blue water-lily ; Salya as the shark; Krpa as the current; Karna as the breaker; Asvathama and Vikarna as the terrible crocodiles; Duryodhana as the whirlpool in it – was indeed crossed over by the Pandava-s with Kesava as the ferry-man. [Dhyana Sloka 6]

- Metaphor.
- Bheeshma – Drona.

Verse 7 :

पाराशर्यवचः सरोजममलं
गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथा
सम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः
पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमल
प्रध्वंसिनः श्रेयसे ॥ ७ ॥

pārāśarya-vacaḥ sarojam-amalam
gītārtha-gandhot-kaṭam
nānā-khyānaka-kesaram-hari-kathā
sambodhanā-bodhitam ।
loke sajjana-ṣaṭ-padair-aharahaḥ
pepīya-mānam mudā
bhūyād-bhārata-pankajam kalimala
pradhvaṁsinaḥ śreyase ॥ 7 ॥

May the spotless lotus of the Mahabharata – born in the waters of the words of the son of Parasara (i.e., Vyasa), having for its sweet and pleasant fragrance the significance of Gita, with many narratives as its inner soft petals, fully blossomed by the stories of Hari, and joyously drunk day after day by the six footed (honey bees) the good men of the world – be productive of the supreme good to us who are eager to destroy and safely come out of the inner imperfections of the Iron age. [Dhyana Sloka 7]

- Ashvattama – Keshavaha.
- Difficult life – Pandavas – Kaurava.
- Were successful in life because helmsman was Krishna, Boatman.

- Rama → Battle – Nadi – River



Metaphor

2 Bankments

2 Generals

Bhishma

Drona

10 days

5 days

- Ashwatta – Others.
- Water – Jayadratha – Chala.
- Shakuni – Blue lotus – Attractive.
- Kauravas started war...
- Shalaya – Shark.
- Kripa = Tide of River – Danger.
- Karna – Mountainous waves.
- Makara – Crocodile – alligators in dangerous river.
 - Ashvatta Vikarna
- Whirlpool – Suck you
 - Duryodhana
- Navigator – Kaivardaka – Boatman.

- Sotheerna – Pandavas crossed Dangerous circumstances, had right person to guide.
- Krishna helped Pandavas.
- Bheeshma, Drona, Jayadratha, Shilva – Duryodhana, Pandava } Who is?
- Where? Page 27 – 56 in Gurudev's commentary.



Whole Mahabharatha.

- Terrible people Pandavas faced.
- Make Lord – your Navigator.

Lecture 4

Revision : Dhyana Sloka 1 to 7

1st Sloka :

- Gita = Mother.
- Anubandha Chatushtaya – 4 fold initial specification preliminary consideration.
- For whom – what – way of presenting – Result.

I) Partha – Adhikari – wants really :

- Parama Purushurtha – Poornata – unconsciously wanting / consciously – want doesn't change.
- Choose Sreyas not host to Preyas.



Immediate gratification

- Mind wants permanent.
- Sreyas – want ultimate good – will find right method.

II) Vishaya :

Gita Nectarine / Amrta

- Sweet knowledge
- Not tiresome, boring.
- Atma Hanoh Janah.
- All committing suicide.
- Not aware of Pure Existence / Consciousness / Bliss.

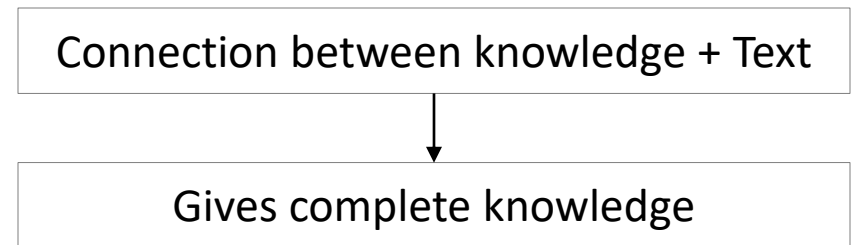
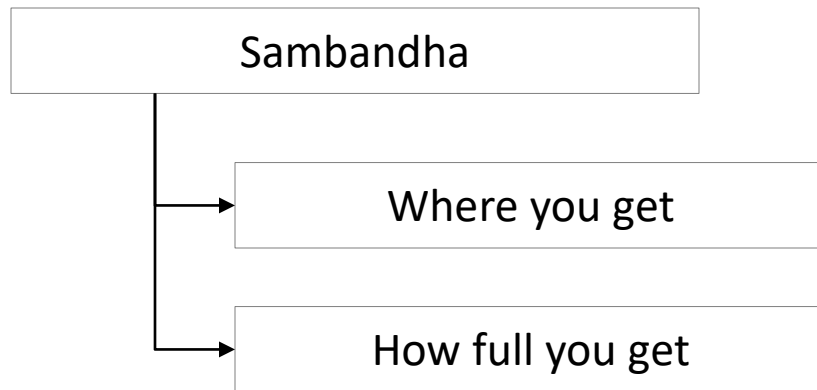
- Make you Amrta – Immortal
- Takes you beyond death.
- Every moment we die by not knowing our real nature supreme bliss.
- Restores real truth, immaculate, Advaitam.

III) Prayojanam :

- End of Samsara, change, destruction, Death, continuous absence of peace, never at ease, ever in flux.
- One day be at ease!
- Ease not possible without fullness, sense of accomplishment of everything.

IV) Sambanda :

- Where you get knowledge? In Gita – 18 Chapters.



- Don't need anything more.
- 1st verse of Dhyana Sloka.

2nd Verse of Dhyana Sloka :

- Invoking blessing of Vyasa, composer of Gita.
- Vishala Buddhi – Lamp of knowledge in Indian culture.
- Oil – Fuel / Ghee = Mahabharata.
- Thaila for lamp, ever lit.

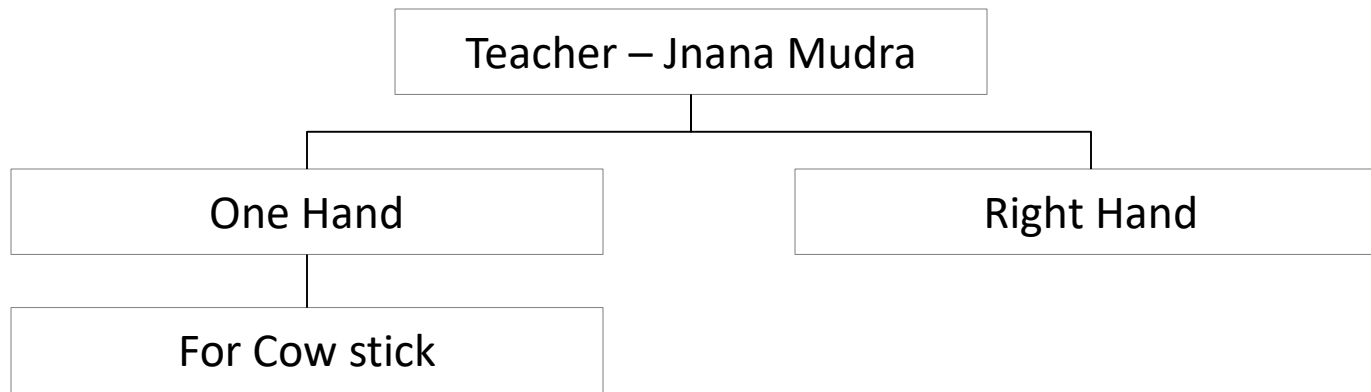
- Text / Author / Teacher



3rd

Krishna :

- Lord himself, Ishvara, Prapanna Parijata → What we ask, he gives, simple, approachable cowherd boy, Tottra – Vetha...



- Avatara – Joy of Deviki – son of Vasudeva
- Destroyer of wicked, Jagat Guru, Destroyer of Wickedness of heart – grateful.
- Rana Nadi – difficult – Extremely treacherous, horribly disastrous, navigator, helmsman for Pandavas.

Verse 7 :

a) Parasharya :

- Son of Parashara – Veda Vyasa.
- Glory of source, text, Mahabharatha → Bhishma Parva → 18 chapter.

b) Samalam :

- Very pure – removes over impurities and remains pure, not like soap water, like ganga, pure.

c) Sarojam :

- Vyasa – Jnana Avatara.
- From water – comes – Lotus.
- All teaching of Vyasa – becomes Bharata Pankajan.
- Fragrance of Lotus, attracts best of bees, rose / Jasmine – best bees go to lotus – unique.
- Gita – Artha Gandhodh Katam.
- Teaching of Gita is fragrance of Mahabaratha which is complete teaching of Vyasa.
- Lotus is beautiful, central core – golden yellow with stamen – filament.

Nana	Akyakanaka	Kesara
- Various	- How many stories in Mahabharatha. - One Lakh Verses	- Central filament

- Lotuses blossom, temple priest – hits + open + put for Bhagawan.
- How it blossoms?

d) Hari Katha Sambodhana :

Hari Katha	Sambodhana
<ul style="list-style-type: none">- Noble stories- Hero of Mahabaratha, Not Bhishma / Arjuna / But Krishna.	<ul style="list-style-type: none">- Teaching

- With teachings of Gita – is inflorescence of Lotus, what is in Lotus.

e) Loke Sajjana Shatpadai :

- Who are Bees?
- 6 feeted – Bees
- Noble, intelligent, good people = Bee.

f) Pepiyamanam Mudah :

- Drinking nectar eternally, addictive.
- Bee goes inside, loses touch with time + space in evening Lotus closes, bees – can puncture Lotus, lost – immersed in Joy it remains.

g) Kalimala Pradvamsi :

- Destroying Mala of our life's impurities within + without.

h) Naha Sreyase :

- Let it bring all Sreyas to us, auspiciousness to us.
- Poetical marvel, extended metaphor.

Dhyana Sloka 8 :

मूकं करोति वाचालं
पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे
परमानन्दमाधवम् ॥ ८ ॥

mūkaṁ karoti vācālam
paṅguṁ laṅghayate girim ।
yat-kṛpā tam-ahaṁ vande
paramānanda-mādhavam ॥ 8 ॥

I salute that Supreme Bliss Madhava, whose grace renders the mute eloquent and the cripple cross mountains. [Dhyana Sloka 8]

- Gita, Veda, Upanishads, Mahabaratha sacred text.
- Me – terrible fellow, can I study, will text throw me away.
- Loving Guru will help you, how is he?

a) Mukam Vachalam Karoti :

- Dumb – in a person – with Sankalpa – wish / thought.
- Vachalam – makes him orator.
- Vachalam Karoti – can become Mukam eloquent / orator – can become dumb.

b) Panghu :

- Lamé – makes them reach Pinnacle peak.

c) Yat Krupa :

- Embodiment of Grace.

d) Madhava :

- Krishna.

e) Paramananda :

- Worship + bestows Ananda.
- Makes it possible, he is there.
- Trusting Lord, one brings big endeavors to the Lord not trusting oneself.
- Some power is blessing that greater power.
- How to trust Madhava? Cowherd? Who is he?

Dhyana Sloka 9 :

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः
स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैः
र्गायन्ति यं सामगाः ।
ध्यानावस्थित तद्गतेन मनसा
पश्यन्ति यं योगिनः
यस्यान्तं न विदुः सुरासुरगणा
देवाय तस्मै नमः ॥ ९ ॥

yaṁ brahmā varuṇendra-rudra-marutaḥ
stunvanti divyaiḥ stavaiḥ
vedaiḥ sāṅga-pada-kramo-paniṣadaiḥ
gāyanti yaṁ sāmagāḥ ।
dhyānā-vasthita tad-gatena manasā
paśyanti yaṁ yoginaḥ
yasyāntaṁ na viduḥ surā-sura-gaṇā
devāya tasmai namaḥ ॥ 9 ॥

Salutations to that God-head whom the Creator Brahmaji, Lord Varuna, Lord Indra, Lord Rudra and the Lord of the Maruta-s invoke with their divine hymns; whom the singers of Sama songs invoke through their correct and appropriate chantings, whom the Yog-s realise with their minds absorbed in the goal of their contemplation through perfect meditation and whose limits are not known even to the denizens of the heavens or to the Asura-s of the nether Kingdom. [Dhyana Sloka 9]

Madhava :

- Veda Vethya Yogi Kamyā Anantha Brahma.

a) Deva – Devah = Madhava

- What is initial of Brahma.
- Yam – M – Brahma



He who, Brahma, Indra, Marut, worship with Divine Hymns.

b) Vedai Hi Samagaha :

- Veda Vethya – known by Veda, Sama Mantra.
- Anga – Pada – Karma – Ghana – Patha.
- Upanishad sings his glories.

c) Manasa Pashyanti – Dhyana Vyastita :

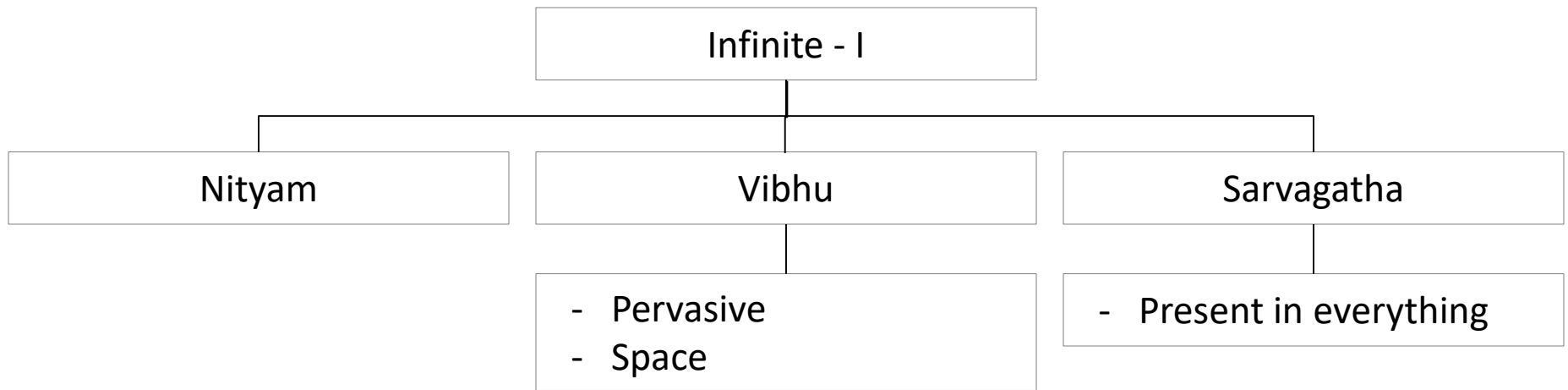
- Yogis, Siddah one with him.

d) Yasya Antham :

- Limits – in space, time.
- Object limited by space – Parichinna
- Not limited by space – Vibhu
- Not limited by time – Anitya
- Unlimited – Nitya = Permanent.
- Not limited by object



Sarvagatha



Susukshmam :

- Not possible to know its limits.
- One who is Anantha Brahma = Supreme reality = Madhava.
- Kripa Mayam – Devayam

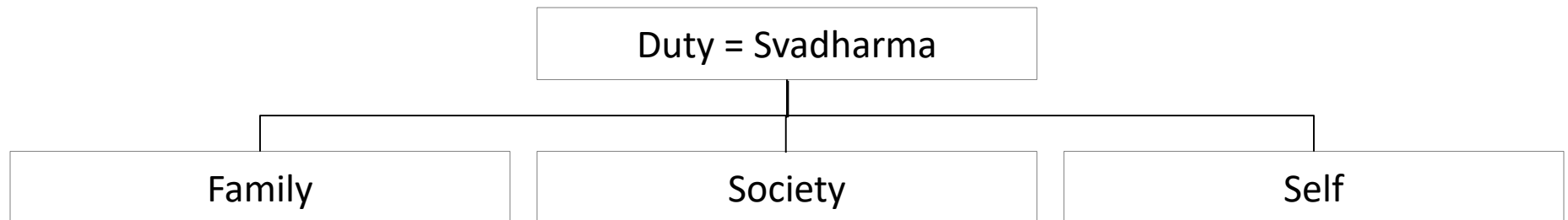


to that diety consciousness.

- I offer my salutations.
- 9 verses chanted before every class.
- Invocation – Heart in love + head in reverence – get devotion.
- Mind fine tuned – reception is better – knowledge perfect – result.
- For Vishaya to become Prayojana.

• **For Advaita to destroy Samsara, what is required is, devotion.**

- Therefore we chant before every Gita class.
- Chant with understanding.
- Seen primary of action for attainment of Moksha.
- Action gives Preparation.
- **Moksha :**
 - Freedom from sorrow.
 - Attainment of complete happiness.
 - Parama Purushartha = Brahma Prapti = Moksha.
- Brahma = Attainment of completeness = Moksha Prapti.
- Freedom from Bhava, Samsara, sorrow.
- Parama Purushartha = Brahma Prapti = Moksha.
- How action is very important, action opens doorway for Moksha, Karma Yoga.
- Action, Karma Yoga is Preparatory for Moksha.
- Karma Yoga = Do our duty, service to society.
- Karma Yoga not Workaholic – counting money at 1 AM!

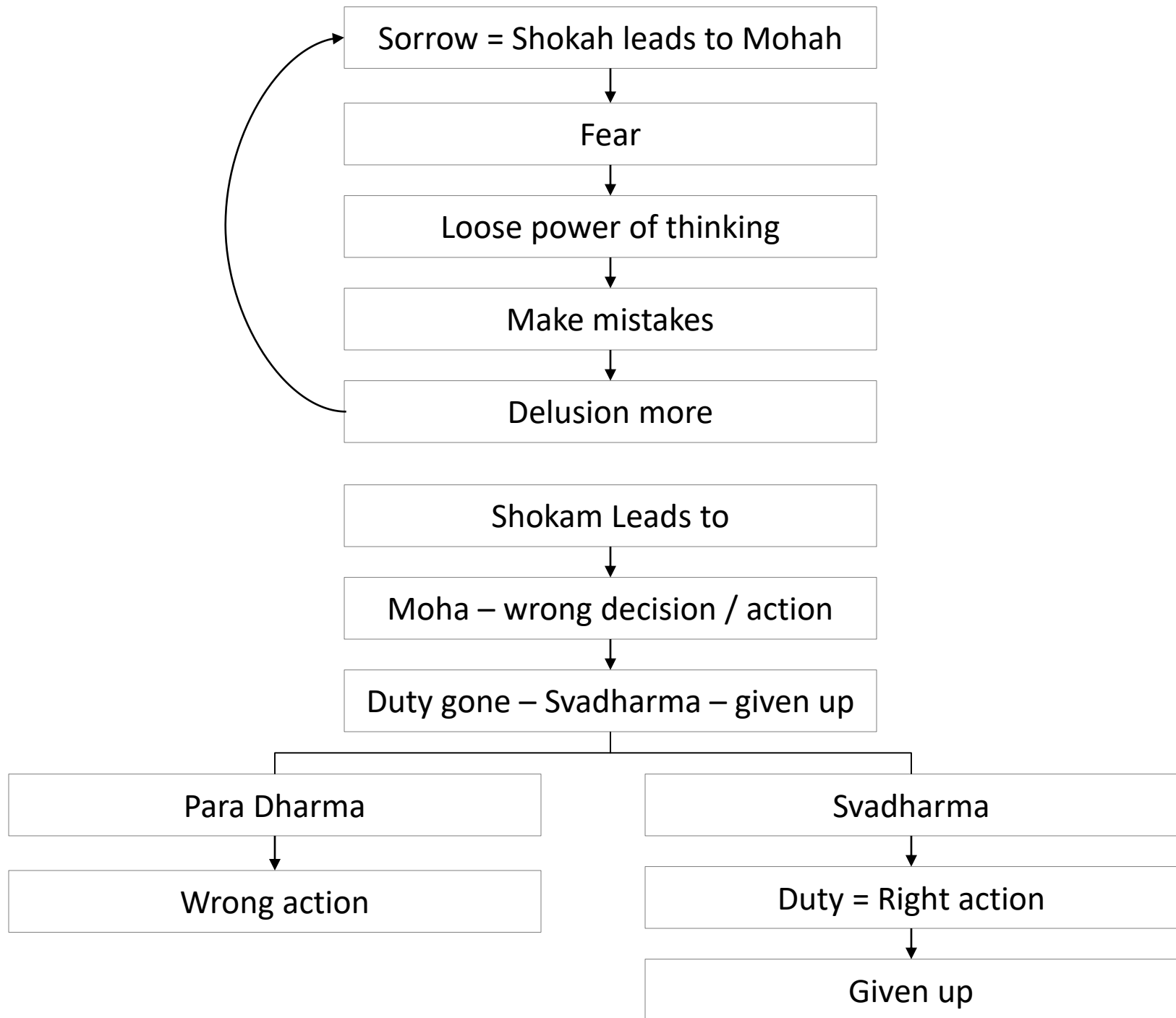


- **Svadharna Pares way for Moksha.**

- Obstacles to Svadharna are obstacles to Moksha.
- Our mind, Distracting emotions, debilitating emotions, weakening thoughts, thought which make us weak.
- Sorrow thought makes us weak – Sad person.. Dangerous, energy of mind sucked = Sad person, shows everywhere.
- Shokah = Sorrow, Sadness.
- A-Shokha = No Sadness.
- In Sadness + sorrow, we make without compulsion mistakes, with Sadness comes front door fear.
- Sadness opens door to fear = Sorrow.
- Fear comes → Aids Virus – Immunities gone – Negative emotions come.



Destruction begin's



- How one goes from right action to wrong action.

Shokah	Moha
Sorrow	Delusion

- Shoka + Moha – is enemy of dharma.

• **Sorrow + delusion are enemies of right action.**

- Action (Svadharmā) is doorway to Moksha.
- Svadharmā obstructed by Shokha + Moha.
- 1st Chapter – this is happens to Arjuna.
- Opposite is true :

If I want Moksha



To be in right action, Svadharmā



Avoid Shoka + Moha

Question :

- How to avoid Shoka + Mohah?

• **Liberation, means = Right action, enemies of right action are sorrow and delusion.**

- To get liberation, to engage in right action, keep heart free of sorrow + delusion.

- Sorrow + delusion – friendly Twins.

Example :

- How are you?
- Swami – became sorrowful.
- To be free of sorrow + delusion is a greater art, masters action, paves ways for liberation.
- Gita – keeps goal as liberation and shows how action paves way for liberation by getting ridding of sorrow + delusion – by giving wisdom.
- All problems in the mind are because of wrong thinking.
- No tonic for right thinking.

Example :

- Acrot – Nut – like Brain – eat to make brain strong – honest, improves Maths.
- No food for right thinking.
- How to help you think rightly?
- Arjuna under throes of sorrow, soldier.
- Brother in opposite side should not be seen.
- Arjuna became very sad, said I am not going to fight, wants to become Sanyasi.
- Krishna – doesn't scold him, wisdom given.
- Gives him right thinking.

Message of Gita :

- i) Be free of sorrow and delusion.
- ii) Person is right action is Svadharma Karma



Do ones duty

- iii) Purify mind – gives Chitta Shuddhi.
- iv) Paveth for liberation

- Attain Moksha, liberation



Brahma Prapti

- Brahma Prapti / Moksha – Shastra doesn't give.
- Moksha = Parama Purushartha complete permanent full happiness, naturally I want.
- Goal – I give.
- Shastra – gives right means to your goal.
- No temporary fixation, be free of sorrow + delusion, perform duty, purify mind, attain liberation.

Story :

- Army general – Arjuna – Respected by nation, white horses – charioteer – takes him to middle of battle – who wants to fight – saw brother, uncle, brother-in-law, grand father – crying – how can I kill them → Shoka.

- Go for Biksa, better Delusion – Moha.
- Getup – Heart sad → thinking – wrong who is killing whom.
- Beyond – self – all experiences comes to us as duty – never be afraid.
- Story makes you listen.
- Arjuna fell, you also can fall.
- Makes you identify, Arjuna’s problem relevant for me.
- Akhyayaika – Vidya Stutyartha.



Story to glorify knowledge to be relevant, purposeful, beneficial to our needs.

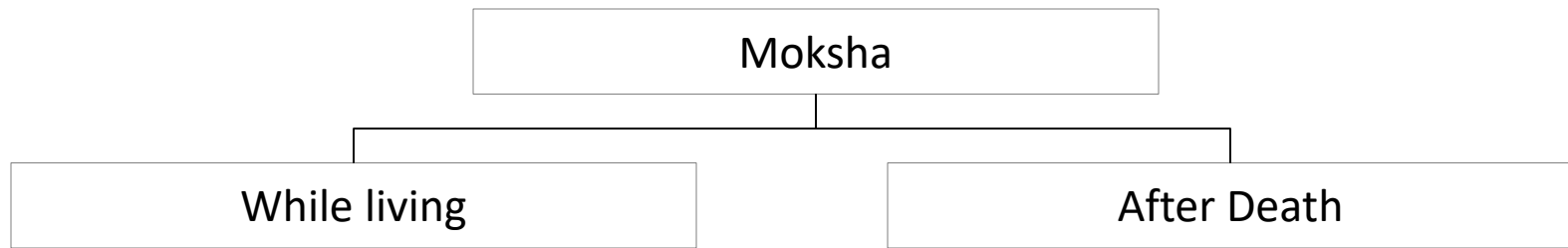
- 1st chapter = setting for knowledge to be shown.
- Shokah + Moha of Arjuna



Sorrow + Delusion → Enemies – for me who wants to do Svadharma, right action.

Lecture 5

- Mukam Karoti
- Ganesha – Sruti Smriti Purana
- Saraswati, Gurubyo Namaha – Samastha – Jana Kalyane....
- Moksha is goal, we all want to achieve.
- Moksha sounds prohibitive.



- To be free, not tied, seek freedom.
- Anything binding us, we say no, don't want to be told, we want to be spirited, nature.
- **Don't want anything, anyone, any action to limit us – we feel suffocation because by nature we are free, don't want anything to bind, want to be infinite, complete, full.**
- Nobody taught us.
- Somebody talking, we want to know, natural.
- Want to be peaceful, don't disturb me, don't wake me up, let me get up myself I want peace.
- Nobody wants to be told what to do.

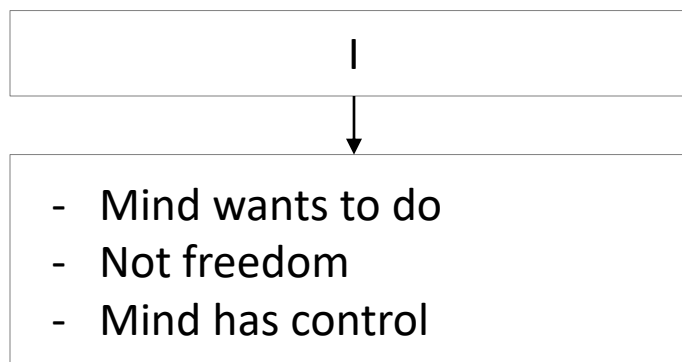
- Power, authority, control... can't fully manage.

• **Listen to parents, we are truly free spirited and we want it that way. That is Moksha.**

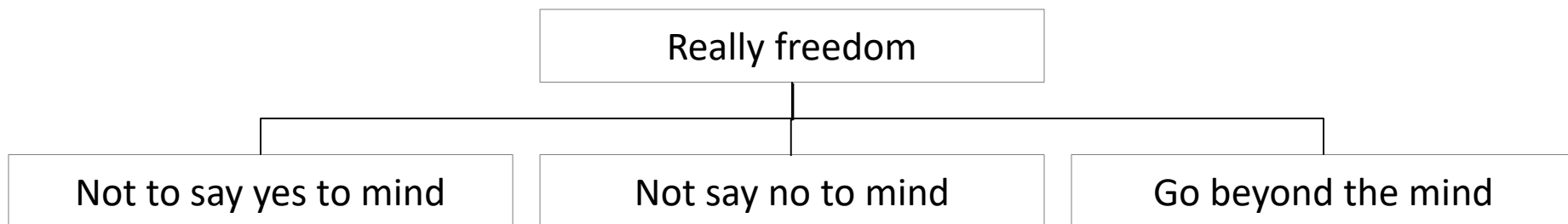
- Freedom is funny, free from this / that.
- All the time enslaved by mind, greatest authority over us, don't recognize.

• **To be free is to be free from Shackles of mind – not to do what you want to do is true freedom**

- To do what I want to do is freedom.



- True freedom is to say, no to the mind.



- Being self, without identification with Body / Mind / Intellect, our nature is freedom = going byond.

- **Beyond :**

- **Not to take oneself to be Body / Mind / Intellect, there freedom is perfect, there knowledge is complete. There Bliss is full, there existence is permanent.**

Sat	Chit	Ananda
Existence	Consciousness	Bliss

Beyond Body / Mind / Intellect
- Material Cause - I am truth

- As body have birth day, death day.
- Body is not me.

- **Body is there because of me.**

- Electricity not bulb.



Bulb luminescent because of electricity.

- **Body is alive because of me but I am not body.**

- If electricity were to take itself to be bulb, when bulb fused, electricity fused.

- **Taking oneself to be the body, mind, intellect and suffering limitations and vagaries of Body / Mind / Intellect is problem of Adhyasa, Abhimana.**

- We take attributes of thoughts, concepts, as me.
- I am communist, socialist, biologist, Psychologist, Psychiatrist = Identification with intellect.

Example :

- 2 Psychiatrists meet each other.
- You look fine, how am I?
- They think you are mind, you are beyond mind, body.
- We are neither man – women, good – bad, wise – dull, beyond all these limitations.
- Nobody intelligent always, nature of Body / Mind / Intellect, why suffer limitations of Body / Mind / Intellect, go beyond is truth.
- This is Moksha, we want it.

• **We all want only Moksha.**

• **Student of Vedanta must 1st understand what is Moksha.**

• Moksha is a natural home, not contrived information forced on you by scriptures.

• **You want it, scriptures tell you how to attain it.**

• Veda = Means of knowledge.

• Moksha = Goal, prepare + perfect in action crucible in which you live.

• **Shokah (Sorrow) + Moha (Delusion – wrong thinking) – are 2 enemies of right action.**

• Mistakes, wrong action are natural with sorrow and delusion.

• **Be aware of sorrow and delusion in life for its pains + delusion.**