

Gita Classes of Pujya Swamiji held during July 2014



A summary of the Vedanta classes held during July - 2014, is presented below:

CHAPTER XVI - TOPIC OF DESCRIPTION OF BECOMING AND UNBECOMING DISPOSITIONS:

This chapter deals with daivī sampat and āsurī sampat. First three verses covers daivī sampat

A person possessing daivī sampat is endowed with: fearlessness, purity of mind, steadiness, capacity to reach out, mastery

over sense organs (self- restraint), devotion to Īśvara (performing various rituals), study of one's own Veda on a regular basis, austerity, alignment of thought, word and deeds, straightforwardness, non-violence, truthfulness, resolution of anger, renunciation, calmness, absence of tendency to criticize others, compassion, absence of longing, gentleness, modesty, brilliance, capacity to forget and forgive, endurance, no thought of hurting, not having ego.

A person having āsurī sampat will have many dispositions which are mainly opposite of those sampat: A few



The Lord answered this question by explaining what is śraddhā. He told that śraddhā is three fold: sāttvika, rājasika and tāmasika. One should give up tāmasika **activities**, grow out of rājasika **activities** and finally go for sāttvika activities.

Three fold worship: Sāttvika people worship Devatas. Rājasika people worship yakṣās. Tāmasika people worship ghosts.

Three fold food: Food that increases longevity, mental clarity, strength, health and happiness are liked by sāttvika people. Food that is bitter, sour, salty, hot, pungent and dry and that give pain, sorrow and ill-health are liked by rājasika people. Food that is old, inadequately cooked, kept overnight or impure are liked by tāmasika people.

Three fold ritual: Ritual performed as per the śāstra for purifying the mind is known as sāttvika ritual. Ritual performed for worldly results or for gaining recognition is rājasika ritual. Ritual performed contrary to śāstra without distribution of food, not giving dakṣiṇā to priest, and without śraddhā is tāmasika ritual.

Three fold tapas: Worship of devās, priests and guru (teacher), purity, straightforwardness, self-discipline, and ahimsa are called tapas (discipline) of physical body. Speech that does not create anxieties, which is true, pleasing and beneficial is called tapas (discipline) of speech. Mental cheerfulness, gentleness,

dispositions are mentioned below: adharma, pride, arrogance, anger, harshness, untruthfulness, desire, passion, cruelty, pretention, delusion, etc. They suffer pain here and later have to suffer in Naraka also.

A spiritual seeker needs to live a mindful, alert life by consciously giving up the āsurī sampat and deliberately cultivating daivī sampat till this wealth manifests spontaneously. Person endowed with daivī sampat can gain ātma jñāna.

Śāstra is the means of knowledge to know what is to be done and what is not to be done

CHAPTER XVII – TOPIC OF THE DESCRIPTION OF THE THREE TYPES OF ŚRADDHĀ:

This chapter starts with a question of Arjuna to know the fate of the person who does puja with immense śraddhā but without following śāstra.

silence, mastery over the mind and purity of thought is called tapas (discipline) of the mind.

Three fold dānam: Dānam when given has to be done as a duty. It has to be given without expecting to get anything in return, in proper place, at proper time, and to a worthy recipient is considered sāttvika dānam. Dānam that is given expecting something in return or for puṇya is rājasika. Dānam given improperly at the wrong place and time, and to unworthy recipients and with contempt is tāmasika dānam.

CHAPTER XVIII – TOPIC OF FREEDOM AND RENUNCIATION:

The eighteenth chapter started again with a question from Arjuna, to know the difference between tyāga and sannyāsa.

Three-fold tyāgas: Renunciation due to some fascination or romanticism about sannyāsa is tāmasika. Renunciation to do a job due to fear of bodily strain and hence avoidance of doing what is to be done, is known as rājasika. Renunciation of attachment towards result of karma is sāttvika.

A karma yogi maintains equanimity irrespective of whether the result is desirable, undesirable or a mixture of these two. Ātma is neither the doer nor the enjoyer, but due to identification with the body and mind, one does a mistake and identifies himself to be a doer and enjoyer. The identification with body will go only by gaining ātma jñāna.

Three-fold knowledge: The knowledge by which one sees changeless, undivided ātma is sāttvika. The knowledge by which one sees the apparent difference among varied beings as real is rājasika. The knowledge

by which one sees the body alone as ātma is tāmasika.

Three-fold action: The action done with the attitude of karma yoga is sāttvika. The action done for personal gain is rājasika. The action born out of delusion is tāmasika.

Three-fold karta: Sātvik doer is a karma yogi with enthusiasm, cheerfulness and fortitude. Rājasik doer is under the spell of likes and dislikes and is subject to elation and depression. Tāmasik doer is immature, lazy and procrastinates.

Three-fold buddhi: Sātvik intellect is the one that knows what to do and what not to do and knows the cause of bondage and the path to freedom. Rājasik intellect wrongly understands what is to be done and not to be done under the spell of likes and dislikes. Tāmasik intellect mistakes adharma as dharma.

Three-fold resolve: Sātvik resolve is to maintain and engage all sense organs in the spiritual path. Rājasik resolve is to pursue worldly pursuits mainly dharma, artha and kama. Tāmasik resolve is not thinking properly, not giving up excess sleep, fear, sorrow, sadness and intoxication.

Three-fold happiness: Sātvik happiness is that which looks like poison in the beginning but is like nectar in the end. Rājasik happiness is that which is like nectar in the beginning and is like poison in the end. Tāmasik happiness is that which is born out of sleep, laziness and indifference.

Karma Yoga Attitude: The duties of the four varṇās are prescribed by the śāstra, based on one's own nature. One should stay with one's own karma and contribute to the society with the attitude of performing his

karma as an offering (pūjā) to Īśvara. This attitude of karma yoga will help one to gain the mental purity necessary to pursue ātma jñāna.

Dharma Vyādha: In Mahabaratha, the story of Dharma Vyādha is presented as a duty bound person. He is a butcher by profession, but due to his commitment to svadharma and piṭṛ seva, gains fullness. He was jivan mukta. He taught a Brahmana what Brahmana dharma is.

Summary of Gita teaching: One does his svadharma with the attitude of karma yoga. He neutralizes his likes and dislikes. He cultivates compassion. He wins over anger. He frees himself from a sense of possession. He frees himself from ego.

He learns the śāstra from a Guru. He knows himself to be a non-doer of action even while performing action. He contemplates on the teaching that he, himself is the meaning of the word satisfaction, not bound by time and is the very meaning of pūrṇatvam (fullness). He always stays with the knowledge that he is Brahman.

His mind is abiding in the Lord. The Lord promises that such a devotee will reach Him. Giving up the karmas, when one takes refuge in the Lord, he will be released from all karmas and he will not grieve. He will gain mokṣa.

Arjuna declared that his moha (delusion) had gone and he was no more deluded as he had regained his clarity in understanding. He was ready to act as per Lord's instructions. The Lord replied that Arjuna may do whatever he wanted.

The Lord said that the one who after gaining knowledge of Bhagavad Gita,

teaches Bhagavad Gita to others, is his dearest devotee.

SĀDHANA PAÑCAKAM CLASS BY SWAMI SADĀTMNANDA

INTRODUCTION: This work is attributed to Sri Ādi Śaṅkara. This work is also called Upadeśa Pañca Ratnam and Sopāna Pañcakam. Sādhanā refers to the means to attain the goal, the sādhyam, which is mokṣa. It has five verses consisting of totally 40 instructions. Step by step instructions can lead a spiritual aspirant to reach the ultimate goal. Achievement of one step automatically leads to the next step.

VERSE 1: Study one's own Veda daily. Perform karmas well prescribed in the Vedas as per one's svadharma. Dedicate the karmas as an offering to the Lord. Give up desire based action. Wash away the multitude of pāpa. Analyze life's experiences and recognize the limitations of worldly pleasures. Cultivate desire for ātm jñāna. Reduce involvement in house-hold activities.

VERSE 2: Seek the Company of noble and spiritual people. Develop devotion to the Lord. Cultivate virtues such as shanti. Give up worldly actions. Approach a Sadguru and serve him. Seek to know Brahman. Listen to upaniṣads.

VERSE 3: Reflect upon the teachings of the upaniṣads. Understand the teaching. Refrain from getting involved in analysis based on faulty logic, not in keeping with the śāstra. Do nidhidhyāsanam to assimilate the teaching. Give up pride and arrogance. Remind that you are not the body. Give up arguments of any form with learned people.

VERSE 4: Treat hunger like a disease to be cured by taking food like medicine. Do not

ask for tasty food. Be satisfied with whatever comes one's way as alms. Endure heat and cold. Avoid useless talks. Be impartial. Cultivate indifference towards praise and censure. Do not ask for undue favour from others.

VERSE 5: Remain comfortable in solitude. Contemplate on Brahman. Appreciate limitless Ātma as oneself. Negate the world by understanding the reality. Destroy sañcitaa karma by knowledge. Detach from āgāmi karma. Exhaust prārabdha karma. Abide in ātma jñāna.

DHANYĀṢṬAKAM CLASS BY SWAMI SHANKARANANDA

INTRODUCTION:

This work is attributed to Sri Ādi Śaṅkara. It has eight verses mainly explaining the characteristics of a person who is blessed.

VERSE 1:

That alone is the means of knowledge which makes the mind and senses available. That alone is to be known, which is unfolded in the upaniṣads. They alone are fulfilled, whose actions are guided by a clear understanding of Paramātmā. Others only wander in confusion.

VERSE 2:

Blessed are they who have mastered their mind. Having known oneness and non-duality, they stay and enjoy the understanding of ātm vidya.

VERSE 3:

Blessed are they who have grown out of experiences of family life, from whom binding desires have gone away and who

retires to a quiet place to live a contemplating life.

VERSE 4:

Blessed are they, who take respect and disrespect as equal, and give up the feeling of me and mine and see everything as Īśvara.

VERSE 5:

Blessed are they, who have grown out of the desire for son, wealth and svarga, who live alone, who subsist on whatever comes on their way and see themselves as consciousness.

VERSE 6:

Blessed are they, who understand that Brahman cannot be categorized. All others who fail to understand this are bound.

VERSE 7:

Blessed are they, who have cut off the bond of worldly life with the sword of knowledge after understanding the limitations of all worldly pursuits.

VERSE 8:

Blessed are they, who live a life with compassion and ātm jnana in the company of a Guru.

In today's context, blessed are they who stay at Anaikatti Gurukulam over a long duration and study upaniṣads under guidance of Pūjya Svāmiji.

Report by N. Avinashilingam