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Season 2 Episode #2

Gita Comes Alive Learning Community

hosted by VASA Publishing

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Chapter 2: A Concise Summary of the Bhagavad Gita

- 19:01:57 **AG-Scribe:** The gang is all here tonight!! Namaste!
- 19:07:10 **AG-Scribe:** sat sangha - gathering and associating together considering what is always true. sadhu sangha. geometrical amplification effect in group gathering
- 19:08:23 **AG-Scribe:** we are all immortal beings. “straight from the horse's mouth” - Hayagriva = horse avatar of Vishnu speaking the Vedic vidya
- 19:08:43 **JA chants: guru mantra:**

Om guru brahma guru vishnu
guru devo maheshvaraha
guru sakshat para brahma
tasmai shri guruveh namaha

The guru reveals Brahma, the creator
The guru reveals Vishnu, the preserver
The guru reveals Shiva, the destroyer
The guru reveals the supreme Brahman
I offer my respects to such a divine guru

19:10:05

JA chants: Mahabharata mantra:

Om narayanam namaskritya naram chaiva narottamam
devim sarasvatim vyasam tato jayam udirayet

Narayana, the supreme resting place of all humans
Nara (Arjuna), the ideal human
Sarasvati, the devi of learning,
And Veda Vyasadeva, who compiled the Vedic literature in written form...
By honouring and respecting them
Our pursuit of dharma can be successful

19:10:30

Arun Garg: It is a great honor and personal privilege to be with you, Thank You,
Namaste to All

19:11:11

AG-Scribe: 2 sides of a family having a conflict == we are all part of one great family

19:11:24

AG-Scribe: welcome Dr. Garg - namaste!

19:12:18

AG-Scribe: Bhagavad Gita - a movie put on by Bhagavan

19:13:09

AG-Scribe: the whole family is split. the conflictedness of the world and the necessity
that we have to act because we're in the world.

19:14:28

AG-Scribe: epic existentialism – we are extremely, terrifyingly individual and cannot
not be it. must declare who you stand for. which side are you on?

19:14:40

AG-Scribe: last 2 verses **Ch. 1, #46,47**

19:15:49

AG-Scribe: Arjuna has decided he is not going to fight

19:17:04

AG-Scribe: the Bhagavad Gita is the summary of all the Vedic knowledge and culture

19:18:11

AG-Scribe: what does it mean if you quit?? continuing is better...

19:19:03

AG-Scribe: being in balance between introspection and extrospection

19:20:21

AG-Scribe: Bhagavan Shri Krishna is not a human being. He is the ultimate person -
pura isha - in charge of everything

19:20:36

AG-Scribe: we are each in charge of our body

19:21:22

AG-Scribe: nava dvara pure - the city with nine gateways. we the atma are the mayor
inside the city - the body

19:22:41

AG-Scribe: a summary of what is most important for us to know of yoga - the whole
Bhagavad Gita, and chapter 2 is the summary of the summary

19:23:50

AG-Scribe: **v. 1-3.** life's struggle is the battle

19:25:32

AG-Scribe: aryan = a member of the civilization that holds this world view. that all
living entities are divine, trying to grow, learn and understand. the aryan fosters that
process. sees all living entities in a sacred and divine way. never loses sight of the
well being of all living entities

19:25:38

AG-Scribe: **v. 4.** key words in Sanskrit being introduced in this chapter

19:28:04

AG-Scribe: **v.7.** one needs a guru. and the Supreme Being is approachable as a guru
who is a friend. can feel safe to approach the supreme being with questions

19:31:30

AG-Scribe: **v. 10.** Krishna is laughing at Arjuna

19:33:11

AG-Scribe: **v.12.** first major thing Krishna says - right off the bat -- never was there I
time when I did not exist. That's the whole teaching!!!!

19:33:20

AG-Scribe: **v. 13.** dehi no smin

#60, Ch.2 v.13

dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntaraprāptir dhīras tatra na muhyati

Just as a person grows within their deha 'perishable body' from childhood to youth to adulthood and then to old age, so at the death of the deha, their dehi 'immortal consciousness' migrates to another deha. One who understands this is not confused by these changes.

- 19:33:48 AG-Scribe: dehi = first name used for the atma
19:34:24 AG-Scribe: do not grieve for those who are breathing or are not breathing. death does not exist. stop grieving.
19:35:00 AG-Scribe: **this is the key teaching - you are an immortal atma**
19:35:54 AG-Scribe: **v. 14.** there is no steady state - it goes back and forth between sukha pleasure and dukha pain all the time
19:36:52 AG-Scribe: all matter is asat. none of it will be in the form it's in now in the future
19:37:07 JA chants:
asato ma sat gamaya
tamaso ma sat gamaya
mrityor ma amritam gamaya
19:37:34 AG-Scribe: tattva = a particular reality
19:37:50 AG-Scribe: om tat sat = complete unlimited absolute truth
19:38:16 AG-Scribe: **v.18.** you can't kill anyone
19:38:57 AG-Scribe: you're a warrior. you're trained for this. go out and protect
19:42:12 AG-Scribe: **v. 25.** don't go out and kill everyone, but remember that you don't actually kill as a warrior when you do "kill" someone
19:42:51 AG-Scribe: **v. 26.** you either live once or you're immortal. you either do or do not die.
19:43:43 AG-Scribe: we live in a one lifetime civilization. we only get one birth. the root problem of our civilization
19:43:57 AG-Scribe: we've been told we have one try and if we blow it, we will be tortured forever
19:46:34 AG-Scribe: you cannot die!!!!
19:48:13 AG-Scribe: **v. 32.** no distress in deva loka. their only distress is seeing our distress
19:49:17 AG-Scribe: **v. 33.** this is what arjuna signed up for, he is a kshatriya, trained for it. there will be consequences if he doesn't follow his svadharma
19:49:43 AG-Scribe: **v. 36.** our svadharma is suitable for us
19:50:33 AG-Scribe: Arjuna is walking away from his
19:53:12 AG-Scribe: **v. 38** don't focus on the outcome. do what you're meant to do. the outcome is not in your control but this conflict for you as a kshatriya - it is your yoga
19:53:59 AG-Scribe: the same focus/meditation as if you were meditating == karma yoga = see this as your yoga
19:54:14 AG-Scribe: it's also Samkhya yoga. buddhi yoga
19:55:47 AG-Scribe: yoga of discerning what you are and what you are not = jnana yoga
19:56:15 AG-Scribe: let this yudha be your yoga (play on words)
19:56:37 AG-Scribe: change the way you look at everything
19:57:19 AG-Scribe: your internal focus is what decides if your external action will create karma or not
19:58:13 AG-Scribe: break at v. 40 for questions

19:59:13 **AG-Scribe:** karma is temporary. whatever actions we do within matter for our own enjoyment has a reaction. the karma is eventually exhausted

20:00:48 **AG-Scribe:** everything you do is either sukha/punya or dukha/papa, pleasure or pain. Collecting white and black pebbles. you get pain in your next life if you created dukha

20:01:17 **AG-Scribe:** but another kind of karma is never lost - action within matter that brings you one step closer to moksha. gold pebbles

20:02:18 **QnA – Marissa:** would taking this Bhagavad Gita class be the kind of action that would generate the gold pebble karma?

20:02:20 **AG-Scribe:** yes!! it's not the actions its the consciousness in which they're done. the actions do have to be useful

20:03:47 **AG-Scribe:** the buddhi yoga practice is never lost in this or future lives, it remains.

20:04:05 **AG-Scribe:** there is a kind of action that does not dissipate from life to life, you don't just get pleasure or pain. Other activities give you moksha

20:06:26 **QnA – Hana:** (I missed the question exactly)

20:06:39 **AG-Scribe:** regular karma/activities generate papa and punya. the other one is called sukriti

20:06:51 **AG-Scribe:** the first two are always responded to with pain or pleasure within matter

20:07:24 **AG-Scribe:** violating or working with the laws of nature - get dukh or sukh

20:08:46 **AG-Scribe:** you get pleasure pain pleasure pain, then you realize you're not the body, so you start gathering momentum to leave the material world

20:09:50 **AG-Scribe:** eventually your sukriti outweighs your desire for sukh or dukh, your material desires

20:10:34 **AG-Scribe:** you start adding up sukriti gold pebbles and you move up to higher levels of evolution/consciousness

20:12:58 **Sandi asks:** are we allowed to have pleasure, or does it just cause you problems? what happens when you're halfway there? can other people give you karma for their actions or thoughts?

20:13:27 **AG-Scribe:** are we just our animal propensities - sleep eat mate defend - you're just getting sukh or dukh pap or punya, wallowing in the material world

20:14:02 **AG-Scribe:** eventually something will happen that will awaken you. that's a sankhya moment

20:14:54 **AG-Scribe:** when you start to be the atma you start to create the reaction to being the atma and you get gold pebbles. they don't go away from life to life. they always stay with you, so you start out the next life with more and more gold pebbles

20:16:14 **AG-Scribe:** introspection via the buddhi that sees the illusion as an illusion

20:18:30 **AG-Scribe: v. 41.** first time using the word atma. before was calling it the dehi

20:18:53 **AG-Scribe:** the precise name of who we are

20:20:37 **AG-Scribe:** one pointed focus of the buddhi on the atma, while you're doing what's needed in the outside world. split screen observation = sankhya yoga. you're focused on yourself as the atma. it stops your outside actions from generating karma and more gold pebbles go in the jar when you're being the atma and the buddhi is focused there. not defining self by what we're doing out there or the instrument by which we're doing it

20:21:11 **AG-Scribe:** ****buddhi and atma**** disables the karma mechanisms, creates sukriti pebbles

20:22:51 **AG-Scribe:** ****v. 42****. there's a process of saying thank you to the devas for providing what we humans receive from nature. understand they are creating it. we can contact them directly. say thank you and ask for what you want, happy exchange ==
agnihotra yajna = ecology

20:23:11 **AG-Scribe:** when you're saying thank you and helping the devas to replenish the planet

20:23:25 **AG-Scribe:** fossil fuel energy stopped that

20:24:00 **AG-Scribe:** overfishing. pesticides. killing our food supply. we aren't doing the cycle of gratitude anymore

20:24:25 **AG-Scribe:** say thank you and cooperate so next generations will have resources too

20:24:54 **AG-Scribe:** and that's good but that's not the ultimate purpose of the veda == you becoming the atma and remembering that that's who you really are

20:25:13 **AG-Scribe:** you need a guide to get you there, to look through all the books in the library, like a reference librarian

20:25:50 **AG-Scribe:** yes, talking to the devas is crucial but it is not the purpose of life nor will it give you moksha

20:27:43 **AG-Scribe:** **v. 43.** no amount of material experience will ever satisfy the atma

20:28:20 **AG-Scribe:** can't compare to the states of ecstatic being we can have beyond that

20:29:10 **AG-Scribe:** **v. 45.** Vedic rituals are not the goal of the atma

20:29:36 **AG-Scribe:** **v. 46.** "Brahman" - the source of us as atmas. the place where we come from

20:31:06 **AG-Scribe:** the ultimate pleasure for which the pleasures within matter were just a taste

20:31:52 **AG-Scribe:** **v. 47.** don't just go after the fruits but don't do nothing either

20:32:55 **AG-Scribe:** **v. 49.** brahmana = attached to Brahman

20:33:22 **AG-Scribe:** kripana = creepy and attached only to matter

20:33:32 **AG-Scribe:** mahatma or durhatma

20:39:08 **AG-Scribe:** **v. 59.** went from Brahman to Bhagavan, the supreme reality

20:39:52 **AG-Scribe:** **v. 60.** our ten senses are competing with our conception of ourself as the atma. they are hungry and turbulent and insatiable

20:40:30 **AG-Scribe:** direct meditation upon Bhagavan to control the senses

20:41:03 **AG-Scribe:** **v. 62.** 7 or 8 step process through which the dasendriyas make us forget who we are.

#109-110, Ch.2 v.62-63

While contemplating the objects of the senses, attachment to them is born. From such attachment, intense desires arise. From unfulfilled desires, the seeds of anger appear.

From unrestrained anger, delusion arises. From this delusion, memory is lost. When memory is lost, discernment is lost. When discernment is lost, this leads to harmful or destructive actions.

20:43:09 **AG-Scribe:** step 1 - form attachment; step 2 - intense desires arise; 3 - seeds of anger arise; 4 - delusion arises; 5 - memory is lost; 6 - discernment is lost; 7 - causes harmful actions

20:44:01 **AG-Scribe:** == the entropy of the human being

- 20:44:31 **AG-Scribe:** unless we are focused upon prajna, the atma, Brahman. otherwise, the objects of the senses drag us into the downward dialectic = entropy
- 20:45:49 **AG-Scribe:** v. 64. prasad offered to Bhagavan shorts out the downward dialectic. sattva
- 20:47:18 **AG-Scribe:** “manu” = thumb; manas; that which makes us human - manushya
- 20:50:03 **AG-Scribe:** v. 71. nirmama nirahamkara - nothing is mine and I am not from here. I am not from matter
- 20:51:37 **AG-Scribe:** v. 72. Brahman nirvana moksha
- 20:53:45 **Q&A – Manjunath:** can you get sukriti in the consciousness of the atma focused on Bhagavan say while killing babies?
- 20:54:11 **AG-Scribe:** it is dharmic in the case of arjuna because he's a kshatriya and he's trying to protect dharma and the innocent.
- 20:54:45 **AG-Scribe:** still have to maintain sattva. not a license to do anything
- 21:01:06 **JA chants:**
- asato ma sat gamaya
tamaso ma jyotir gamaya
myitroramar amritam gamaya
- 21:02:13 **Q&A – Andrea:** why is the chapter called the "agony" of Arjuna?
- 21:03:06 **AG-Scribe:** agony comes from agni. to be burning up. the existential dilemma that one has to feel, feel the fire and be burned by it before they are attentive to the existential dilemma. trial by fire. first have to get burned and then understand the magnitude of the situation
- 21:03:19 **AG-Scribe:** Brahman emanates both light and heat.
- 21:03:40 **AG-Scribe:** the veda redirects us to carry the light and just enough of the heat
- 21:04:10 **AG-Scribe:** peace = absence of war. shanti is beyond peace, the complete harmonization and balance of all opposing factors (which is like a war)
- 21:04:55 **AG-Scribe:** the opposition within matter is what makes matter. in Brahman there is no opposition. so we don't become peaceful. that's sleepy. we become shanti. material no longer pulls us. we are completely balanced in relation to prakriti and we are in relationship with Bhagavan. that is shanti
- 21:04:58 **JA chants:**
- asato ma sat gamaya
tamaso ma jyotir gamaya
myitroramar amritam gamaya
- 21:05:13 **AG-Scribe:** finishes with “om shanti shanti shanti - hari hi om”
- 21:05:37 **AG-Scribe:** Hari removes all the things from our heart that should not be there
- 21:08:30 **QnA – Geza:** v. 89 - new age "manifestation," manipulating matter...
- 21:08:56 **AG-Scribe:** the more we stand as the atma in balance, not taking more than we need, not being greedy for pleasure in matter...
- 21:09:13 **AG-Scribe:** versus Bezos and Musk flying on a joyride to “space”
- 21:09:52 **AG-Scribe:** Gandhi said, Bhagavan made enough for our needs but not for our greed
- 21:10:16 **AG-Scribe:** Bhagavan will not accept extreme greedy actions offered to him
- 21:12:01 **AG-Scribe:** a few billionaires need to start doing something more beneficial, hand out prasad