

Daily Wisdom from Bhagavad Gita

Daily (Mon-Fri) 9:00 pm CDT (7:30 AM IST)

Zoom Meeting ID: 84590458431



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गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः
गुरु साक्षात् परब्रह्मा तस्मै श्रीगुरवे नमः

GururBrahma GururVishnu GururDevo
Maheshwaraha
Guru Saakshaat ParaBrahma Tasmai Sri
Gurave Namaha

Meaning:

Guru is the Creator (Brahma), Guru is the
Preserver(Vishnu), GuruDeva is
Destroyer(Maheshwara)
Guru is the absolute (singular) Lord himself,
Salutations to that Sri Guru

वसुदेव सुतं देवं कंस चाणूर मर्दनम् ।
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम्

vasudeva sutam devam kamsa
cāṇūramardanam |
devakī paramānandam kṛṣṇam vande
jagadgurum

Meaning:

I offer my obeisance's to Lord Kṛṣṇa, the
beloved son of Vasudeva, who killed the
great demons Kamsa and Cāṇūra,
who is the source of great joy to Mother
Devakī; and who is indeed a world teacher
and spiritual master of the universe

Shloka (In Sanskrit)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य
विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥ 72॥

Shloka (in English)

*eṣhā brāhmī sthitiḥ pārtha
nainām prāpya vimuhyati
sthitvāsyām anta-kāle 'pi
brahma-nirvāṇam ṛichchhati*

Commentary: <https://www.holy-bhagavad-gita.org/chapter/2/verse/72>

Short Translation:

BG 2.72: O Parth, such is the state of an enlightened soul that having attained it, one is never again deluded. Being established in this consciousness even at the hour of death, one is liberated from the cycle of life and death and reaches the Supreme Abode of God.

Shloka (In Sanskrit)

अन्तकाले च मामेव स्मरन्मुक्त्वा
कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र
संशयः ॥ 5॥

Shloka (in English)

*anta-kāle cha mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāstyatra sanśhayaḥ*

Commentary: <https://www.holy-bhagavad-gita.org/chapter/8/verse/5>

Short Translation:

BG 8.5: Those who relinquish the body while remembering Me at the moment of death will come to Me. There is certainly no doubt about this.

Shloka (In Sanskrit)

यं यं वापि स्मरन्भावं त्यजत्यन्ते
कलेवरम् ।
तं तमेवैति कौन्तेय सदा
तद्भावभावितः ॥ 6॥

Shloka (in English)

*yaṁ yaṁ vāpi smaran bhāvaṁ
tyajatyante kalevaram
taṁ tam evaiti kaunteya sadā tad-
bhāva-bhāvitaḥ*

Commentary: <https://www.holy-bhagavad-gita.org/chapter/8/verse/6>

Short Translation:

BG 8.6: Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation.

Being established in this consciousness even at the hour of death, one is liberated from the cycle of life and death and reaches the Supreme Abode of God

Those who relinquish the body while remembering Me at the moment of death will come to Me. There is certainly no doubt about this.

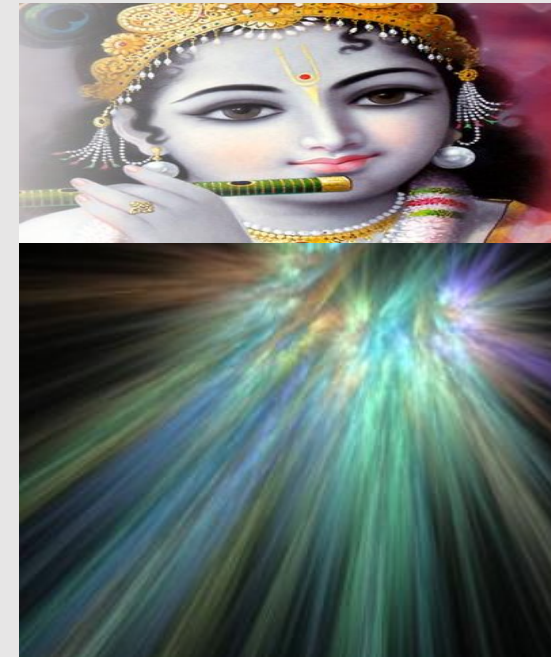
Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation

2.72

8.5

8.6

God Realization

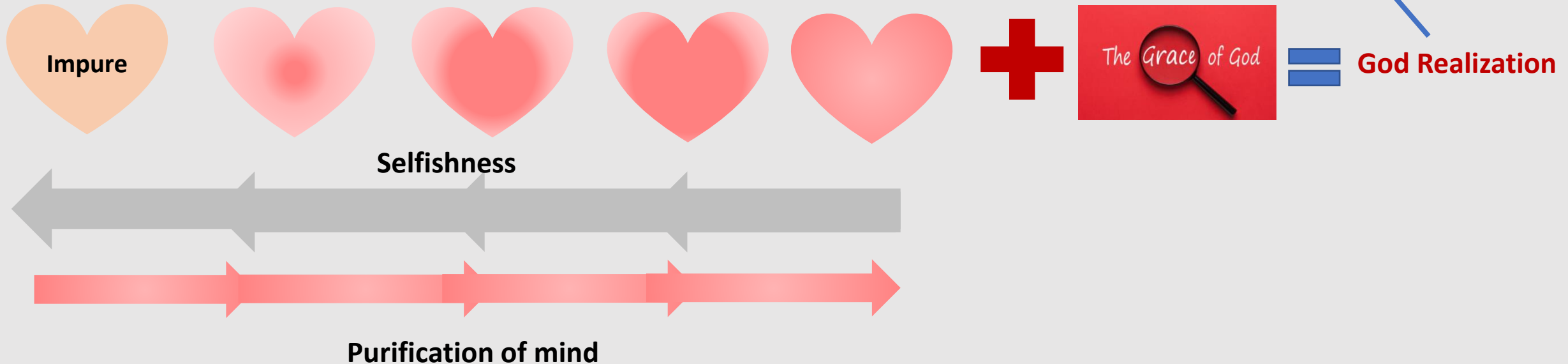


Brahman → God

Brāhmī sthiti → state of God-realization

Divine Bliss + Divine Knowledge + Divine Love

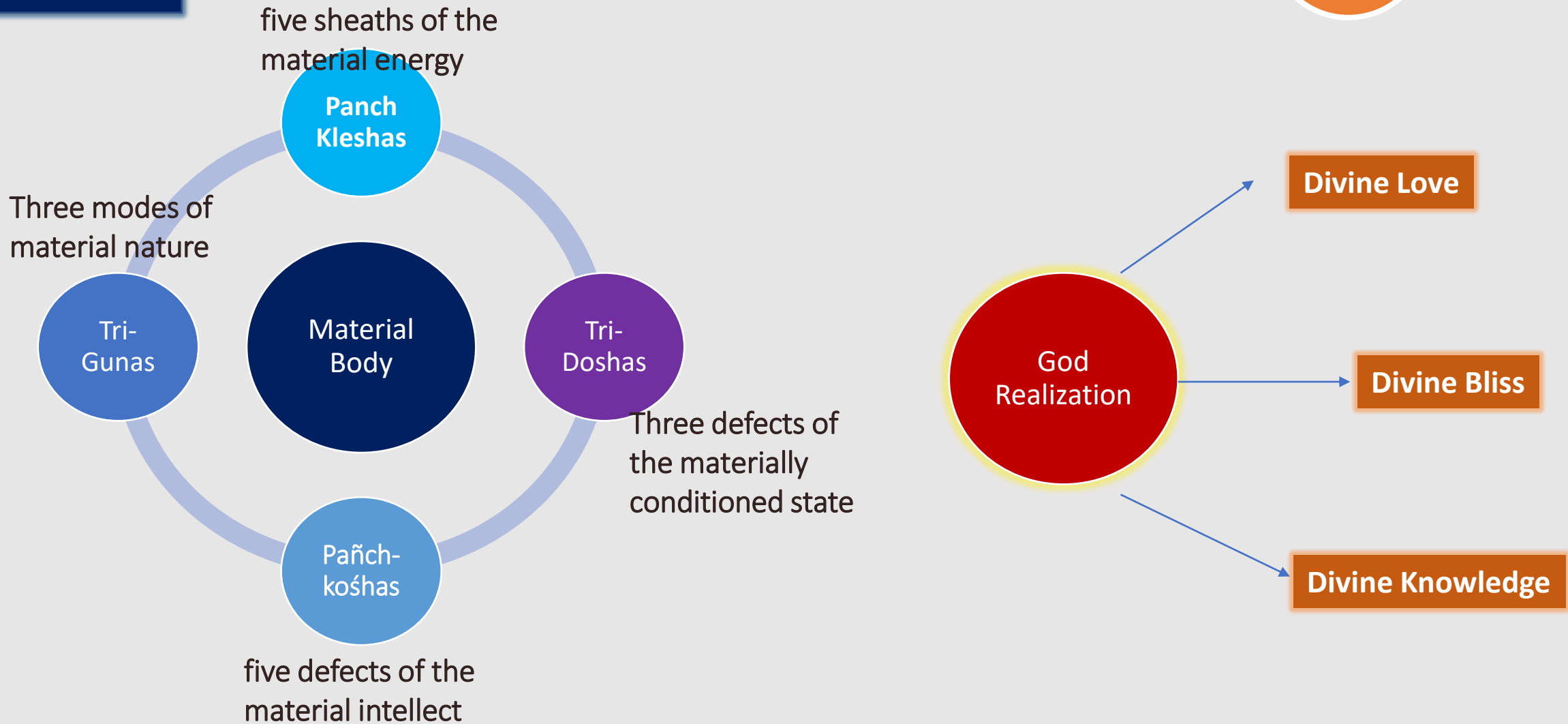
Heart ~ Mind & Intellect



Chapter 2 Verse 72

2.72

Holy Bhagavad Gita



Panch Kleshas

is the misconception of our true reality, believing that the temporary is eternal, the impure is the pure, and pleasure to be painful. This false and distorted representation of reality is the primary klesha. From avidya the four other kleshas emerge.

Avidya →
(ignorance)

Rag (attachment)



is the attraction for things that bring satisfaction to oneself. Our desire for pleasurable experiences creates mindless actions and blind-sighted vision. When we cannot obtain what we desire, we suffer. When we do obtain what we desire, our feelings of pleasure soon fade and we begin our search for pleasure again, becoming trapped in an endless cycle.

← **Abhinivesh (will to live)**

is the deepest and most universal klesha, remaining with us until our deaths. We know that one day we will indeed die, yet our fear of death is deeply buried in our unconsciousness.

↑
Asmita
(I-am-ness)

↑
Dvesh
(repulsion)

is the identification of ourselves with our ego. We create a self-image of ourselves that we believe is us, but it is not us. This self-image can contain both external (I am poor) and internal (I am a bad person) false projections. We become trapped within the projections we have created of our life.

is the opposite of raga, aversion towards things that produce unpleasant experiences. If we cannot avoid the things we dislike, we suffer. Even thinking about unpleasant experiences produces suffering.

Trikarma

- **Sanchitta.** is the stock pile of fruits that we have not yet borne.
- **Prarabdha.** are the fruits of actions of past life times that are destined to be borne in the current life time.
- **Kriyamann** : is every action performed in wakeful state yield fruits. These can be purely mental or mental plus physical actions. These actions are called kriyamaan karma. In other words, when we choose to perform any action according to our present situation, that is called kriyamaan karma.

Tritapa

Adhibhautika,

- These are material sufferings caused by other humans, animals, insects etc. This is also called *aadhibhautik* (आधिभौतिक) *taap*.

Adhidaivika,

- These are sufferings caused by nature like storms, floods, drought etc. This is also called *aadhideivik* (आधिदैविक) *taap*.

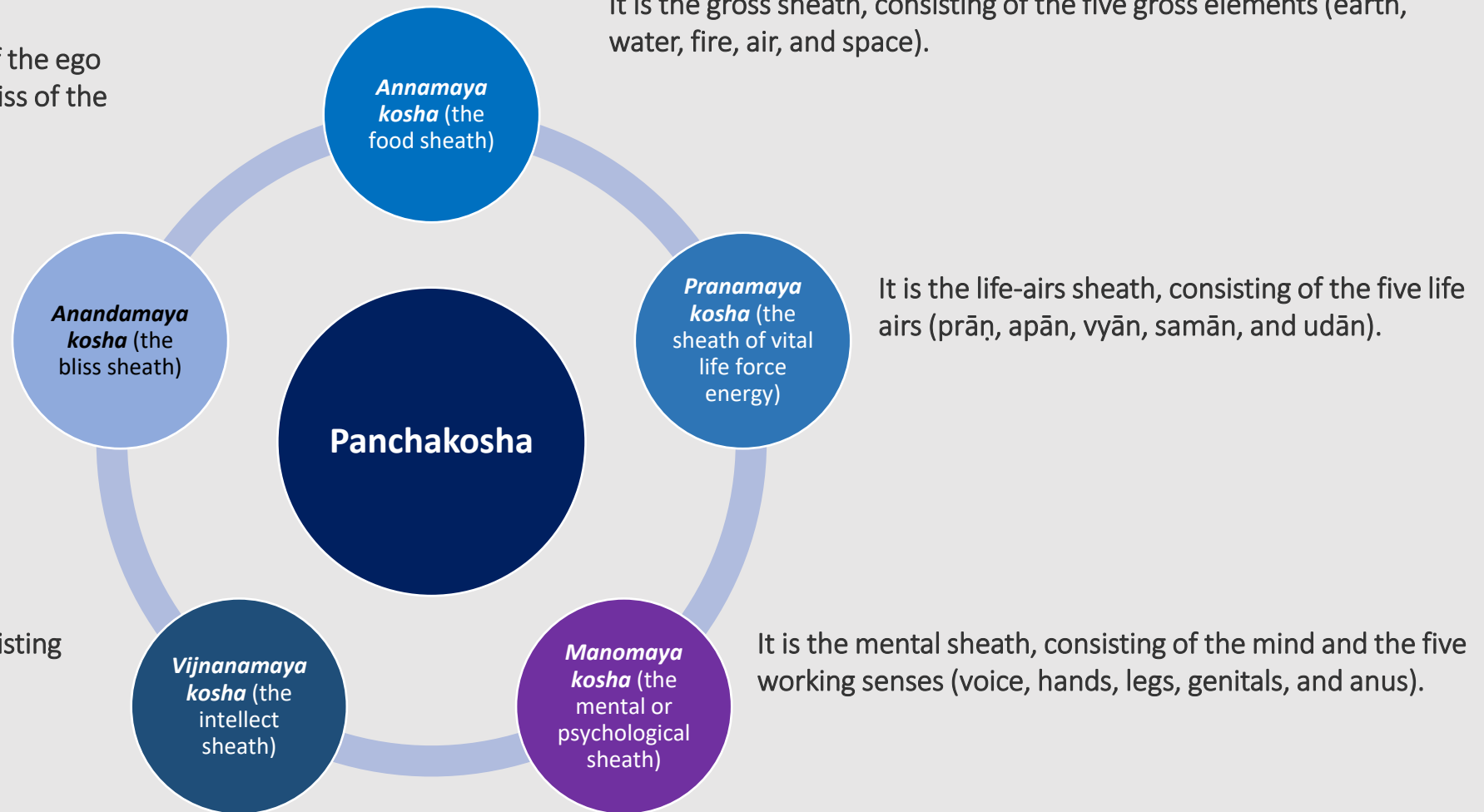
Ādhyātmika

- mental diseases like anger, passion, greed, ego, misapprehension etc
- And physical diseases (e.g. cough, fever, cancer etc) caused by imbalance of *tridosh*

Panchakosha

It is the bliss sheath, which consists of the ego that makes us identify with the tiny bliss of the body-mind-intellect mechanism.

It is the gross sheath, consisting of the five gross elements (earth, water, fire, air, and space).

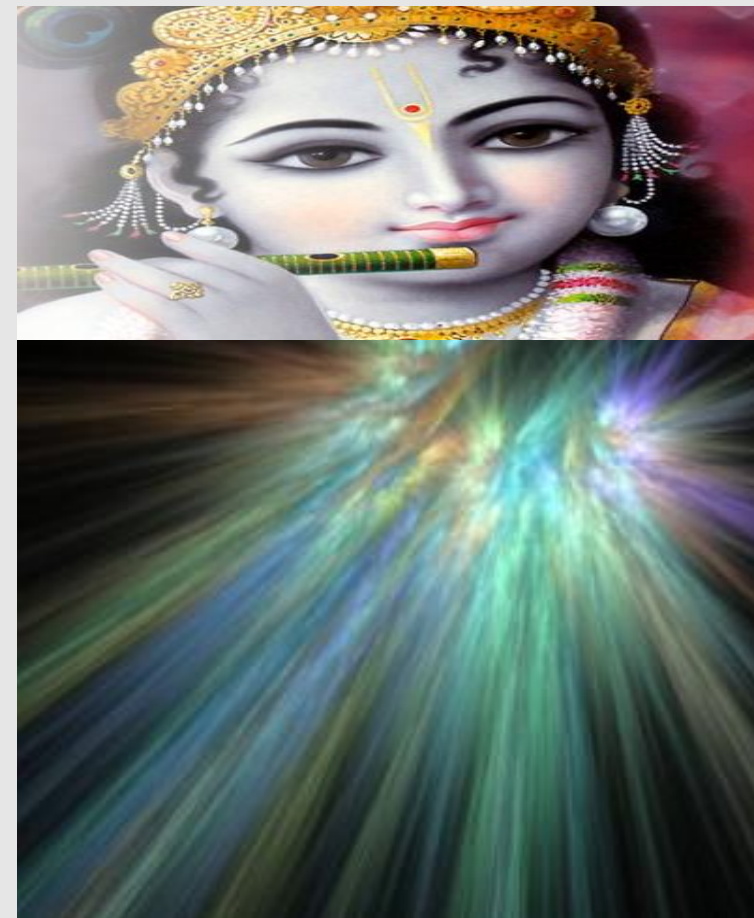


- Liberates the soul from the bondage of Maya
sañchit karmas (account of karmas of endless lifetimes) are destroyed
- The avidyā, ignorance within, from endless lifetimes in the material world, is dispelled
- And from that point onward, the soul becomes free from the bondage of Maya for the rest of eternity.
- When this state of God-realization is achieved, the soul is said to be jīvan mukt, or liberated even while residing in the body. Then, at the time of death, the liberated soul finally discards the corporeal body, and it reaches the Supreme Abode of God

- The Rig Veda states:

tadviṣṇoḥ paramaṁ padaṁ sadā paśhyanti sūrayaḥ (1.22.20) [v60]

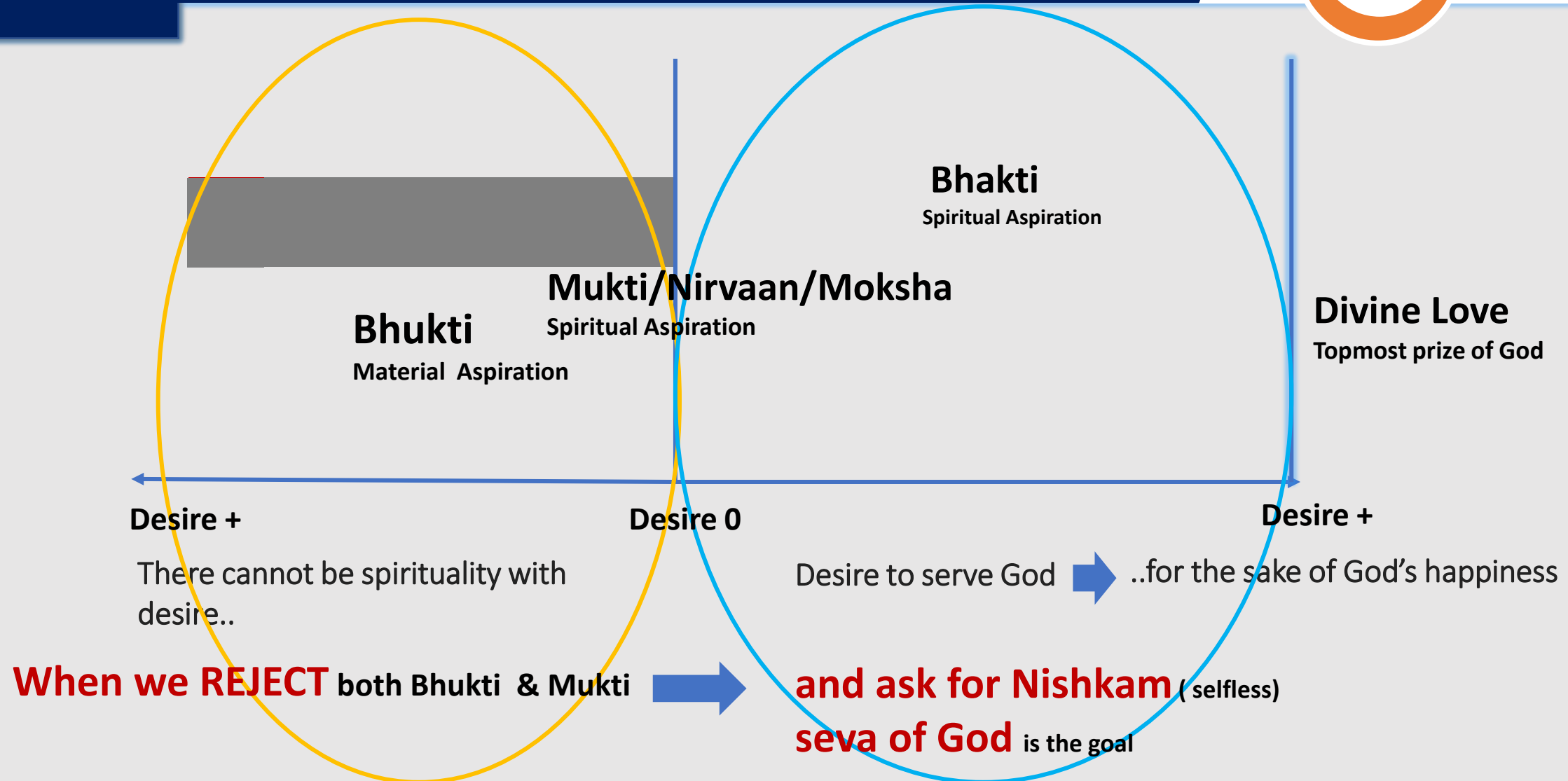
“Once the soul attains God, it always remains in union with him. After that, the ignorance of Maya can never overpower it again.” That state of eternal liberation from Maya is also called *nirvāṇ*, *mokṣha*, etc. As a result, liberation is a natural consequence of God-realization.



Chapter 2 Verse 63

2.63

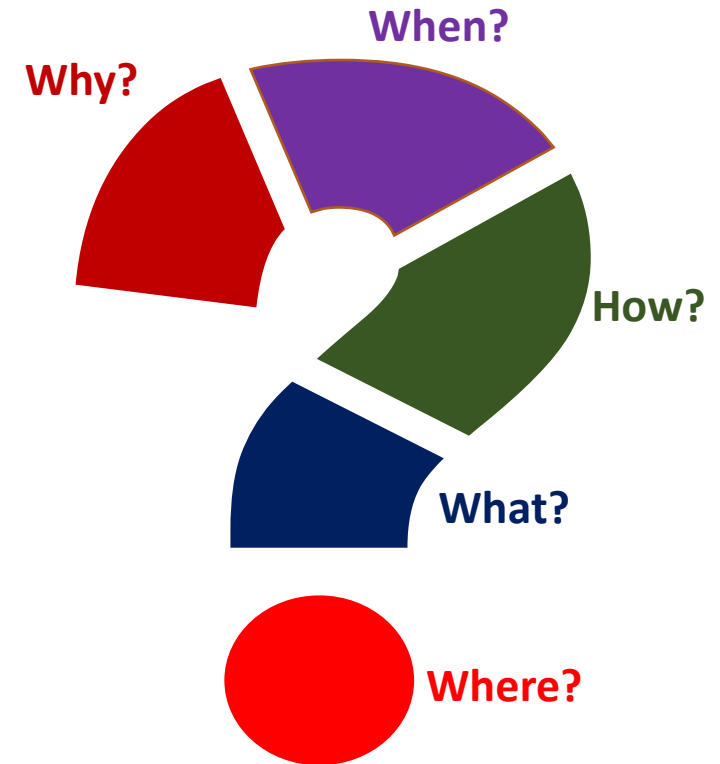
Holy Bhagavad Gita



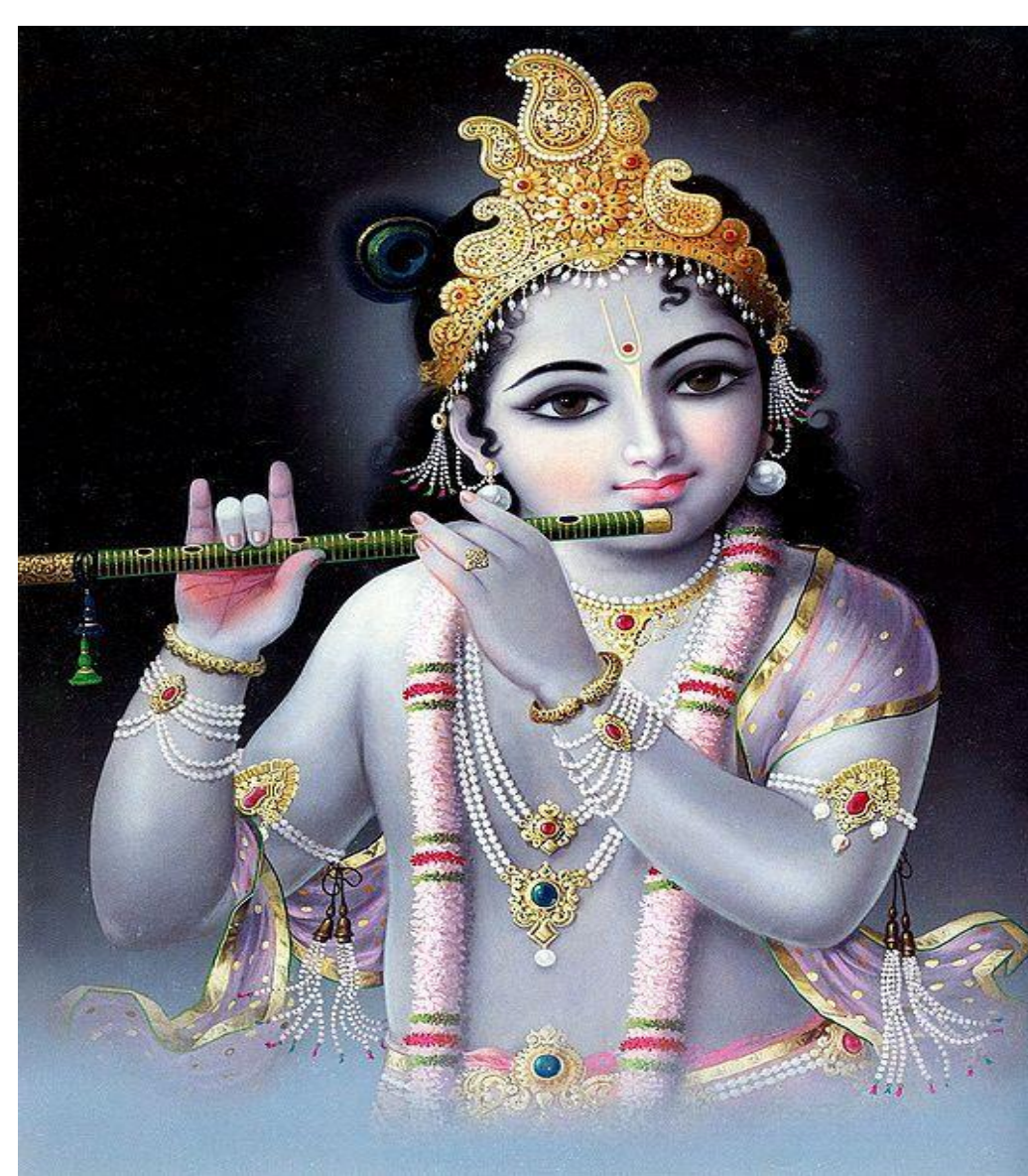
Question & Answers



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Closing Prayers



20 August 2021

सर्वे भवन्तु सुखिनः
सर्वे सन्त निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखभाग्भवेत् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Sarve Bhavantu Sukhinah
Sarve Santu Niraamayaah |
Sarve Bhadraanni Pashyantu
Maa Kashcid-Duhkha-Bhaag-Bhavet |
Om Shaantih Shaantih Shaantih ||

**Om, May All be Happy,
May All be Free from Illness.
May All See what is Auspicious,
May no one Suffer.
Om Peace, Peace, Peace.**

Thanks for
the
opportunity
to serve you

