Pratijna Gita - Mini Retreat December 23/24 2023
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Introduction

Swami Sivananda compiled 8 verses of promises from Bhagavad Gita and called them as 'Pratijña Gita. It takes a saint to look at things that are not obvious. Spiritual life is like a razor's edge. *Durgam patah - Durga* - difficult to reach. It is my own glory, but it is difficult to reach. Sadhus and kavi say that. Kathopanishad says *Utthishta*- get up! *Jagrata* - be alert!. *Prapyavaran nivodata* - It is a boon to have the ability to study, it is a blessing to choose to study. Shastra prapti is the vara, boon. Atma anugraha is the vara. I find excuses all the time not to study. Why is it a razor's edge? Because it is full of paradoxes.
Moksha is already there, but you have to reach it ! Lots of ideas like Catch the nose! Catch the toes! Only your madhya pradesh will go down with those exercises.You are what you seek. You are not away from what you seek! Arsha vidya- that which has been gained from sages. Subject matter of Gita is Brahmavidya and Yoga sastra. Swami Sivananda also adds one more topic that is promises from Bhagavan.

Gita is a mokṣa śastra

Gita is the śastra of redemption- Mokṣa śastra. It is not a karma śastra. Even though it is mokṣa śastra, one has to live life. How to ascertain spiritual growth? It is subtle. Eight Gems of Bhagavad Gita are made into a garland. Swami Sivanandaji made this necklace. It helps us to make a commitment, ascertain where we are, gauge our own progress in this journey. Use these verses to assess yourself, not others.They are woven into a blanket- security blanket to wrap around. Pratijina has two meanings. One meaning is a thesis statement . Examples - *Ekameva advitiyam , Idam agre sat* - Chandogya upaniṣad

Pratijña- also means promise - it is rudy artha, a promissory note. It is seen behind the Indian currency. Take it in the second meaning. Mahabharata is based on many promises. Bhishma's promise, Kunti's statement to share with your brothers. Ramayanam is also based on Dasarata's promise. Nachiketa's story is based on dad's words. When you know this journey is difficult you get a doubt, shall I change my order from mokṣa to mocha?. This seems too difficult. These promises will help stay on track. *Agrahanam* means self ignorance. *Anyata grahanam*- mistaking wrong things. Mandukya Upaniṣad says that is the problem. 2 things.

1. Taking myself as what I am not
2. Not taking myself as what I am

Pratibandha- Obstructions are many. One's own fear, resistance, blocks. Promises are strewn all over deliberately over the entire Bhagavad Gita to reassure us.

1. **Verse 2:40**

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते |
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् || **2:40||**

nehābhikrama-nāśho ’sti pratyavāyo na vidyate
svalpam apyasya dharmasya trāyate mahato bhayāt

No slippage from the undertaking

This is centered in Karma yoga. Verse 38 talks about *labha labho jeya jeyo.* This is a praise of karma yoga, a stuti. So I can follow it in my life. Na eha - in this context of Karma yoga Abhikrama - starting of undertaking,Nasha- destruction - slippage, falling off ,Asti - is there. No slippage from the start of undertaking. *Dyayati eva- lelayati eva*- Everything is as though. No consequences. Soda bottle enthusiasm is when you start with vigor and then drop, failed abhikrama. Scientists will have reasons, economists will have reasons. Growing from a person doing what I like to liking what I do is karma yoga. One learns to be comfortable in whatever situation one is. Lifestyle of sirsasana. Equanimity towards the results of action. *Yoga karmasu kaushalam* - ability to interpret dharma correctly.Dharma is dynamic. Needs repeated interpretation.Dukha samyoga - dissociation from association of sorrow. One of the three definitions of yoga. When to start karma yoga? I did karma yoga good for 2 days, today there was a melt down Gita says about *Deivam*, the God factor. Bring Bhagavan into the picture otherwise sukha and dukha will be same.Without Īśvara just being ethical is not karma yoga.With bringing in Īśvara, the *abhikramaha nasha na asti*. No failure is there when you do it. Lean on me! No failure is possible.

No pratyavaya dosha- no papa for not doing

Pratyavaya dosha- not doing particular action gives papa, but doing does not get you punya. Nitya karma- brushing of teeth, taking a shower. If you don’t do them then you will have no friends. *Pratyavaya* - no punya for doing but gives papa when not done.

But here in karma yoga no papa either. If you didn’t do it, no papa. If you do it incompletely no worries. When you slip away from karma yoga - no papa. You take a zig zag path to moksha. No problem. The trial is free of error. Usually trial and error is put together.

Even little bit of Karma yoga protects

Svalpa- even a little bit of karma yoga maintains sanity. If I am only 5% karma yoga

Kabhi kabhi karma yoga ka khayal aagaya. Certain ragas are left, other ragas don’t leave me behind. In this way I am an incomplete karma yogi.*Svalpampi dharmasya* - even a little bit of this dharma of karma yoga. Only action is in my hand, Results are with Isvara.I am going to purify my actions. Validation is coming from Īśvara. Even imperfectly followed.

Protects from fear and sorrow

Tra -to protect. Trayate - protects from Bhaya- fear. Mahato bahya- great fear
Fear is a symptom of samsara. Two symptoms of samsara are fear and sorrow. Shoka nivrutti - 7 th chapter Chandogya Upaniṣad. Bhaya nivrutti- Taittiriya Upaniṣad *Abhayam prathistam vindhate.* Bhayata- karma phala . Afraid of not getting what they want. Great fear is samsara. Gita dyana sloka describes it as rana nadhi. It is crossed with the help of the ferryman who is Lord Krishna. Karma yoga is the ferryman here. Even a little bit, it is like perfume it protects for long lasting. Protects atma by giving up anatma. Two lifestyles are given in Ishavasya upanishad first line. One you renounce and pursue jnana. Oh! That's too much. Ok then live a life of karma yogi! Sorrow is centered on the limited individual. Bhaya - fear is because of alienation from Isvara. Karma yoga is the bridge. Use my actions to grow. Samsara is seeing three in place of one.Intoxication causes double vision. Intoxication with raga and dvesha- correction of vision happens with shastra. Commitment to duality is dropped by being karma yogi, even if you are imperfect karma yogi. The backup is Īśvara. Everyone in the whole world can drop me but Isvara never drops me! We have this constant worry about the future. ‘What next itis’ is like a disease. It is called ‘Phir kya itis’. Next verse will address this.

2. Verse 6:40

श्रीभगवानुवाच |
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते |
न हि कल्याणकृत्कश्चित् दुर्गतिं तात गच्छति || **40**||

śhrī bhagavān uvācha
pārtha naiveha nāmutra vināśhas tasya vidyate
na hi kalyāṇa-kṛit kaśhchid durgatiṁ tāta gachchhati

Pursuit of mokṣa is auspicious for this birth and in after life

Hey Partha! - son of Kunti - She is also known as Pruta. Partha, Kaunteya etc mom's boy! This is an answer to Arjuna's question - it is about someone full of sraddha but dies while in the pursuit. What happens to them?
Kalyan- auspicious Durgatim - na gachtai- no durgati no fall Atma jnana pursuit is not a waste. Kalayana krt- who has led a life of karma yoga, Who has studied Vedanta. Don't worry about your next life. Just do what you have to do now.But even if you worry then Lord is giving promise. Na iha - not in this life . Na amutra- not in after life. Chandogya also has iha and mature. Yad yada iha karma…. Tad tata amutra punya.
Continues in subtle form even after life

1. Born as human
2. Has to be born in a conducive family

Shushinam, srimatam gehe yogabrushtah abhijayate. No failure in Vedanta.
Ahamedabad board airport story - Moksha board is being posted up. And you are directed in fast track. No fall. Bhagavan is Achuta- no chut- no fall. Vinsahaha- destruction is not possible. Difficult to get validation from family and friends who are worldly. Moving from world dependence to Isvara dependence is the key. Isvara is self. So eventually will become self dependent. Even if you do badly, doing your own svadharma brings Sreyas, rather than doing other people's karma . Even if you do a little bit - svalpamapi . It is like anti viral . You will pick up the thread in the next birth. Be born as an old soul even though you will be born as a baby.

3. Verse 9:31

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति |
कौन्तेय प्रतिजानीहि न मे भक्त: प्रणश्यति || 31||

kṣhipraṁ bhavati dharmātmā śhaśhvach-chhāntiṁ nigachchhati
kaunteya pratijānīhi na me bhaktaḥ praṇaśhyati

Fast track to Mokṣa

The person gains antahkarana shuddhi very quickly. Kshipram - quickly.No time frame is given . the one who follows becomes dharmatma. Embodiment of dharma - like Lord Rama. This is prasada of karma yoga. Shashvat shanti - prasada of janan yoga.
You get the 6 pack of vedanta Shama, dama, uparama, thithiksha, sraddha and samadana quickly. Shanti - Relative shanti and absolute shanti. No cause of ashanti here.Guru prapti will happen.Pari pakkuvam is there, knowledge walks in without knocking. It demands a cup of tea and stays in that heart.Unwavering jnana nishta. Shanti that lasts.Regardless where the person is doing side by side karma and pursuing this knowledge or has given up karma and pursuing - both are bhakta.Bhakti is a Karma- Kayikam, vachikam and manasam karma. Bhakti is very central. No mukti without bhakti . Like no shirt, no shoes, no service. Dressing for mukti is wearing the shirt of bhakti. Pranashyati - destruction Latch on to karma yoga. MMM- Manushyatvam, Mumukushutvam, Mahapurusha samsraya. Difficult to get . Road of bhakti is long and there is a feeling of longing. Root of this longing is a feeling of not belonging. Oh Isvara! Where are you? Who are you ?Are you listening to my prayers? If you pray tap me on the head- then an apple juice bottle can fall on the head- story.
My bhakta will never be subjected to grief! This is the promise. Good to contemplate. Especially when one is facing sadness/sorrow. No destruction will come to my bhakta
We take Bhagavan for granted ! Simple act of eating - how does it go in the correct pipe? Breath goes in and comes out - who governs it? Protected according to the prarabdha - punya . Protection is overt and sensed. This promise is for the devotee.

4. **Verse 9:22**

अनन्याश्चिन्तयन्तो मां ये जना: पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || 22||

ananyāśh chintayanto māṁ ye janāḥ paryupāsate
teṣhāṁ nityābhiyuktānāṁ yoga-kṣhemaṁ vahāmyaham

A big assurance from Īśvara

This verse is right in the middle of BG. middle of 9 th chapter. Famous because of Life insurance company in India using it as their slogan. Yoga- Apraptasyasi prāpanam- obtaining what one does not have. Kshema-Praptasyasya rakshanam - Protecting what one has. Whole life goes in this. If I go to study Vedanta, who will pay the bills? Bhagavan takes care of it. All raga and dvesa are taken care of. Vahami- I will carry. Money Will come. Somehow it happens. Leave it to Bhagavan. He will carry your load. Great solace for the people who are studying Vedanta. Initially it is Raga dvesha fulfillment. You change it to Raga dvesha management. Prayer is the only action where you are really using your 'free will'. All other actions come from the bondage of raga and dvesha. Purti karma and Ishta karma - Prayer and doing service are two actions where will is free. Go to the source.Don't just rely on resources. Chinatayante- worship meaning contemplate on Isvara as non separate from oneself.One meaning is to give up duties and plunge into shastra- Sannyasa, inner sannyasa.Prarabdha karma is the block . He says I will carry you . You are not alone in this . Partnership with Īśvara to lose jivatvam . All ways are for preparing the mind. Multiple entrances to the temple. But the final sanctum has only one door. With prayer, all obstacles recede.
Graduate from using Isvara as a means to an end. Understanding Isvara is the end not just means to the end. Moving from artha, artharthi bhakta to jijnasu and jnani bhakta.

5. **Verse 4:36**

अपि चेदसि पापेभ्य: सर्वेभ्य: पापकृत्तम: |
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि || **36||**

api ched asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛit-tamaḥ
sarvaṁ jñāna-plavenaiva vṛijinaṁ santariṣhyasi

Atonement/ Prayaschitta

I have done papa before I came to Vedanta. What will happen to those papa? A boat load of papa! Like the garbage in the Indian ocean coming from the developed world.The āsuri vrutti I had before! Even among all the people who have committed papa, the one who comes first among them, this path of knowledge will burn those papas! Vriginam - fancy word for papa. That river was easily crossed- Rana nadhi. River of battle with alligators and whirlpools and undercurrents. Boat of knowledge helps you cross the ocean / notion of samsara. We have a lot of guilt and hurt. They are the pillars of samsara. Regret or guilt for not doing our duty. Guilt- Do I deserve this? Become Big and accommodate everyone and everything- all galaxies. The Giant and Lilliput story teaches us that everything is relative. Neither karta nor bhokta. I wake up to reality just like I wake up from sleep. In the wake of this knowledge, doership drops. No doer, no experiencer. You move to sakshi bhava. The observer is not affected by what is observed. This is the phala.

6. Verse 18:65

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु |
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे **|| 65||**

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiṣhyasi satyaṁ te pratijāne priyo ‘si me

Sarvatma bhāva

Last verse of 9 th chapter is similar to this

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु |
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायण**: || 34||**

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiṣhyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ

But Sivanandaji chooses this because here there is a promise from Bhagavan. Pratijane- you are dear to me. **I promise** you that you are extremely dear to me. Pujya Swmaiji in one retreat talked for 10 days without telling the verse until the last day of the retreat, it was 18:65. Just on this verse. Man mana- let your thoughts be on me always! First understand what is Isvara? ‘What is’- is Isvara .Everything is Isvara. If you see Isvara as law, then there is no loss. Two laws that affect me intimately. Law of Karma, papa and punya. Sri Rudram is the example.Be the devotee. Devotee is the mother. Devotee is the employee. Devotee is the spouse .Etc. Role does not roll on. It does not mean you keep meditation on God’s nama all the time. After a while other thoughts do come. But see Isvara in everything.
First step
Yatra yatra manovyati tatra tatra thavapada pankajam
Wherever the mind goes there are your lotus feet.
Next step is
Yatra yatra manovyati tatra tatra samadayah
Wherever the mind goes there is the resolution of the mind.

7. Verse 12:7

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् |
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् || 7||

You are already free

Svarupa and tatastha lakshana were described. It sounds like Isvara will lift one up from difficult situations. But it truly means you are already free, No bondage at all. So no need to be saved. No savior needed. You are already free. If you pursue this knowledge. Isvara will take care of other things. It does not mean he is a savior! Story of the man drowning waiting for Krishna ignoring all the ships ! And when he reaches heaven, he asks Krishna why he didn't save him. Krishna said I sent you so many ships, why did you not get on them?

8. **Verse 18:66**

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज **|**
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुच**: || 66||**

Transcend Dharma

Leaps in spiritual growth

1. Samsari to mumukshu
2. Mumukshu to jijnasu
3. Jijnasu- to Jivan mukta

Prevent plateau. Prevent flattening and stagnance.Ahankara and mind are sticky and tricky .They say you have grown enough.The initial aww has gone and now there is mild apathy . But Shastra says it is a Wonder. It is like meeting a long lasting beloved. When the interest in shastra wanes. There is a flattening. Move, do something else and then get back to shastra. Here bhagavan says.Transcend Dharma! Give up all results of actions. Translate dharma as karma. 7 th chapter panchadasi explains the mantra from Brihadaranyaka Upanishad. *Ātmanam Vijanayet,* If one knows atma, aham asmi then all dead end pursuits are given up. Giving up results of actions equals giving up the actions. *Mam ekam*- that should be interpreted as the truth of yourself, Sat chit ananda not Lord krishna with flute. Om is your home. Dropping the doership leads you to Om Om is the truth of the universe. Om is the force of the universe.Drop the ahankara as the doer, but allow it to enter through the back door to be a student to understand this truth. Krishna ends teachings with this sloka.