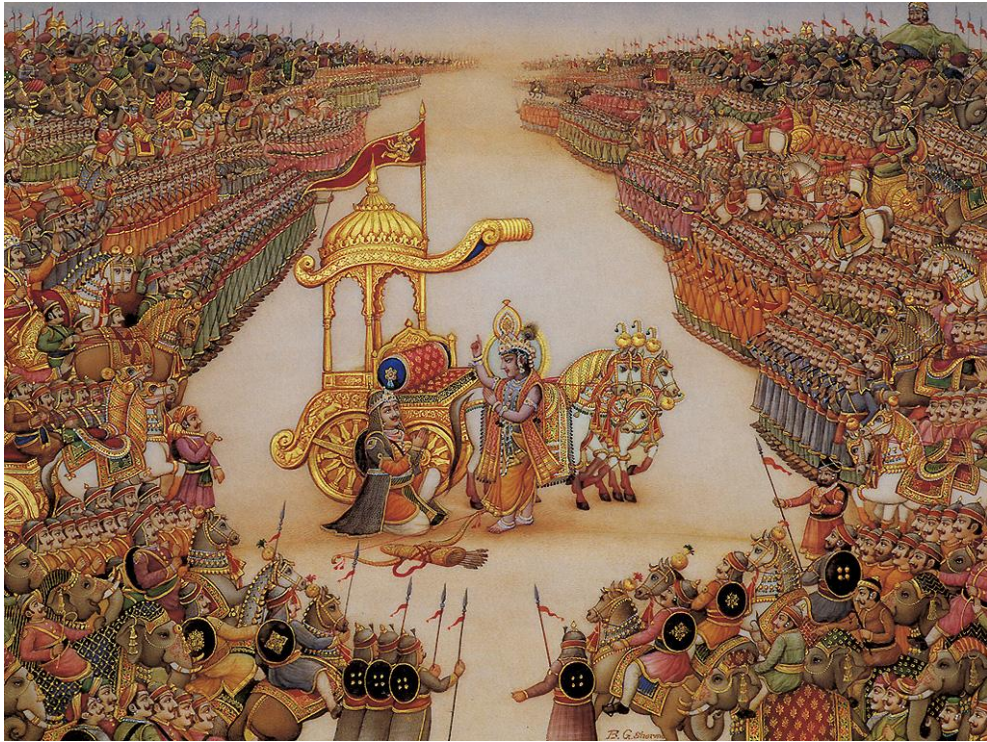


THE THREE YOGAS OF THE BHAGAVAD GITA





DIAMOND MOUNTAIN UNIVERSITY

PART THREE:

THE YOGA OF
DEVOTION

(BHAKTI YOGA)

Diamond Mountain University
Spring Term, 2008
Instructor: Ven. Sumati Marut (Brian K. Smith)



The Yoga of Devotion

Ven. Sumati Marut (brian.smith@ucr.edu)

Class Schedule

CLASS ONE (Tuesday, April 22): LIFE WITHOUT A SPIRITUAL TEACHER AND TAKING YOURSELF TO ONE (BhG 7.13, 15, 20; 16.13-18; 7.16; 2.7)

CLASS TWO (Thursday, April 24): RECOGNIZING WHO THE TEACHER IS AND YOUR GOOD FORTUNE (BhG 4.6-11; 5.29; 7.1-3; 7.21-25; 9.13-14)

TUESDAY, APRIL 29: NO CLASS (DIAMOND MOUNTAIN UNIVERSITY WORK DAY)

CLASS THREE (Thursday, May 1): THE QUALITIES OF A TEACHER (BhG 10.1-11; 10.18-19; 10.39-42)

CLASS FOUR (Tuesday, May 6) : THE “HIGHEST YOGA”: SERVING THE TEACHER (BhG 6.46-47; 9. 13-14; 9.20-34; 12.6-8)

CLASS FIVE (Thursday, May 8): CONFUSION, DOUBT, AND SURRENDER: THE EMPTINESS OF THE TEACHER (BhG 3.2; 3.31-32; 9.11-12; 6.37-45; 12.2; 15.3; 17.3)

CLASS SIX (Tuesday, May 13): SEEING BEYOND MERE APPEARANCES: GAINING A GLIMPSE A THE TEACHER’S TRUE NATURE (BhG 11.1-25; 36-55; 15.15-19)

CLASS SEVEN (Thursday, May 15): “REACHING” THE TEACHER AND PASSING ON THE SECRET (BhG 6.29-32; 9.29-34; 15.20; 18.61-73)



CLASS ONE: LIFE WITHOUT A SPIRITUAL TEACHER AND TAKING ONESELF TO ONE (BhG 7.13, 15, 20; 16.13-18; 7.16; 2.7)

A. TAKING REFUGE IN OTHER DEITIES

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ jagat ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

mohitaṁ nābhijānāti māmebhyaḥ paramavyayam ॥

This whole world is deluded by these three modalities comprised of the three constituents, and does not recognize Me, the changless one who transcends them. (7.13)

न मां दुष्कृतिनो मुढाः प्रपद्यन्ते नराधमाः ।

na māṁ duṣkṛtino muḍhāḥ prapadyante narādhamāḥ ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥

māyayāpahṛtajñānā āsuram bhāvamāśritāḥ ॥

Deluded wrong-doers, the lowest of people, do not take themselves to Me. Deprived of wisdom by the illusion, they adhere to a demonic way of life. (7.15)



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कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ|

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

taṁ taṁ niyamamāsthāya prakṛityā niyatāḥ svayā||

People whose wisdom has been carried off by their desires,
Who are constrained by the limits of their own natures,
Take refuge in other deities. (7.20)

B. THE ILLUSION OF PRIDE AND SELF-SUFFICIENCY

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

idamadya mayā labdhamimaṁ prāpsyē manoratham|
idamastīdamapi me bhaviṣyati punardhanam||

[Those deluded by ignorance say things like:]

“Today I’ve acquired this thing, and I now will obtain that thing – whatever
I fancy. All this money is mine, and there will be plenty more coming in
soon. (16.13)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

asau mayā hataḥ śatrurhaniṣyē cāparānapi|
īśvaro'hamahaṁ bhogī siddho'haṁ balavānsukhī||

It was I who single-handedly killed that enemy, and I’ll kill lots of others in
the future. I am the master of my destiny. I am the enjoyer. I am
successful, strong, and happy.” (16.14)



आढ्योऽभिजनवान् अस्मि को ऽन्यो ऽस्ति सदृशो मया ।

ādhyo'bhijanavān asmi ko 'nyo 'sti sadṛśo mayā |

यक्षिं दास्यामि मोदिष्य इत्य् अज्ञानविमोहिताः ॥

yakṣyi dāsyāmi modiṣya ity ajñānavimohitāḥ ||

I am rich and well-born. Who is equal to me? It is I who will sponsor sacrifices! I will give ! I will rejoice!” – so say those deluded by ignorance. (16.15)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

anekacittavibhrāntā mohajālasamāvṛtāḥ |

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ।

prasaktāḥ kāmabhogeṣu patanti narake'śucau |

Bewildered by ceaseless mental chatter, enveloped in the web of delusion, addicted to the gratification of desires, they fall into a stinking hell. (16.16)

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

ātmāsambhāvitāḥ stabdhā dhanamānamadānvitāḥ |

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

yajante nāmayajñaiṣte dambhenāvidhipūrvakam || 1

Conceited and stubborn, filled with the arrogance and pride that comes from wealth, they offer religious rituals in name only, hypocritically and disregarding proper decorum. (16.17)



अहङ्कारं बलं दुर्पं कामं क्रोधम् च संश्रिताः ।

ahaṅkāraṁ balaṁ durpaṁ kāmaṁ krodham ca saṁśritāḥ ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

māmātmaparadeheṣu pradviṣanto'bhyaśūyakāḥ ॥

Resorting to egoism, power, conceit, desire, and anger, these malicious people hate Me, whether it is the “Me” that is in their own bodies or who is embodied in others. (16.18)

C. FOUR REASONS TO TAKE ONESELF TO A GURU

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

caturvidhā bhajante mām janāḥ sukṛtino'rjuna ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

ārto jijñāsurararthārthī jñānī ca bharatarṣabha ॥

Arjuna, there are four kinds of virtuous persons who devote themselves to Me – those in distress, those who are driven by intellectual inquiry, those who are seeking their own advantage, and the wise. (7.16)



D. SURRENDERING TO THE GURU

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेता ।

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍcetā |

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi māṁ tvāṁ
prapannam ||

I am afflicted to my core by the flaw of deep depression; my mind is totally confused about what is the right thing to do. I beg you to tell me clearly what is best. I am your student; please teach me. I surrender myself to you.

(2.7)