

कृष्ण



Krishna on the phone

An explanation of the Bhagavad-Gita based on the text commented through other references to the classics of the Vaishnava tradition (Purana Vishnu, Srimad Bhagavatan, Upanishad). A simple and fast access key and at the same time complex as an object and subject of meditation. The verses are more of instructions than simple texts and, for the best understanding and effectiveness, they should be used in this sense.

In this first volume you will find the synthesis of the first three cantos of the poem: the description of Kurukshetra as a place of the soul, where the battle Krsna and Arjuna talk about becomes an absolute metaphor for the battle that every human being must wage every day with himself and with others as a mirror of what one is. The second canto follows, which explains what Sankhya is, the philosophy that underlies the conception of the world and the tests of the soul according to the Vaishnava Hindu tradition, a revered school of interpretation of the Vedas, the Sacred Scriptures of the East Mystical: it is a path practicable by everyone, simple and clear, in accordance with the phases of the age. This first volume is completed with the synthesis of the third song, an explanation of karma-yoga and an operational method of meditation as a support tool for facing life's trials.

Posology

This document can be read as a short story or as a leaflet, but it is technically neither a story nor a pamphlet, but rather a collection of instructions to be inserted into the mind when you wake up in the morning, according to the following posology:

upon awakening, after having washed your hands and face and expelled any residual liquids, prepare a cup of hot water (it can be softened with tea, honey, barley);

after drinking it (as hot as possible), take a sitting position and lip-read the instructions, trying to maintain a suitable posture, with an upright spine;

accompany each verse with inhalation before uttering it and follow with breath holding for five seconds after each utterance.

Each section for a week, every day. This job lasts a month.

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«Krsna on the telephone»: the entire work consists of six volumes, each built on three chapters, according to the indicated methods and purposes.

Krishna on the phone
PART ONE
SECTIONS I-III

KURUKSHETRA: where the experience of the soul takes place, the place of the Great Work

The WAY OF SANKHYA: introduction to the nature and meaning of the path of the soul

KARMA-YOGA: how to behave in action

I. KURUKSETRA

1.1 In the place of Kurukshetra

1.18 The shells ring

1.36 We will be overcome with guilt if we kill our attackers. We will be overwhelmed by the attackers if we don't kill the enemy. Why are we forced to act? What to do?

II. THE SANKHYA's PATH

2.7 Arjuna to Krsna: «Now I am confused and I have lost my composure»

2.12 Krsna to Arjuna: 'Know this: that there was never a time when we did not exist, I, you; all these principles

2.13 As the incarnate soul passes, in this body, from childhood to youth and then to old age, so the soul passes into another body at the moment of death. The wise person is not disturbed by this change.

2.15 The person who is not disturbed by either joy or sorrow, but remains steadfast under all circumstances, is worthy of deliverance.

2.17 No one can destroy the eternal soul.

2.19 He is not in knowledge who believes that the soul can kill or be killed.

2.20 For the soul there is neither birth nor death. His existence had no existence in the past, has no beginning in the present and will have no beginning in the future. Unborn, eternal, ever-existing and primordial. It does not die when the body dies.

In the Varnasrama-Dharma it is explained how the law of duty pertains to the Varna (caste: karma depends on it, not the Dharma. Cf. 9.28), the social rank to which each person belongs. The task of the Brahmans is to watch over the fire of sacrifices (superior intellect that comes into contact with the instinctive mind), the task of the Kshatriyas is to fight the aggressor: they are the Lords of the Right Hand Path (administrators of the social order, the mind that must dominate passions), the Vasyas, take care of commerce, emotions that must dominate the instincts, the Sudras, workers who do not know how to act on anything but instincts.

2.29 For everyone the soul is a wonder, but few are able to conceive it. Whoever conceives it learns the law of translation of desires. The last wish, that of the noblest person, is to have no wishes.

Sankhya is the study of the true nature of the soul. It can also mean, at a lower level of abstraction, analytical knowledge of material phenomena. At

an even lower but still very noble level is the Karma-yoga of action without attachment to the result, in which Buddhi is revealed.

2.41 Whoever is on this path and knows the three paths is resolute in his effort and pursues a single goal.

2.47 You have the right to perform your Dharma duties, but not to enjoy the fruits of the action. Indifference to success as to failure is Yoga.

2.48 Remove all detestable activities from you. Become indifferent to illusion.

2.71 Strip off your false personalities.

III. KARMA-YOGA

3.4 The path of renunciation (Sanyasa) is respectable, but it is meant for few. Almost everyone who tries it is tempted and lost. This is not the way of Sankhya.

3.5 Sankhya does not claim to suppress the senses but to learn to control them for the higher end.

3.9 Yajna, Lord of Offerings, is Vishnu. Every action must be offered to Vishnu. Thus you will be free from desire. You act with no other purpose than to act according to Duty. This is Karma Yoga.

3.13 Consecrate your food. You will say, "Yajna shistashinah shanti." This food, given by Vishnu, is returned to Vishnu, it is a consecrated offering. This is Yajnas. Yajna is the fulfillment of duty, in accordance with the Vedas.

3.20 Whoever does his duty is an example to others. This makes one grow, it makes one grow up.

3.25 Those who do not fulfill their duties see the world crumble under their feet.

3.27 False personality believes it has will and power of choice, but is at the mercy of outside influences. It thinks it thinks, it thinks it desires, but it is only a machine prey to external influences.

3.28 Fruitive activity carried out by false personality is delusion, doomed to failure. Failure generates negative emotions. Negative emotions dull the consciousness.

3.30 The affected action is the enemy. Do what you must because you want what you must. Nothing else.

3.34 Attachment and aversion are obstacles.

3.35 One must not fulfill the duty of others. Only take what you have to and what is yours.

3.37 What induces the personality to do wrong actions is the lust of desire (Kama). Unfulfilled desire turns into anger and negative emotions, which poison our mind and our actions.

3.39 Consciousness does not assert itself permanently due to the prevalence of desires produced by the imagination of the false personalities that dwell in us.

Shiva kills Kama, but the show (Lila) must go on. Thus Brahma breathes new life into him and Vishnu makes him his serpent.

हरे कृष्ण हरे कृष्ण | कृष्ण कृष्ण हरे हरे
हरे राम हरे राम || राम राम हरे हरे
हरे कृष्ण हरे कृष्ण | कृष्ण कृष्ण हरे हरे
हरे राम हरे राम || राम राम हरे हरे

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