**Episode 13 – Bhagavad Gita (Chapter 1, Episode 13)**

**TOPIC:** How does one attain supreme consciousness? What is **Bhakthi**?

**TAGS:** **Sri Krishna**, **Arjuna**, **Bhagavad Gita**, Chapter 1, **Arjuna Vishada Yoga**, **Vedas**, **Bhakthi**, **Devotion**, **Dharma**, **Gyan**, **Gnan**, **Brahma Vidya**, **Yoga Shastra**, **Yoga**, **Upanishads**, **Swadharma**, **Yamunacharya**, Love, **Brahma**

**Invocation**

**Jai Srimannarayana!**

**Priya Bhagavad Bandhulara,**

Etched in **Vedic** literature is an intriguing, divine name.

**Narayana.**

The wonderful **tattva** that controls this whole universe and pervades everything in it is **Narayana tattva**.

**Introduction to the Teaching**

**Bhagavad Gita**, the foremost of scriptures, has come forth to prove this very **Narayana tattva**. This nectar of **Bhagavad Gita** delivered by **Sri Krishna** Himself, was gleaned by the great saint, **Sri Yamunacharya Swami**, roughly 1000 years ago. He established the summary in one beautiful **shloka**, verse.

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**Sloka**

**svadharma jnana: vairagya sadhya bhaktyaika gocharaha |**

**narayanaha parambramha gita shasthre: samirithaha ||**

**Explanation**

What is the **tattva** clearly described in this science of **Gita**? It is **Narayana tattva**. What is clearly stated within it?

**param bramha**

Larger than all, all-pervading, ruling and driving everything in this universe, is **Narayana Tattva**.

How?

**bhakthi eyka gocharaha**

Only achieved through the purest form of love towards it.

**Bhakthi** is pure love - untainted, selfless, altruistic, untouched by one’s ego or arrogance. It is constant, consistent. That emotion is called as **Bhakti** in scriptures.

**Bhagavad Gita** states that **bhakti** is possible. Is it possible for humankind? It is.

**sadhya bhakti eka gocharaha**

How does it become possible? By understanding and inculcating love towards that very **tattva**. Because of love towards that **tattva**, love towards other things should diminish. That decrease of **raga** (love) is **vi-raga** which is **vairagya**. One should refocus love, develop **bhakti** towards this **tattva**. In effect, love towards anything else other than this should diminish.

How?

By having a clear intention and understanding it with appropriate knowledge. What happens with that knowledge? One starts longing for that object of love. He begins working towards it, focusing all his efforts towards this goal. It's known that a person lives for the one he loves the most and stays away from everything detrimental to it. **Raga** (love) decreases towards everything else, and **bhakti** (devotion), grows towards that single **tattva**.

**swadharma**

**dharma** is performing everyday work selflessly, without arrogance, and without attachment. If **dharma** is carried out in a prescribed way as per one’s own placement, it is termed **swadharma**. When performing **swadharma**, one needs to acquire knowledge. About what? About ‘who I am’. Knowledge that ‘I belong to Him’. Who is He? The one who I should yearn to attain. What should I do now? ‘I need to reach Him’. Reach Him to do what? To ‘see’ Him, to serve Him uninterruptedly. ‘Everything other than Him is of no use to me or everything belongs to Him and only Him - not me or anyone else!’ When this thought manifests, inevitably the perception of everything around will enhance love for the One who owns all those things and much more. One then realizes that there is nothing to hate or love, one will start accepting everything as mere tools to reach Him.

Saint **Yamunacharya** elaborated this subtle truth in a simple way.

**swadharma jnana vairagya sadhya bhaktyeka gocharaha**

The more our knowledge enhances while performing our **dharma**, love blossoms for the 'one who owns everything around us'... ...this wipes off the ignorance that everything belongs to us or others but Him. From this **sadhana** (repeated practice), **bhakti** becomes **sadhya** (possible). This **bhakti** is defined as ‘**sadhya bhakti**’ which means God. He is seen and experienced through **bhakti** alone.

The same is revealed by **Sri Krishna** in the upcoming verses of **Bhagavad Gita**. He can be attained only through **bhakti** and nothing else. **Yamunacharya Swami** declared the same approximately 1000 years ago. After **Sri Shankaracharya**, **Sri Yamunacharya** was likely the first **acharya** who prescribed and concluded this as the essence of **Bhagavad Gita**. **Yamunacharya Swami** is the first **acharya** who expounded **bhakti** philosophy, **bhakti siddhanta**, and the nature of eternal love, **prema tattva**.

Later, **Bhagavad Ramanujacharya** followed in his footsteps, blessing us with the great commentary, **Sri Bhashyam**.

**narayanaha param brahma:**

**Bhagavad Gita** also clearly states that **Narayana** is the **Para tattvam**.

**Gita Shasthre: Samiritha:**

He is clearly and unquestionably realized.

To make us realize this, three statements are reiterated at the end of every chapter...

**ithi srimad bhagavad gitasu**

**upanishadsu, brahma vidyayam**

**yoga shastre: sri: krushnarjuna samvade:**

...along with the chapter number and type of **yoga** dealt with in it.

The repeated phrases at the end of every chapter.....What are they?

**yoga shastre:, bramha vidyayam, upanishadsu:**

This is an **Upanishad**. A **Brahma Vidya**. **Yoga: Shastra**.

**Shastra** is that which commands. It commands to do certain things in a prescribed way, time, place, and how much...... ...as well as what not to do. What has to be done, what is prohibited, what can be done and what must be avoided. Something prescribing such guidelines is **shastra**.

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**SANSKRIT WORD =** **sasana:th shasthram uchyate:**   
**SANSKRIT WORD MEANING =** one that commands an action to be done also has the power to punish if not done properly

If someone doesn’t abide by a government law, then the government has every right to punish him. We see that in this world.

**Gita**, as a scripture prescribes **yogas**. What is **yoga**? **Yoga** has many meanings. Now-a-days, the word **yoga** has become a buzzword. This **yoga** is different from the ‘**yoga**’ we are referring to. **Yoga** here means the means to bring us closer to objects we are meant to be close to. **Yuk** means bringing closer to, or uniting with. Us, meaning whom? The body? No. Is it a part of the body? No. The **atma**. The soul present in this body. The **jiva**. This **jiva** needs to reach a certain state. Certain means are prescribed to reach this desired state. These are the means – **sadhanas** or **upayas**. The means which bring one closer to his goal are named **upayas**. Those distracting from these goals are named **apayas**. There are certain **upayas** which one needs to practice. A tool that becomes your **sadhana**, a means to take you to your destination, can be termed as a **yoga**. **Bhagavad Gita** brings together all such means prescribed in **Vedas**, and explains them with clarity. It commands us on how to perform actions.

Thus, it is named **yoga shastra**.

It prescribes **acharana** (righteous conduct). It talks about the appropriate knowledge, **jnana** to be acquired.. It then declares what the derived **bhakti** or love is.

**swadharma: jnana, vairagya, sadhyam**

That is why, each chapter of **Bhagavad Gita** ends with ‘**yoga shastre:**’. For one to develop this purest form of love, the manner in which love blossoms should be known. To help understand this, there are **vidyas**, fields of knowledge, prescribed in **Vedas**. These **vidyas** are known as **Brahma Vidyas**, aphorisms of ultimate knowledge. There are about 32 of these. All these 32 **Brahma Vidyas** prescribe how to develop devotion towards **Bhagavan**, the supreme soul. They clearly state what one must do, what one must know, and how one should utilize knowledge (to develop devotion towards God). **Bhagavad Gita** throws light on the way it is prescribed.

**bhakthyaika go:charam**

Only attained through **bhakti**, devotion for God. Because this scripture discusses that **tattvam** only attainable via **bhakti**, it is known as **Brahma Vidya**.

We mentioned two names. One is **Yoga Shastra** and the other is **Brahma Vidya**. **Gita** is also named **Upanishad**. Let's delve in further and understand why it is known as **upanishad**.

**Jai Srimannarayana!**