**Episode 17 – Bhagavad Gita (Chapter 1, Episode 17)**

**TOPICS:** The origin and significance of Gita Jayanti; how the Bhagavad Gita was delivered amidst the Mahabharata war; the nature of Sanjaya's divine vision and his conversation with Dhritharashtra.

**TAGS:** **Bhagavad Gita**, **Gita Jayanti**, **Sanjaya**, **Dhruthrashtra**, **Arjuna**, **Sri Krishna**, **Mahabharata**, **Bhisma Pitama**, **Sudarsana Chakra**, **Ekaadasi**, **Upadesam** (divine message), **Veda Vyasa**, **Divya Drushti** (divine vision), **Knowledge**, **Ignorance**, **Sankalpa** (intention), **Almighty**

**Jai Srimannarayana!**

**Priya Bhagavad Bandhus,**

Dear devotees,

Though **Sri Krishna** delivered **Bhagavad Gita** to **Arjuna**, it reached the world only after **Sanjaya** narrated it to **Dhruthrashtra**. **Sanjaya** started narrating it to **Dhruthrashtra** on the 11th day of the war... because **Dhruthrashtra** got worried and asked **Sanjaya** what was happening in the war on that day, **ekadasi** (11th day of lunar cycle).

**Sanjaya** explained how **Arjuna** was in despair and how **Sri Krishna** answered all his questions, guided him, and preached to him. This happened on **ekadasi** day.

**Sri Krishna** stepped down from the chariot and reached for a weapon, the discus **Sudarsana Chakra**, to stop the ferocious attack of **Bhisma Pitama**, grand sire. **Bhisma Pitama** challenged and succeeded in making **Sri Krishna** hold a weapon in the war though **Sri Krishna** promised that He would not. Once **Sri Krishna** held the **chakra** up high and jumped from the chariot, **Bhisma Pitama** stopped and said, “Oh Lord, you broke your own vow of not using a weapon in the war to fulfill my vow.”

**satyam vidhatum nija bhrtya bashitam**

"You were ready to let go of your promise to fulfil my wish as your **bhrutyu** (servant)."

“This is enough for me and is equivalent to winning the battle.” “My oath to make you pick up a weapon in the war has come true. Now, I am done with my war today.” “I am your servant. If you order me to drop all my weapons, I will immediately oblige,” said **Bhisma**.

After this, **Sri Krishna** motivated **Arjuna**, waged a ferocious battle that caused **Bhisma Pitama** fall onto **ampasayya** (bed of arrows). This information reached **Dhruthrashtra**. He was surprised! He said, “Did **Bhisma** collapse?” “If **Bhisma**, the one who is unconquerable, has collapsed, then what is the fate of others?” He asked, “Hey **Sanjaya**, what happened in the battle?”

**Sanjaya** explained clearly what happened in the battle - how **Arjuna** was in despair... ...how he prayed to **Sri Krishna** who was his charioteer, how **Sri Krishna** preached to **Arjuna**... ...how the war started, how each day of the war went, and finally how **Bhisma Pitama** collapsed to the ground on the shafts of **Arjuna's** arrows on the 11th day of the battle. This recounting happened on the 11th day of battle. Since it happened on the 11th day, it is declared as the birth of **Bhagavad Gita**, **Gita Jayanti**.

However, shouldn't we treat the first day when it was taught as the birthday of **Gita**? Maybe, but it was unknown to the world on the first day. It was only known when **Sanjaya** explained to **Dhruthrashtra** that it was delivered. Therefore, that day is considered as the birth of **Gita**.

How can we say that? Shouldn’t we consider the day when it was first preached as its birthday? Generally, that is what is expected. However, nowhere in the world is it said like that.

Consider a baby in the mother's womb. Normally, it is around the 2nd or 3rd month that one confirms that a woman is pregnant. Is that when the baby is first recognized as being born? So do we consider that day as the birthday and say the baby is born? No one says that. When the baby emerges after having developed in the mother’s womb... ...manages to breathe independently, drinks milk on her/his own... ...then the baby is said to be born. So, on what basis is the time of birth decided? Is it when the head comes out? Or when the baby comes out completely? How should it be decided?

There is a principle to calculate the birth time of a baby. When in the womb, the baby receives food and leaves waste through a cord that connects the baby’s navel with the mother. Both processes of intake and outlet happen through the same cord. So the baby is still considered as dependent and unborn because he/she is still a part of the mother. When the connection (umbilical cord), with the baby’s navel is cut, then the baby is assumed to be independent. That specific time is considered as the time of the baby’s birth. Until then, the baby is not considered to be born, though we know that the baby is in the womb, growing inside as a male or female. Only when the baby begins to live independently, then the baby's birthday is recognized.

Similarly, when **Sri Krishna** delivered the divine **Bhagavad Gita** to **Arjuna**, no one heard it then. No one knew about it, therefore, it's not the birthday of **Bhagavad Gita**. So, when is **Bhagavad Gita** said to be born? It was only when **Dhruthrashtra** asked **Sanjaya** what was happening in the war... ...and when that conversation revealed the **upadesam** (great message). It is on **margasirsa sukla ekadasi** that **Gita Jayanti**, **Bhagavad Gita's** birthday, is graciously recognized by everyone.

On the battlefield, there are elephants, horses, and many other kinds of animals. A variety of musical instruments are used, including horns, drums, and conches. In addition, people in war are consumed with rage, shouting, ranting, and making loud noises. Amidst it all, how did **Arjuna** and **Sri Krishna** discuss approximately 700 verses in the battlefield? This may be a question we have. These days, we want everything to be completed very quickly. We do not have patience to sit for long and listen to what other people are saying. Days have not changed, they don’t change, but our behavior has changed. If someone is speaking, we do not even think of waiting or staying there.

Then, in the battlefield with 18 **akshauhini** (large count) of soldiers, with **Sri Krishna** and **Arjuna** conversing... ...did the others sit silently as good devotees for the discussion to go on? If not, how could they be audible with loud noises and different disturbances around? How could they properly hear each other without any communicational distortion? Did you ever get this doubt? No, you are all good people. You don’t question these matters. However, bad people like us get these questions.

An appropriate answer is given for this as well. The answer is: we are not sure how long **Sri Krishna** instructed **Arjuna**. It might have been a fraction of a second or 3 hours or 6 hours. We really don’t know. There is an interesting computer process known as **AirDrop**. **AirDrop** transfers information from one system, irrespective of the load of information, to another system... ...requesting **Vayu Devata** (deity of air), to please transfer information to the destined system providing the required identification details. All this information can be transferred to the other system or laptop within probably 1 or 2 minutes. We have this technology now.

Maybe **Sri Krishna** used similar technology to transfer the complete message into **Arjuna’s** mind. Because, if someone spends hours together to carry on with discussions in a battlefield, will everyone patiently wait? Therefore, it might have happened very quickly. How is that possible when **Arjuna** is questioning **Sri Krishna** and He is answering, with this type of dialogue continuing throughout? **AirDrop** is a one-way transfer at a specific point of time. If this is the case, there would be no chance for questions. How would this work in such a scenario?

While **Sri Krishna** is preaching, **Arjuna** must listen attentively, think, and come up with questions. For this to happen, there should be no sounds and distractions around. So, Lord muted the entire surrounding environment. He is **Almighty**, the Creator of the universe. He is the one who creates the whole universe with a **sankalpa** (an intention). There is nothing He can’t do. Therefore, He immobilized all the surrounding creatures. How long did He do that for? Until the discussion was completed, He wished that everyone would remain motionless. Everyone remained still, few with raised hands, few with mouth wide open, few in bending posture, others standing straight. Thus, every being remained like statues.

However, **Arjuna** was not muted. He was operating **Arjuna**. Therefore, **Arjuna** was able to hear Him, understand, and ask questions when necessary. He was listening and asking. **Sri Krishna** was explaining and **Arjuna** was listening. Except for these two, everything was muted, silent. No other creature in nature could function. In this situation, both could clearly hear each other.

**Sri Krishna** unmuted the surroundings after the discussion was complete. Then, He set it to operation mode. It was thereafter that everyone continued the war. Therefore, **Arjuna** listened properly, understood it, asked questions, and we need not have any speculations about it.

When **Sanjaya** explained to **Dhruthrashtra** such magnificent valuable knowledge in **Bhagavad Gita**... ...**Dhruthrashtra** asked **Sanjaya**, “how did you gain this wonderful knowledge?” “I am not sure how, however, I am able to understand. It’s unbelievable!” “How could you have faith in all these things? Can you please explain to me?”

The great personality, **Sanjaya**, answered wonderfully. We will learn about this as we continue.

**Jai Srimannarayana!**