**Episode 46 – Bhagavad Gita (Chapter 1, Episode 46)**

**TOPICS:** The value of every word in the **Bhagavad Gita**, the human body as a temple, God’s omnipresence and **vatsalya** (parental love), and how **Sri Krushna's** single word, "**Pasya**," transforms **Arjuna's** perception.

**TAGS:** **Bhagavad Gita**, **Arjuna**, **Sri Krushna**, **Hrishikesha**, **Dhrutarashtra**, **Vatsalya**, **Pasya**

Jai Srimannarayana!

Priya Bhagavad Bandhus,

**Bhagavad Gita** chapter 1 is a beautiful preface for the entire epic. Every word is highly valuable. We should try to understand why, bit by bit.

God and **Arjuna** were seated in a chariot. **Arjuna** was in the chariot to wage war and **Sri Krushna** was to steer the chariot. Not only for steering the wheeled-chariot, but also to give the required tools for our chariots, the physical bodies. **Arjuna** was simply a medium. If we are akin to **Arjuna** in the chariots called human bodies, He is also sitting along with us in them. Who sees that He is sitting along with us?

pasyanthi jna:na chakshu saha:

great knowledgeable people are able to see Him

sva:ngushta pramithancha yo:gi hrudaye:shu a:si:na mi:sam

God resides in a thumb-sized portion of their hearts, letting them comfortably worship Him

**Yogis** not only realize His presence within but also see him in everyone’s hearts. In fact, this is a great privilege. We are not ordinary people. If God is within us, it means that this body is a big temple. When God gives us such a great temple, asking us to use it wisely, imagine how best we must utilize it for worthy activities. However, we need to self-examine how well we are utilizing it. The body is a moving temple when God resides in it. Right? We should check for ourselves how valuable it is, how we must use it with care and act responsibly.

We should not fill it with unnecessary food, or let out in unregulated ways, utter unwarranted words, or do whatever we like. Because it is a temple! Hence, we must take care of it with respect, love, and care. God resides in everyone like an ant, a mosquito, a lizard, a cat and so on. His presence within humans is understood without explicitly stating it, correct? He resides in everyone, not differentiating based on caste, race, color, occupation, gender, age, and economic status. We feel disgusted when with certain people, but God never feels that way with any of us. That’s because He is the father, and He is the mother, looking after us. God is like a mother who takes her child into her lap, jumps into and saves him from a muddy pond without caring about ruining her silk garments. Hence, He neither feels shy nor disgusted residing within our hearts. He stays in everyone’s hearts. He is here to enhance our situation and instruct us accordingly. We should be simply willing to listen and obey him.

One is wrong to think, “I don’t understand. God never gives me direction.” God always motivates and gives an answer in accordance to the current situation. It could be that you have questions or you are in a dilemma, or you can’t decide on a direction to proceed further. If you really trust in Him, God gives His message by some means based on the situation. He may give it from within you or outside. Externally, He may use an omen like animals, trees, birds or the air. Somehow, He conveys His message to you. However, our ignorance, ego, fraudulent character or pride blocks us from receiving His messages. If we can calmly establish a heartfelt connection with him, we can listen to His words very clearly. We must have the desire to listen. If we listen, then we have everything.

Chapter 1 verse 25 conveys the same. **Arjuna** ordered **Sri Krushna** to position the chariot between two armies and Lord did exactly that. Being the supreme controller of the universe, He chose to be a charioteer. He was neither shy nor hesitant to do it because He was doing it for His son [**Arjuna**]. Telugu people are timid, or it could be a self-esteem issue. They worry if others notice them while doing their own work. They feel low about cleaning and beautifying their own front yard, doing laundry, washing utensils, painting the house, doing garden work, etc. For every activity, they are shy, with a low self-esteem, and worry about what others may perceive. They want things to be beautiful but won’t take initiative to do their own work. They are highly bashful. God is never that way. We are even shy to fold our hands while praying to God in a temple, wondering what people may think. We may have seen people at temples debating whether they should fold their hands or not. They want to pray but are not sure what others would think and get into a confused state. We see people in temples seeking forgiveness indicated by a gesture of patting their cheeks. However, they don’t want to do it if someone is watching them. Insecurity stops them from doing it openly, but they want to do it. So, they search for a spot in the temple to do so secretly. Why lead life that way?

God is never shy or hesitant. Be free! He feels, “You are my devotee and you asked me to drive the chariot. I will do as you say and won’t care who is watching.”

bhi:shma dro:na pramukhathaha: pasyatham

sarve:shamcha mahi:kshitha:m pasyatha:m

bhi:shma dro:na pramuk:athaha:

take the chariot in front of the great people, Bhishma and Drona

They are both devotees, hence they understand the quality of the Lord to be accessible to His devotees. However,

sarve:shamcha mahi:kshitha:m

there are many other kings

Is it okay for all of them to watch Him?

sarve:shamcha mahi:kshitha:m pasyatha:m

let anyone and everyone watch

God does not mind who is watching or what one may think when He is serving His beloved ones. This is how He drove the chariot. This is how He served them. This is how He protected **Pandavas**’ lives. **Mahabharata** says,

krushna pra:na:scha pa:ndava:ha:

krushna na:dha:scha pa:ndava:ha:

What did He do after bringing the chariot to the midst of the battlefield?

uva:cha

spoke

We do not notice that **Krushna** spoke in the first chapter. Why? We see **Dhrutarashtra uva:cha**, **Sanjaya uva:cha**, **Arjuna uva:cha**. **Suyodhana** and **Sri Krushna** also spoke, but we don’t see ‘**uva:cha**’ for their words in the first chapter. From the 2nd chapter onwards, we see **Sri Bhagavan uvacha**. However, He also spoke a few words in the first chapter. In **sloka** 25, it says **uva:cha**. What did He say?

pa:rdha pasye:tha:n samave:tha:n kuru:n

look at all the people who gathered here

ithi uva:cha

He said so

**Sri Krushna** asked **Arjuna** to look at the people gathered there. This is the catch here! Why would He ask him to ‘look’ when there is nothing to look at? **Arjuna** wanted to see everyone and thus asked **Sri Krushna** to move the chariot accordingly. What would **Arjuna** do anyway other than looking at those assembled, when the purpose of asking **Krushna** to move the chariot in the midst of the armies was just that? This is similar to the first question from **Dhrutarashtra**.

yuyuthsavaha samave:tha:ha kima kurvatha:

What did they do after coming to wage the war?

Isn’t that a silly question? If they have come to fight the war, one must ask how the fight was going rather than what they were doing. We discussed the reason for this previously. Similarly, **Arjuna** intended to ‘see’ people on his side and on the opposition side.

**aham pasye:yam**

Even then, **Sri Krishna** specifically says to ‘see’ everyone gathered there, why? Because what He instructed him to see is different from what **Arjuna** intended to see. **Arjuna** should not see his own intended scene. Instead he should see what **Sri Krushna** wishes to show him or what he could not see, then **Sri Krushna’s** instruction, ‘see’, will be justified. **Sri Krushna** asked him to look at the ones assembled here from the **Kaurava** dynasty.

pasya

see

**Arjuna** looked at them.

**thatra:pasyath sthitha:n pa:rdha pithru: nadha pitha:maha:n**

The perspective has changed now. Earlier he saw them to be relatives of **Dhrutarashtra**, the one with bad intentions.

**dha:tra ra:shtrasya durbhudhe:he:**

If they are the relatives of **Dhrutarashtra**, why would he see them as his relatives? After **Sri Krushna** asked him to see, **Arjuna** saw it differently. A coin has two sides, head and tails. We must see both sides and act accordingly. Similarly, people gathered on the opposite side have two faces. One state is that they are related to **Dhrutarashtra** and the second state is that they are his relatives. **Arjuna’s** readiness for war, his valor, and egocentric attitude allowed him to see only their animosity. However, when **Sri Krushna** asked him to ‘see’, the coin flipped.

What did he see?

**pithru:n adha pitha:maha:n pa:rtha ha: apasyathi**

Now he sees them as -

pithru:n - fathers

pitha:maha:n - grandfathers

a:charya:n - gurus

ma:thula:n - uncles

bhra:thru:n - brothers

puthra:n - son like

pouthr:an - grandson like

svisura:n - maternal uncles

suhrudahan - well-wishers

To whom? Where are they?

senayo: rubayo: rapi

both sides have well-wishers

**Bhishma** and **Drona**, although on the **Kauravas’** side, are his well-wishers. Both sides have good and bad natured people. However, the ones perceived to be bad people earlier are not seen this way anymore. The scene has changed. He sees relations, they are now all perceived as relatives. What a surprise is this?! This is the effect of ‘**pasya**’, the order given by **Sri Krushna**, **Achyutha**, **Hrishikesha**. Let’s move ahead to understand in detail.

**Jai Srimannarayana!**