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1. Episode Title: Episode 146 – Bhagavad Gita (Chapter 2, Episode 146)

2. Topics & Tags:

TOPICS: The nature of sorrow and its transformative power, Arjuna's journey from despair to understanding, Krishna's teachings on duty and knowledge, the structure of the Bhagavad Gita, the significance of devotion and surrender.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, sorrow, dharma, jnana (knowledge), karma (action), yoga (path), shatka (section), bhakti (devotion), moksha (liberation)

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), The first chapter of Bhagavad Gita is about the sorrow experienced by Arjuna. It became a means and showed the path for his betterment. He was not alone; there were two others who were also in sorrow: Dhritharashtra and Duryodhana. However, their sorrow did not lead to their improvement; instead, it became a means for their destruction. Therefore, their sorrow was put aside.

Arjuna’s sorrow not only provided a beneficial teaching for him but also offered us a wonderful way of life for the benefit of the whole world. Thus, sorrow also became a means. So:ka (sorrow) turned into a means of giving us Sri Krishna’s teaching in the form of slokas (verses). Thus, it became Arjuna Vishaada Yoga (Arjuna’s sorrow as a means). That was the first chapter of Bhagavad Gita. It served as an introduction.

What is the context? Where, how, and why did Gita Upadesa (the teaching of the Gita) take shape? We understood this background in that chapter. Till verse 2.12, it described how Arjuna’s sorrow continued and transformed. In the first chapter, Arjuna felt bad for everyone in the war, such as the soldiers and relatives, who would all go through pain, difficulties, and loss of life, leaving their families in sorrow. He felt deeply sad that he would attain the sin of killing everyone. This was in chapter 1.

In the first 10 verses of chapter 2, that sorrow gradually shifts focus from everyone towards two people: Bhishma and Drona, his grandfather and guru. His sorrow worsened thinking about having to kill them. These slokas [2.1 to 2.11] are also part of the sorrow phase. Thus, chapter 1 and the beginning 10 verses of chapter 2 formed an introduction for Bhagavad Gita. It served as a means. It was then that Sri Krishna began to teach.

From chapter 2, verse 12, He began introducing Tattva (reality) as a teaching. It continued till chapter 18, verse 66, which is the last verse of the teaching. There are a few more verses after 18.66, which are all concluding verses. However, chapter 18, verse 66 is the last verse of the teaching that had to be given.

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SLOKA WORD -

sarva dharma:n parithyajya…

SLOKA MEANING -

Abandon all varieties of religion and just surrender unto Me.

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That is why that verse is called Gita Charama Sloka (the final verse of the Gita). The Upadesa (teaching) concluded at that verse. It began at 2.12 and concluded at 18.66. The content between these two is called Bhagavad Gita and is the essence. Chapter 2 has 72 slokas, and the teaching began at 2.12. That means, 60 slokas of the scripture progressed in between. All of this [60 verses] provided an answer to Arjuna’s reluctance to wage war. It addressed his feeling that begging for alms is better than the ‘happiness’ that killing everyone brings.

It enlightened him that fulfilling duty is essential despite any difficulties or happiness, whether easy or painful. It prepared him for it. It stated that a focused mind is important. It gave him confidence that God will always be around to support him with what is necessary for that. The second chapter continues to instill trust in him that it will also give him real happiness. Chapter 2 concludes with verse 72. He taught whatever he wanted to say in these 60 slokas. Bhagavad Gita has a total of 700 slokas divided into 18 chapters.

These 18 chapters are divided into 3 sections, with 6 sequential chapters in each. A section with 6 chapters is called Shatkam (section of six). The first Shatkam, second Shatkam, and third Shatkam. The topics He delivered in chapter 2 are elaborated in three Shatkas. In chapter 2, He instructed that one should fulfill one’s duties. To fulfill the duty, one needs a focused intellect. To have focus, one’s Manas (mind) needs to be clean. When Manas is clean, the senses will not run in various directions. He said He will extend support on this.

He taught a few topics here. One is the senses and the work done through them. To do the work, one needs knowledge. It is called Jnana (knowledge). Therefore, Jnana should be there. So, one must work with Jnana. While working, one must enhance Jnana further. You must now work with such enhanced Jnana. You must work knowing how it must be done. One must never leave the practice through which one is enhancing the knowledge. He says He will support it.

We should know who He is. We should know what He is like. We should know what He will do. We should know how much He will do. We should know what our relation with Him is. We should know how He can be useful if one knows Him. All these are internally embedded aspects. In chapter 2, He taught the Atma Tattva (reality of the soul) and the way one must do his work. Atma Tattva is named Sankhya (knowledge of the soul). If one knows the way to do his work, it is called Yoga (path). Sankhya and Yoga. Jnana and Karma (action). He taught these two in chapter 2.

He needed to elaborate on these two. Therefore, chapter 3 emerged to elaborate on how to do that, which is termed as Karma Yoga (the path of action). To work, one must know what the means are. We must know how to get hold of the means. If one wants to record a video, one must know how the camera functions. One needs to know the functionality of each button, how it can be started and stopped. One needs to know where to focus the shooting. One needs to know the requirements for it. This is knowledge.

Just because one has knowledge doesn’t mean he can simply sit there. He needs to know how to apply the knowledge. The interesting thing is that one initially needs to work, and he needs knowledge for that. He should work with knowledge. He will need to gain an understanding of that work. The video recording work shouldn’t end at recording. He should know who it should be played for, why the video is to be played, etc. This is all again knowledge. Jnana (knowledge) is only a single term, but it has various levels. There are levels in knowledge such as: primary, intermediate, final, mature, and highly matured. All these have an effect on Karma (work).

So, there is knowledge involved prior to, during, and post Karma. Jnana is only a two-letter word, but its span is limitless. Chapter 3 is the knowledge of the way of working. In chapter 2, whatever work He instructed to be done is called Karma. If one knows how to do it, it is Yoga. It is called Karma Yoga, chapter 3. The work that needs to be done has to be backed by knowledge. This is chapter 4, Jnana Yoga (the path of knowledge), which describes work backed by knowledge in detail.

When working, backed by that knowledge, we cannot have a distracted mind. It should listen to whatever is being told. Therefore, it needs to be controlled. Chapter 6 has come into the picture to elaborate on how to control the mind. It is named Atma Samyama Yoga (the path of self-control). It had to be taught separately as a chapter. The mind needs practice to follow the instructions. Chapter 5 discusses Karma Sannyasa Yoga (the path of renunciation). It talks about what it means by doing Karma while renouncing it, where and for whom it must be renounced.

Chapter 6, Atma Samyama Yoga, talks about the means for achieving it. All this is the first Shatka. There is nothing new in the rest of the chapters. Discussion and analysis of the pre and post details of concepts in chapter 2 gave rise to 4 chapters.

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SLOKA WORD -

tha:ni sarva:ni samyamya yuktha a:si:tha mathparaha… | 2.62

SLOKA MEANING -

Controlling all the senses, one should sit focused on Me.

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He then explains what ‘Me’ is in chapter 7, Jnana Vijnana Yoga (the path of knowledge and wisdom). There are basic and advanced levels of knowledge about Him. Chapter 7 elaborates on this. After knowing who He is, it was essential to give the knowledge of how He gives everything, each of different kinds. There are so many types of people in the world. He explained what and how He gives to different types of people and the means to them. This is explained in chapter 8, Akshara Parabrahma Yoga (the path of the imperishable absolute).

When Arjuna felt overwhelmed about all this and felt like he couldn’t do all of it, He clarifies that the means for this is love. I am not here to trouble you. If you really have love, you will be able to receive everything I give you. He explains Bhakti (devotion) as the main means. Because Bhakti needs to be carefully understood and used, it is named Raja Vidya Raja Guhya Yoga (the royal knowledge and the royal secret). The Bhakti Tattva (principle of devotion) is explained in chapter 9.

“Really, is that so? Are you that great?” [Arjuna] “What do I tell you about My greatness?” [Sri Krishna] Listen, He says in chapter 10, Vibhuti Vistara Yoga (the path of divine glories). “If You are that great, can I see You?” [Arjuna] “Sure” [Krishna]. That is demonstrated in chapter 11, Viswa Rupa Sandarsana Yoga (the path of the vision of the universal form). Arjuna felt ‘dizzy’ with that vision. “Don’t worry, I am very easy to attain” [Sri Krishna]. He explains how easy devotion is in chapter 12, Bhakti Yoga (the path of devotion).

All these 6 chapters are describing the word He used to refer to Himself [math] in 2.61. To elaborate on His Swarupa (form) and how it is so easy to be devoted to Him. These 6 chapters are the second Shatka. After explaining all this and after Arjuna has ‘seen’ His form in his Manas (mind) and begun to trust in Him out of fear, to clarify it all further, He summarized almost 10 chapters of content beginning from chapter 13, Kshetra Kshetrajna Vibhaga Yoga (the path of the field and the knower of the field).

He explained how that happens by elaborating on the three Gunas (qualities) in chapter 14, Guna Traya Vibhaga Yoga (the path of the division of the three Gunas). He explained the cause for this, His Tattva (reality) in Purushottama Prapti Yoga (the path of attaining the supreme person), chapter 15. He explained why they occur in Daivasura Sampad Vibhaga Yoga (the path of the division between the divine and the demonic), chapter 16. He explained the reason for it to be Sraddha Traya (three types of faith) in us, chapter 17.

The benefit one attains by leaving the burden to Him and surrendering to Him, knowing all of these, is explained in chapter 18, Moksha Sannyasa Yoga (the path of liberation and renunciation). This is the elaboration of chapter 2. These [6 chapters] form the third Shatka. This is the comprehensive form of Bhagavad Gita. If we can understand this and move forward, we will attain clarity. Let’s move ahead, Jai Srimannarayana!

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