\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

1. Episode Title: Episode 66 – Bhagavad Gita (Chapter 2, Episode 66)

2. Topics & Tags:

TOPICS: The importance of performing one's duty, Understanding the nature of grief, Krishna's teachings on the soul and body, The distinction between the visible and the invisible, The role of dharma in life

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, duty, grief, soul, body, dharma, theism, atheism

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita is a wonderful teaching. Sri Krishna Himself delivered this exceptional teaching to uplift all people. Some people are a:sthikas (theists), believers of Veda. Some are na:sthikas (atheists), who do not believe in Veda. Some accept the existing truths in different ways. God’s goal is to give that which is essential for the upliftment of all types of people. Why should He give it? A human being must be molded to perform his duty, not be driven away from it. He should never step away from his duty. Particularly, grown-ups should not behave in this way. When one has to do work, he must be educated about the work he should be doing but not be given various facilities which make him stop working, turning him into a lazy, inactive, and unproductive person. Unfortunately, rulers these days are giving various ‘free facilities’ and thus, there is no motivation for people to work for a living. Hence, a large number of individuals are developing an inability to work, thus affecting society. We all know this. God’s goal is to convey that this is not right. That’s the summary of Sri Krishna’s teaching.

In the process of teaching Arjuna about performing duties as part of chapter 2, Sri Krishna explains how believers in sari:ra (body), indwelling a:thma (soul), and the underlying parama:thma (God) must perform their duty. Also, those who believe only in what’s visible must perform their duty. Generally, a person is happy if everything is going as per plan. If it’s not, he feels miserable. When one is in a miserable state, there’s a risk of quitting one’s duty. What is important is to recognize duty and act accordingly. ‘Act accordingly’ - not step away from duty or grieve. That is why, in chapter 2, Sri Krishna is teaching Arjuna his duty. Arjuna clearly prayed…

-----------------------------------------------

SLOKA WORD -

yachchhre:yas sya:n nischitham bru:hi thanme:

SLOKA MEANING -

“Whatever is decided by You, Lord, earlier as the right thing to do and appropriate for me, grace me with that.”

-----------------------------------------------

Because he (Arjuna) also clearly asked for it, He (Sri Krishna) began to explain what his duty was. Firstly, He said it’s unnecessary to cry for relatives. You are fighting a dha:rmic (righteous) war to uphold dharma, not transgress it. In a dha:rmic war, some might get hurt or lose life. However, when the purpose is to attain a worthy goal, then there is no need to worry about petty troubles. Therefore, it is not necessary to grieve.

-----------------------------------------------

SLOKA WORD -

na:nu so:chithu marhasi…

thathra ka: paride:vana:

SLOKA MEANING -

“You should not grieve for what is not worthy of grief.”

-----------------------------------------------

He said this earlier. Even those who do not believe in a:thma (soul) or parama:thma (God) need not grieve at difficult times while performing duties. He explained this in 3 verses [2.27, 2.28, 2.29].

-----------------------------------------------

SLOKA WORD -

avyaktha:di:ni bhu:tha:ni vyakthamadhya:ni bha:ratha ! |

avyaktha nidhana:ni [e:va] thathra ka: paride:vana: || [2.28]

SLOKA MEANING -

“Those that are unmanifested are eternal, while those that are manifested are temporary. Therefore, why should you grieve?”

-----------------------------------------------

We do not know what is the beginning of all that we see and how and when it all ends. However, as you’re living in the present, you must recognize your duty and make all efforts to properly carry it out. He explained this in the last of the three verses where He addressed those who do not believe in a:thma thathva (soul’s reality). Many people these days say this, right? We don’t know the past, so don’t think about it. We don’t see the future, so don’t think about it. Live for the present. Pay attention only to this. We have already discussed a little about this in previous sessions. Thus, He had so far conveyed what He wanted to teach Arjuna.

In fact, Arjuna is not an atheist. His decisions are based on dharma. He has the knowledge of Vedas. He also has knowledge of scriptures. He is used to carrying out various righteous activities. He belongs to such a lineage. He is neither ignorant nor believes only in what is visible. Even if you believe only in what’s visible, you need not cry. As a vaidic (believer in Vedas), you need not cry at all. He instructed that even if there is temporary grief, it is the characteristic of the wise to make their heart realize what’s right, act with courage, and direct towards duty.

Now, He sets aside the guidance given to the atheists [2.26, 2.27, 2.28] and moves forward to continue the guidance he has begun to give for relieving grief. How can one overcome grief? tharathi so:kam a:thmavith (the one who knows the soul overcomes sorrow) is a rule in Vedas. Sadness is that feeling of anguish when you lose something you like. In fact, there is nothing known as ‘losing’ what you like. First, we must get clarity on what it is that is liking something. When we say ‘we’, there are two objects here. One is the form of Nature that is external and visible, called the body. The second is that which dwells within, enables it (body) to work, keeps thinking of it as ‘I’, ‘mine’, ‘for me’, ‘because of me’ and thus experiences happiness or sadness. It is called ji:va (individual soul). He dwells within and is not visible. The body is visible. He (Sri Krishna) must show the visible body, explain it, and elaborate on it. He must also clarify the invisible a:thma thathva (soul’s reality). A:thma thathva and sari:ra thathva (realities of the soul and body) are both different from each other. They are contrary to each other. The body is a combination of some things/parts. The soul is a dravya (substance) without any parts. Because the body is made of certain parts, subsequently, it loses them, and ultimately disintegrates. The parts get separated. However, the soul does not have any constituent parts. Thus, disintegration does not apply to the soul. Therefore, the soul is ajaha (without birth), nithyaha (eternally existing), sa:svathaha (eternally stable), pura:naha (always new). Thus, He explained it (a:thma thathva).

Nothing can ever cut through it, make it wet, burn it, or dry it. However, the body is a combination of many substances and thus it disintegrates into its constituent parts. When disintegration begins and when one thinks of it as theirs, one begins to feel sad about losing it. We cannot stop changes in the body. We cannot bring changes in the soul. This must be clarified to Arjuna. If one is a believer in only the body (not soul), can he stop changes in the body? No, he cannot. A boy becomes an adult, an adult becomes old. That implies the body is going through changes. There is no way for anyone to stop these changes. After a while, it (the body) stops working. In that case too, he cannot do anything. Even if you keep the existence of the soul aside and look at only what's visible, there are changes there as well. You see shoots in a plant. After a few days, they grow a little bigger. Then, into even larger leaves. After that, they dry up and gradually fall. Afterwards, they become powder-like and finally return back to the soil. They come from the soil and go into the soil. In the meantime, they change, transforming through various stages. Can we stop any of these changes? No, we have no control over any of the changes. When they are out of your control and happen by themselves, then why do you think of it as ‘I’, ‘Mine’, ‘For me’ and take it on yourself? Secondly, they do not stop changing even if you try. So, why cry about them? “That is why, you don’t need to cry,” said Sri Krishna to Arjuna earlier.

Because Arjuna believes that what’s indwelling is the soul, He thought of clearly explaining a:thma thathva (reality of the soul). He doesn’t need to cry about the body. First of all, why did Arjuna start crying? Because Bhi:shma, whom he thinks of as his relative, Dro:na, whom he thinks of as his guru, and all others whom he thinks of as related by blood and by soul, thinking that all of them will die, he began to feel sad in his heart and got upset. However, can you stop this body’s relationship with them just because you want to? Can you stop that from happening? You can’t. Whether you cry or not, changes [to the body] will not stop. Whether you fight it or not, changes [to the body] will not stop. You cannot stop the changes. Therefore, when nothing is in your control, thinking that you will do something about it is foolish and unwise. That is ignorance. He tried to clarify this to Arjuna in various ways. No need to cry about the body. How about a:thma (soul)? Because he has been in a body for some time and experienced happy times and bad times whilst in the body, if he has to leave it now, wouldn’t he feel sad? Shouldn’t he cry about that? You need not cry about the a:thma (soul) also. Because the soul goes to the next body due to the good and bad things it does whilst in the current body. If he does more good deeds, the ji:va (individual soul) will attain a body in a family to experience the result of those pious acts. I.e., he takes a body there. Or if he does some other type of deeds, he will take birth in a suitable place to experience those. Ultimately, it (body) goes through change and ends up somewhere. He therefore explained earlier on why he need not grieve over it (body). In fact, the change (in body) is a result of the indwelling a:thma (soul). Arjuna is a theist, hence he must be told about a:thma (soul). A:thma does not die no matter what one does. So, why cry about it? No need to cry. In any case, how does it look? What does it do? To explain this, He begins verse 2.29.

-----------------------------------------------

SLOKA WORD -

A:thma, soul, always surprises even those who think they know quite a lot about it.

SLOKA MEANING -

Sri Krishna thus begins to explain the astonishing swaru:pa (innate nature) and swabha:va (its qualities) in chapter 2.

-----------------------------------------------

Keeping aside the discussion of atheism, let’s move ahead to try to listen to the guidance given to a theist. Jai Srimannarayana!

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*