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1. Episode Title: Episode 92 – Bhagavad Gita (Chapter 2, Episode 92)

2. Topics & Tags:

TOPICS: The nature of buddhi (intellect) and its role in freeing oneself from karmic bondage, Understanding the concepts of Sankhya and Yoga, The significance of Nishkama Karma (selfless action), The meaning of Yoga in different contexts, The importance of clarity in understanding spiritual teachings.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Sankhya Yoga, Arjuna, Krishna, intellect, selfless action, spiritual guidance, dharma, knowledge of the soul.

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), there are many siddhant (philosophies), like Sankhya, Yoga, Nyaya, Mimamsa, etc. In Bhagavad Gita verse 2.39, Sri Krishna is instructing Arjuna.

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SLOKA WORD -

e:shathe::bhi:hitha: sa:nkhye:

buddhi:r yo:ge:thu ima:m srunu |

buddhya: yuktho: yaya: pa:rttha!

karmabandham praha:syasi ||

SLOKA MEANING -

"I have told you about Sankhya buddhi (intellect) and Yoga buddhi (intellect related to action). Now, listen to what I have to say about Yoga. With this intellect, you will free yourself from karmic bondage."

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I will tell you about buddhi (intellect), which can free you from karmic bondage. That is Sankhya buddhi and Yoga buddhi. Prior to this, I have explained Sankhya buddhi. Now I will explain Yoga buddhi. He started [the verse] saying this.

When we hear these terms, there is a chance we think He might be talking about Sankhya Shastra (scripture) or Yoga Shastra. However, the second chapter itself of Bhagavad Gita is called Sankhya Yoga. Bhagavad Gita has 18 chapters, right? Every chapter is given a name. They are mostly named as Yoga. Chapter 1 is named Arjuna Vishada Yoga. Chapter 2 is named Sankhya Yoga. Chapter 3 is Karma Yoga, and so on; every chapter is named as a separate type of Yoga.

The second chapter is called Sankhya Yoga. We discussed in the beginning what Yoga is. Yoga is not what is commonly being practiced nowadays. Yoga is a means, a way, a path, and a method. Sankhya is a means to elevate oneself. Vishada is a means to elevate oneself. It is a method, path, or means to attain something. He named the path to attain something Yoga. We have discussed this before.

In Bhagavad Gita, Sri Krishna preached 18 Yogas or means for a jiva (soul) to be elevated to a better state. These are primary means. There are a few other avantara sadhanas (secondary means) in them as well. All these are in general called Yoga. Here, the term Yoga is used to indicate ‘means’. Every word has a specific meaning. If we can understand its meaning properly, we won’t be in trouble. We will be in trouble if we try to fit the meaning we know to that word.

If we have a small cap and we try to fit our head in, it won’t work. If we bring a big cap and try to fit our head in it, we must add another layer like a turban or something to fit it in. However, if we can carefully understand the meaning of the word in that context, then we will be fine. Bhagavad Gita is called Yoga Shastra. It is a scripture that elaborates on sadhanas (means). They are also called upayas (means). Since it gives upayas, it is called Yoga Shastra.

When naming the chapters, the term Yoga was used in that sense. However, in verse 2.39, Sri Krishna instructs Arjuna.

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SLOKA WORD -

e:shathe::bhi:hitha sa:nkhye:

buddhi:r yo:ge:thu ima:m srunu |

SLOKA MEANING -

"I have told you about Sankhya buddhi and Yoga buddhi. Now, listen to what I have to say about Yoga."

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Here, the meaning of Yoga is different. It is different from the meaning in chapter names. The term Yoga is used in many contexts to mean different things. Generally, our people speak of Yoga day, Yoga abhyasa (practice), etc. The practice done for good health is called Yoga here. Some people make it a little more specific and call it Hatha Yoga or some other Yoga. All these belong to Yoga in that context. Sri Krishna is not using it here in that context.

Then how is He using it here? He calls the activity we do Yoga. However, He is not calling any activity Yoga. He calls Nishkama Karma (selfless action), activity without selfish desire, Yoga. That is, if you reform the activity you are doing with a samskara (qualification), it is called Yoga. A mango, if qualified in a certain way, is called avakaya (mango pickle). For it to be called ‘avakaya’, it has to go through different processes.

Whatever regular activities we do, if qualified in a certain way, become Nishkama Karma or Karma Yoga. If you hear Nishkama Karma or Karma Yoga, it feels like a very heavy, profound term. However, if we refer to it as ‘work done without expectation of result,’ it feels simple. We get many questions about that also. If we hear Nishkama Karma or Karma Yoga, we won’t understand what to question and hence keep quiet. However, if one says, ‘work done without expecting any result,’ we ask who will work without expecting a result?

There is no use in just working - is it a vaccine or what? We don’t know what’s the use of it, but everyone has to take it [vaccine]. Our folks are saying that, right? Why do we need to take the vaccine? Don’t know. What does it do? Don’t know. Does it help? Don’t know. Ok then, no need to take it. No, you have to take it. Whatever virus the vaccine is manufactured for, that virus is gone now. It has mutated into many variants and is amongst us in a new form. It may not work on this [virus], but you should take it.

Why should you take it? Don’t know. You should take the vaccine; otherwise, you won’t be allowed to travel by flight. If you don’t take the vaccine, you can’t travel or go out in public. You can’t do other things without a vaccination card. Hence, one takes it. Is this Karma Yoga like that? Yoga is work done without [expecting] a result. It’s not work that has no result. There will be some result; however, when you do not expect any result, it is called Yoga. That is also called Nishkama Karma.

If you do the work as an offering to God, it is called Karma Yoga. Sri Krishna is preaching to Arjuna, “So far, I have taught you about buddhi (knowledge) named Sankhya,”

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SLOKA WORD -

e:shathe::bhi:hitha sa:nkhye:

buddhi:r yo:ge:thu ima:m srunu |

SLOKA MEANING -

"I have told you about Sankhya buddhi and Yoga buddhi. Now, listen to what I have to say about Yoga."

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Prior to this, He spoke about the underlying buddhi of Sankhya. What did He say until now? He spoke about deha-atma viveka (the difference between body and soul), which is called Sankhya. Bhagavad Gita chapter 2 is called Sankhya Yoga, right? Sankhya is a means. Sankhya is to have the knowledge of Atma Tattva (truth of the soul) for one to be elevated to a better state. In the 18 means, this is the second means.

Isn’t there Sankhya Darsana (philosophy), a philosophy propagated by Sage Kapila? In that, it is said ‘prakruthi karthri’ (nature as the doer). In that, it is said, purusha (soul) is in a neutral state and there is nothing else beyond that. That is Sankhya philosophy or Sankhya Darsana. But here, He is not talking about that. This is an aspect of buddhi. What is that aspect of buddhi?

samyak khya:yathe: ithi sankhya:

samyak khya:yathe:

the decisive intelligence on a topic is Sankhya or Sankhya: What is buddhi? First, we should know if we possess it or not.

sa:sthra nishpa:dhya:ya nirnayaha buddhihi

Whatever has been decided by the scriptures regarding what ought to be done, what ought to be left, what is duty, what is tyajyam (to be sacrificed), what needs to be known and what need not be. Whatever has been decided regarding those, that decision is buddhi (wisdom).

sa:shtra nishpa:dhya: nirnayam - (what is decided by scriptures) is buddhi. This buddhi is referred to as Sankhya. Why? Because it gives clear decisions about everything. It gives clarity of what something is. That buddhi which decides on that clarity is called Sankhya. What needs to be understood with such buddhi is called Sankhya. That knowledge is Atma Tattva, knowledge of the soul.

We can’t understand it with indriyas (senses), nor can we understand it with inference. Atma Tattva can only be understood by scriptures. Whatever decides and gives Atma Tattva is called Sankhya. The one which bestows swarupa jnana (knowledge of inherent nature of self) is Sankhya. Since Bhagavad Gita chapter 2 instructs on how to use that Atma Tattva jnana as a means, the chapter is named Sankhya Yoga.

Our people refer to jnana (knowledge) with different names when it changes. Like mathihi (intellect), medha (intelligence), prajna (wisdom), and dharanavathi medhahi (deep intelligence). If the jnana is such that we memorize it after hearing it only once, it is called medha. If it is clear to us all the time, it is called thrikaaliki matha prajna (wisdom that is clear at all times). That jnana is called prajna. If it can predict what will happen in the future, that is called mathihi. It is called agami gochara (knowledge of future events).

Nigantu (dictionary) gives buddhihi mathischa medha sankhya samviddhii upalabdhi… these are names for jnana (knowledge). However, amongst these, if that buddhi helps us understand Atma Tattva jnana clearly, it is called Sankhya. Until now, I have explained to you how to prepare that buddhi with an equanimous mind. Keeping this as the foundation, start your work.

For us, tenth class is a foundation. After that, you can take science, economics, history, commerce, etc. This is called foundation. If the foundation is strong, you can construct the building properly. If the Sankhya buddhi which decides the Atma Tattva jnana is firm, then our activities will be good - that work is called Yoga. I will tell you how the buddhi, which can transform your work into Yoga, should be.

In verse 2.39, yo:ge buddhihi - what is it and what does it do?

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SLOKA WORD -

yaya: pa:rtha karma bandham praha:syasi

SLOKA MEANING -

"It qualifies all the activities you do, without adding new karmas, and getting rid of old karmas."

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It qualifies all the activities you do, without adding new karmas, and getting rid of old karmas. Whatever qualifies your activities, I will tell you about that now. Thus, Sri Krishna started preaching about Karma Yoga and is continuing further gradually. Jai Srimannarayana!

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