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1. Episode Title: Episode 97 – Bhagavad Gita (Chapter 2, Episode 97)

2. Topics & Tags:

TOPICS: The importance of understanding specific terms in scriptures, the distinction between the body and the soul, the concept of karma and its implications, the meaning of moksha (release), and the significance of having a clear goal in life.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, karma yoga, Arjuna, Krishna, dharma, moksha, a:thma (soul), parama:thma (Supreme Soul), karma bandha (karmic bondage), sa:nkhya (knowledge), yo:ga (means), e:ka (one type), nischaya (decisive knowledge)

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), when learning certain scriptures, we need to familiarize ourselves with specific terms. Just like in science, medicine, or sports, where we learn certain terms, familiarizing ourselves with specific terms in the Bhagavad Gita gives us pleasure and understanding.

Currently, we are in chapter 2 of Bhagavad Gita. Sri Krishna is instructing Arjuna on being dutiful and how to perform duties properly. In that context, He spoke about two terms, sa:nkhya (knowledge) and yo:ga (means). To properly perform karmas (actions), Sri Krishna instructed him to turn them into yo:ga. Yo:ga means that which joins together. Generally, yo:ga is used in many contexts. The root word "Yuk" means to link or to join.

In Bhagavad Gita, yo:ga is used to imply 'means'. Karma yoga is a means, jna:na (knowledge) yoga is a means, and further on, akshara parabramha yo:ga is also a means. These means help humans attain life’s goal instead of being caught up in the work they do.

What is the goal of life? Why did we get this human body? We received it not just to eat, sleep, or engage in conflict. The purpose is to free the soul (a:thma) from being trapped in miserable bodies. The one speaking is a:thma, and the one listening is also a:thma. What is visible externally is an instrument provided to a:thma.

When it is growing, we call it de:ha (body). When it is degrading, it is called sari:ra (body). The body grows until about 30 or 35 years and is called de:ha. It adds many things from the food it eats, the water it drinks, and the air and light it receives. This process of adding is called diha upachaye (adding to itself).

After reaching a certain age, the body starts to shrink gradually. Si:ryathe (it gradually shrinks), hence it is called sari:ra. After 35 or 40 years, it enters a deterioration phase. The body is an instrument for a:thma. It is given to help the soul release itself from dependence on nature and the body.

We are all dependent on this body and nature. If the body wants us to sleep, we fall asleep. If it wants us to eat or drink, we do so. The body is an instrument for the ji:va (indwelling soul) to attain its natural state. How and when to use this instrument is explained in Bhagavad Gita, categorized into different chapters.

Why should I be released from this body? We don’t have any problem staying in it, but we know we are limited by it. Knowing about your Self is called a:thma ya:da:thmya jna:na (knowledge of the true nature of the soul). It is not enough to know that there is a soul, which is ‘I’, and that it is separate from the body.

However, we need to know how a:thma exists and what its natural state is. The one controlling it from behind the scenes is parama:thma (Supreme Soul). A:thma is under the control of parama:thma and works according to His wish. A:thma needs to come out of the body to its natural state.

Being dependent on parama:thma is not the same as being dependent on the body and nature. While being dependent, if its natural state is lost, that is painful. A:thma belongs to parama:thma in its natural state, experiencing bliss. Everyone wants to be happy, yet we face many diseases and inconveniences that spoil our happiness.

Parama:thma, who supports the soul, gives that undisturbed state of happiness. The Lord provides flawless, eternal happiness to the soul. If something in its natural state has other elements, it is flawed. The Lord gives an eternally pure blissful state to the soul.

The a:thma needs to reach parama:thma and experience its natural state of bliss. Whatever obstructs us from reaching parama:thma should be shed off. This obstruction is called bandha (bond), resulting from karma, hence it is called karma bandha (karmic bondage).

Moksha (release) is the release from this karmic bondage. It doesn’t mean death; it means release from the cycle of rebirth. Moksha is the release from karma bandha. If released from that, we won’t have any problem wherever we are.

Release from karmic bondage is moksha, and this should be the only goal of human life. While in this body, that should be our primary goal. This is e:ka (one type). This is sa:nkhya (knowledge about the soul). This is nischaya (decisive knowledge).

Nischaya can mean vyavasa:ya (business) or adhyavasa:ya (determined knowledge). We must have this jna:na (knowledge). If we have this, whatever we do doesn’t inconvenience us. As long as we have this, we keep progressing toward our goal, regardless of favorable or unfavorable experiences.

If we don’t have this goal, we won’t be firm in our activities. If our decision is firm, we will try to transform unfavorable conditions into favorable ones. It is important to apply our nischaya jna:na in sa:nkhya and to the activity we do with the body, known as yo:ga.

This buddhi (intellect) must support jna:na and the activity. We should apply buddhi with activity, accepting anything that doesn’t contradict sa:nkhya buddhi and keeping away from anything that does. This is called yo:ge buddhi.

While discussing this, the Lord said:

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SLOKA WORD -

e:sha the abbhihitha sa:nkhye bhuddhihi yo:ge buddhihi

SLOKA MEANING -

“This is what I call the intellect of knowledge and the intellect of means.”

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Just like how buddhi is of two types, yo:ga buddhi is also of two types. Prior to this, we categorized buddhi into two: sa:nkhya buddhi and yo:ga buddhi. Sa:nkhya buddhi is of two types, and yo:ga buddhi is of two types. Let's try to learn what they are. Jai Srimannarayana!

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