

Om Sri Sai Ram

Podcast 147: GOOD TO KNOW

Om Sri Sai Ram.

Welcome to Prasanthi Sandesh, 147th episode. I would like to draw your attention to certain important points, very interesting points indeed, that we should treasure.

Usually we think Krishna taught Arjuna the *Bhagavad Gita* on the battlefield of Kurukshetra. So, we understand that the teacher is Krishna Himself and the student is Arjuna. Krishna is Purushottama, while Arjuna is Narottama. Most of us think that it is a conversation between the two. But we should also know that there were three others who also heard the *Bhagavad Gita*. Who are they?

On the top of the chariot of Arjuna, there is a flag with Hanuman's picture there. So Hanuman also heard the *Bhagavad Gita*. Sage Vyasa also heard *Bhagavad Gita* and he shared this with Sanjaya. So there are four people who heard *Bhagavad Gita*, Arjuna, Vyasa, Sanjaya and Hanuman.

The next point I want to draw to your attention is 'GITA.' Just reverse the letter order. When you reverse the letter order, it is 'TAGI.' *Tagi* means drink. *Gitanu Tagi* means 'drink *Gita*'. As we drink, you just take one sip, and taste every drop of it. So as we drink the *Gita*, you should become *tyagi*, a man of sacrifice. That's what Baba said.

Then I have come across one or two more interesting facts. Prior to this Kali Yuga, 30 years prior to Kali Yuga, which means towards the end of Dwapara Yuga, *Gita* was taught. And Kali Age, as per the calculation made in 1976, Kali Yuga started 5077 years ago. Therefore, *Gita* was born, and *Gita* was passed on to Arjuna 5115 years ago. These are the figures that I have come across from a standard book. It's also interesting to know that Lord Krishna lived for 125 years, 7 months, 8 days. Krishna was aged 87 years when He taught *Bhagavad Gita* to Arjuna. For what it is worth, these are the figures that I have come to know of.

It's also interesting to know that the *Bhagavad Gita* began with the letter 'Dha', from 'Dharmakshetre'. And the last letter of *Bhagavad Gita* is 'Ma'. So the first letter is 'Dha' and the last letter is 'Ma'. Most of you must have noticed it. Last phrase is: *yatra yogeshwarah krsno yatra partho dhanur-dharah, tatra srir vijayo bhutir dhruva nitir matir mama*. 'Ma' is the last letter. So 'Dha' - 'Ma'. Now I request you to join both the letters. *Dha, Ma - Dhama*. *Dhama* means *Dharma*. In Buddhist literature, you will know that *dharma* is referred as *Dhama*. Therefore, *Bhagavad Gita* is meant to propagate *Dharma* or righteousness.

Now, it's also interesting to know that the aim of *Bhagavad Gita* is this: to relieve us from this misery. Most of us feel tired of life at one stage or another. In spite of all luxuries and comforts and conveniences around, we feel tired. So, life is not always a bed of roses. Every one suffers from misery in one way or other. Thus *Bhagavad Gita* addresses this problem of misery, how to make man free from misery and how to make him blissful: *Dukha nivritti*, solution to *dukha* or misery; *anandaprapti*, how to

make him earn bliss, how to be blissful. These two seem to be the main objectives of the *Bhagavad Gita*.

Another fact is this: the one who heard *Gita*, the one who taught *Gita*, and the one who has written *Gita* down, all three are Krishna Himself! Of course, we all know that Krishna taught well, and that Krishna was a speaker. That we know. But who was the student? Arjuna. Krishna Himself declared in the tenth chapter, *Vibhuti Yoga, Pandavanaam Dhananjayaha*, "I am Arjuna among Pandavas." It only means Krishna and Arjuna are one and the same. And in the same chapter, the tenth chapter, *Vibhuti Yoga*, again, Krishna declares, *muninam apy aham vyasah, muninam apy aham vyasah*, "I am Vyasa among all the saints." Thus, all the three are Krishna Himself. The one who taught, the one to whom it is taught, and the one who recorded it, all the three are Krishna Himself! This is also quite interesting to note.

Now, what are the reasons did Krishna state to Arjuna when He told him that there is no reason to feel miserable. Why should there be misery at all? He need not feel miserable for anything. Arjuna was completely depressed and frustrated because he was under the impression that he was going to kill all his relations. Kauravas were his cousin brothers. We have got Dronacharya, his teacher. And we have Bheeshmacharya, who is also his guide, who brought him up to this stage. How can he kill them on the battlefield? This was his misery. How to confront them? How to fight it out? That is a big problem for him.

It is at that stage that Krishna tells him, there's no reason to feel miserable. Don't feel so. He tells him one after another, the reasons why Arjuna should not feel sorry, should not feel depressed, and should not feel frustrated for any reason, no. And He tells these things clearly. In all the *slokas*, all these things have been mentioned.

For instance, in the second chapter, *Sankhya Yoga*, the eleventh *sloka*, what does He say?

aśhochyān-anvaśochas-tvaṁ prajñā-vādāmśh cha bhāṣhase |

gatāsūn-agatāsūmśh-cha nānuśhochanti paṇḍitāḥ ||

Here He clearly says, you don't need to grieve. You don't need to feel sad. They are nothing. No, there's no reason to feel badly about them, no need to feel sad that they are going to be killed. No. *Ashochyan*, you don't need to feel sad about it. And you feel so miserable, you are crying out. *Anvasochayaha*, you are crying. Why? Arjuna understand, *panditaha*. Who is *pandita*? The man of knowledge of the self. That *panditaha* will never feel sorry, will never feel sorry for those who are alive today or who are going to die. He is not bothered about the dead or the living. *Panditaha* knows that the self is eternal. *Nanushochanti*, even the scholar will never cry. He'll never feel sad. No, no, no. After all, *asochyan*, just analyze, analyze.

The whole world, everything, has got these five components. What are they? *Asti, bhati, priyam, namam, roopam*. These are the five. *Asti* means *sat*, existence. *Bhati* means *chit*, awareness. Third, *priyam* means *ananda*. *Asti, bhati, priyam* means *sat-*

chit-ananda. These are eternal truths. And these are the three basic fundamental qualities of *jiva*, the individual soul. And the other two, *nama* and *roopa*, name and form, they are artificial. They are artificial, as they are only temporary. They are not ever-lasting.

Without knowing the basic truths, Arjuna went on arguing with Krishna, and went on explaining his point of view like a great scholar. *Prajñā-vādāmśh cha bhāṣhase*, he was speaking as if he has the knowledge of the whole lot. No. He was speaking like that *bhasache*. He was totally wrong. "Arjuna understand that whatever you speak, you speak from the viewpoint of your intellect. But I am speaking from the viewpoint of the super conscious state," said Lord Krishna. That's the reason why, *nānuśhochanti paṇḍitāḥ*, no scholar ever cries for the deceased. No. He will not feel miserable for any reason.

The point is Panditaha, a man of self-knowledge, will have all actions, *karmas* burnt, totally. All actions are burnt in the fire of knowledge or *Jnana*. The fire of knowledge or *Jnana* will burn all his actions. So, he is not bound by the fruit of action at all. That's what is said in fourth chapter of *Bhagavad Gita*.

And then it is also necessary for us to know what the Lord said in the second chapter, twenty-seventh *sloka*.

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya cha |

tasmād aparihārye 'rthe na tvam śhochitum arhasi ||

The one who is born is bound to die. The one who is dead is sure to be born again. *Jātasya hi dhruvo mṛtyur*, he is sure to die. *Dhruvaṁ janma mṛtasya cha*, it is equally true that he will be born again. And Arjuna know that you cannot escape from this cycle. *Tasmād aparihārye 'rthe, aparihārye 'rthe*, meaning, it is inescapable. So, you don't need to grieve about it. That's what Krishna tells him.

And then again in the eighteenth chapter, *Moksha Sanyasa Yoga*, sixty-sixth *sloka*, What does it say?

sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja |

ahaṁ tvāṁ sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ ||

Arjuna, why do you cry like that? Stop all this, what you have been doing. *Sarva-dharmān parityajya*, stop it. Leave your burden; leave your burden at My feet. I'll see that you will be successful. I'll carry this burden happily. *mām ekaṁ śharaṇaṁ vraja*, you surrender to Him. And then the only way is *ahaṁ tvāṁ sarva-pāpebhyo*.

Mām ekaṁ śharaṇaṁ vraja, you surrender to Him, to Me, and by surrendering to Me you will be attaining *moksha*, liberation. You understand this. That's what Lord tells Him very clearly without mincing any words.

This is a very good lesson for all of us to depend on God and to surrender to Him and not to other people. It's not worth it at all. Therefore, Krishna initially solves the problem by telling Arjuna not to grieve, not to feel miserable for those whom he is going to kill. No. At one stage Krishna even tells that they are already dead. You are just taking the credit, that's all.

Therefore, by speaking these words, Krishna consoles him, comforts him, and asks him to pick up his courage and get ready to fight. That's what Krishna's intention is. Therefore, the philosophy of *Bhagavad Gita* is to see that we are free from *shoka* or misery. *Shoka rahicha*.

So, as I said earlier, all these three *slokas* - the second chapter, eleventh *sloka*, the second chapter, twenty-seventh *sloka*, the eighteenth chapter, sixty-sixth *sloka* - all these three clearly tell us that there is no reason to feel so badly about it. One need not feel miserable about this. That's what Krishna meant.

And then we can also see that in *Bhagavad Gita* it's very clearly mentioned that it is the Divinity that pervades all. All the entire creation is pervaded and encompassed in Divinity, the whole thing. The Divine is a canopy. It's a big canopy or envelope. We are all there. The entire universe is in Him. *Yena sarvam idam tatam*, means that He pervades all. This is repeated three times in *Bhagavad Gita*. The whole thing is divine.

At one time Swami said, in one of the poems, whole thing is divine:

***Chukkalanniyu Brahma,
Stars are divine.***

***Suryundu adi Brahma,
Sun is Brahman.***

***Chandrunannu Brahma,
Moon is Brahma.***

***Jalamu Brahma,
Water is Brahma.***

***Swaragamannanu Brahma,
Heaven is Brahma.***

***Vaikunthamadi Brahma,
Paradise is Brahma.***

***Thalliyannanu Brahma thandri Brahma,
Mother is Brahma, father is Brahma.***

***Bhagya mannanu Brahma vallabhya madi Brahma,
The wealth and the virtue are Brahman only.***

Jeeva rasulu Brahma,

All of the beings are Brahma.

Jeevi Brahma,
The individual also is Brahman.

Puttinchutadi Brahma,
Birth is Brahman, the cause for the birth is Brahman.

Poshinchutadi Brahma,
Sustenance is because of Brahman.

Gittinchutadi Brahma,
Inhalation is Brahman again,

Gruhini Brahma,
The housewife is Brahman.

Kalamanthayu Brahma,
The whole time is Brahman.

Eesrushti Brahma,
The entire creation is Brahman.

Prakruthanthayu Brahma,
The entire nature is Brahman.

Aa shakti Brahma,
The whole of the energy, the divine energy, the cosmic energy is Brahman.

Sarvamunu Brahma,
Everything is Brahman.

Mariyu ee sabhayu Brahma,
Not only that, the entire congregation here is also Brahman.

Sathyamunuthelpubata ee sayimata,
This is the truth of Sai.

Therefore, it is very clearly said, as has been pointed out to you already, *Yena sarvam idam tatam*, the whole thing is Divine. He pervades all over.

And now He suggests certain ways to bliss for us. Clearly the Lord said twice, in the ninth chapter, thirty-fourth *sloka* and in the eighteenth chapter, sixty-fifth *sloka*, He clearly stated what is to be done by man, what is to be done by everybody to be blissful. Let me draw your attention to these things:

In the ninth chapter, thirty-fourth *sloka*, in *Rajavidya Rajaguhya Yoga*:

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru |

mām evaiṣhyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ ||

Here's what He says or means: *Man-mana*, concentrate. Have your mind focused on Me. *Mad-bhakto*, you are My devotee. *Mad-yājī*, you worship Me. Yes. That is the prime requisite. *Mām namaskuru*, you salute Me. You do all your *namaskaram* to Me. *Evam*, by this way if your mind is tuned or groomed, trained this way, with focused attention, *mat-parāyaṇaḥ*, taking me as your final goal, what happens? *Mām evaiṣhyasi*, you will come to Me. You'll reach Me. There is no doubt about it. *Mām evaiṣhyasi*, meaning, you are Divine. You are transformed into the divine form, *mām evaiṣhyasi*. Therefore, here He said very clearly the clues or steps to be blissful.

And again, in the eighteenth chapter, sixty-fifth *sloka*, *Moksha Sanyasa Yoga*,

man-manā bhava mad-bhakto mad-yājī mām namaskuru |

mām evaiṣhyasi satyaṁ te pratijāne priyo 'si me ||

See that. In the earlier *sloka* He said the same thing. *Man-manā bhava mad-bhakto mad-yājī*, ninth chapter, thirty-fourth *sloka* and here mentions once again in the eighteenth chapter, sixty-fifth *sloka*, *man-manā bhava mad-bhakto*, which means, He emphatically says in unequivocal terms, He guarantees Arjuna, concentrate your attention. You are devoted to Me. You adore Me. You offer your respects and obeisance to Me. Take it from Me. You will attain Me. You will reach Me. This is My vow or *pratigna*. Understand this is My vow I have undertaken.

There are these four steps: concentration, devotion, adoration and salutations are the four steps in *sadhana*.

And what Krishna guarantees us, even vows to give us, is *mām evaiṣhyasi*. You will certainly attain Me. *Satyaṁ te pratijāne*, like this, like this I have determined. I vow to see that he has attained Me. That's what Krishna tells here.

Therefore, *Bhagavad Gīta* clearly tells us, while we should be free from misery, we should also work for bliss. That's what He says. And in fact, we can also say this any number of times: By surrendering to God, everything else will be taken care of. If you water the roots, you don't have to water the branches and the leaves, no. And then you will be freed from all sins and bondage and the cycle of birth and death by utter surrender to the Lord.

As He said in eighteenth chapter, sixty-sixth *sloka*, *Moksha Sanyasa Yoga*,

sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja |

ahaṁ tvāṁ sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ ||

Really, what a guarantee it is! There is no other text that tells emphatically the declarations of the Divine, so one is sure to be convinced and one is sure to develop faith on God. Therefore, Bhagavan said many times, many times, *Mad-yājī mām namaskuru*, you offer all your respects and obeisance to Me. *Maam namaskuru*, it

means what? Baba said, "Yes! Your heart is not a double sofa. No. Your heart is a single sofa for God to be seated on. Understand it's not a kind of musical chairs. No. It is a single sofa. That's what Bhagavan has said.

And Swami mentions very clearly, this is devotion, offering our worship to God, concentrating on Him. This is all *Bhakti marga*. Like that He spoke a very long poem at one time: One may have degrees M.A.s and B.A.s like that . . .

MA lu BA lu erpada chadhivayu peruganchina peddavaralaina,
There'll be great people, intellectuals, degrees,

Sampadaludiyu saddanaparulya,
There may be affluent, rich people and there may men of charities.

He meant this. It's a very long poem, but for the time constraint, I have to forcibly limit myself. In fact, I want to speak in a much elaborated way, quoting Bhagavan freely. But what to do? Time is a factor.

Satiraru bhakthulaku enatikaina,
None could ever equal a devotee. Devotees are un-parallel, unbeaten.

Daivamunu kolvande radu dandi bhakthi,
Devotion means if you worship God, and Bhagavan saves you.

Bhakti sadhanamunane mukti galagu,
Through devotion only we'll get liberation.

Ramabhaktulu kanichoralu radu mukti,
If you are not devoted to Rama or whomsoever you believe in as your chosen God, you cannot expect any liberation.

Saswatamugavu migathavi sathyamuganu,
Understand truly, none are permanent. No.

Bhaktiyeyunna sai sarvambu nosagu,
If you have got devotion, Sai will give you everything.

As the Holy Bible says, everything shall be added unto you. Everything shall be added unto you. Seek the Kingdom of Heaven (God) and everything shall be added unto you.

Therefore, the *Gita* very clearly refers to these two important points: how to make man free from misery and how to make him blissful. These are the two things which are emphasized in the whole text of *Bhagavad Gita*.

Thank you for your time. I'll come back to you.

Once again, thank you.

Sai Ram.