**Episode 18 – Bhagavad Gita (Chapter 1, Episode 18)**

**TOPIC:** The contrast between Sanjaya's pure knowledge and Dhrutharashta's ignorance, stemming from the three gunas (qualities) of human nature.

**TAGS:** **Bhagavad Gita**, **Sanjaya**, **Dhruthrashtra**, **Sattvic**, **Rajasic**, **Tamasic**, **Maya** (deceit/illusion), **Vrudhadharmam** (useless virtue), **Bhakti** (devotion), **Viraat Rupama**, **Tattva** (eternal truth), **Bhima**, **Duryodhana**, **Draupadi**, **Sri Krishna**

**Jai Srimannarayana!**

**Priya Bhagavad Bandhus,**

There are three types of people in this world based on their inherent qualities or **gunas**: **sattvic**, **rajasic**, and **tamasic**. **Sattvic** people recognize facts as facts. **Rajasic** people try to present facts as per their convenience. **Tamasic** people perceive facts in a skewed sense. **Dhruthrashtra** is **tamasic**. **Sanjaya** is of great **sattvic** nature.

**Sanjaya** was with **Dhruthrashtra** as a companion, minister, and charioteer. He was a childhood friend and fellow student. They had immense affection for each other. **Sanjaya** was neither hesitant nor secretive; he would convey anything he wanted to clearly without ambiguity. One of the rare, good deeds of **Dhruthrashtra** was to keep **Sanjaya** with him. At least he had a chance to listen to good things through **Sanjaya**. He was fortunate enough to listen to the entire **Bhagavad Gita**. The first person to listen to the entire **Bhagavad Gita** was **Dhruthrashtra**. In fact, he was the instigator, and he was the first one to listen. This is surprising!

After listening to the entire narration by **Sanjaya**, **Dhruthrashtra** said, “How nicely you understood **tattva** (eternal truth). Fortunately, you also saw **virat rupa** (the universal majestic form of God).” He continued, “However, I have a question. Although we both studied at the same place, why do I not understand as well? How do you know this **tattva** so well? What is the explanation?”

**Sanjaya** responded, “Please don't mind me, oh king, but because you asked, I will explain clearly.” **Dhruthrashtra** replied, “No problem. I will not think otherwise, please go ahead.”

Then **Sanjaya** said...

**mayam na seve bhadram the:**

mayam na seve

I never approach with deceit. If I know something I will say it the way I know it. If there is anything I don't know, I will accept it instead of manipulating and boasting.

“If I am unable to do something, I accept that I am not able to do it. I do not brag.”

mayam na seve bhadram the:

"In case this hurts you, please do not mind, I apologize."

**na vrdha dharmam achare: shudhabhavangato: bhaktya: sasthra:th vedmi janardhanam**

“Oh King! Firstly, I do not deceive anyone.” “I do not speak anything that I don’t think inside.” “I only speak the truth, as it is, matching my thoughts and words. If I don't know something, I accept and maintain silence. This is my nature.”

**Sanjaya** apologized in advance, implying, “You rely on deceit to live. You are a hypocrite and do not have a pure consciousness.” “Not only that, even I do good deeds occasionally, like supporting charities. Sometimes I donate generously.” “I do this, but not in the manner in which you do.” “Whenever you do something, you publicize extensively for fame and maximum results.” “When you donate 5 rupees, you expect 50 rupees of publicity.”

Sometimes people come to us saying “We will give you some money, but you need to write our name in certain places. If you can do this, we will donate.” God knows what he would donate, but all the walls would be ruined with such donors’ names. His father’s name, grandfather’s name, address etc. He would want all these details to be mentioned. For the 5 rupees he gave, he would expect 5 walls to be engraved with his family name. This is arrogance. Although the deed is good, i.e. donating, the underlying intention is not pure. It is simply to brag, not to uplift the soul.

**Sanjaya** said, “This is something I do not have, and this is exactly what you have.”

mayam na seve:

"Not only that, I do not expect anything in return for my good deeds."

“You do not do anything unless there is a return. You do not give away even a single grain.” What is this called? **Vrudha dharmam** (useless virtue). Why? Because anything we speak or give is not ours. We are offering to God things and virtues given by God, to God’s own society, which in turn, is a form of God. This is instigated by God from within us and we are mere tools for this activity. This thought process should be within everyone. We are satisfied with superficial things. However, we forget that there is something that gives form behind these superficial things.

**Sanjaya** said, “I recognize that and hence, my deeds are for this reason only.” “That is why anything I do becomes **dharmam** (righteous), and is justified.” “You also do, I don’t deny. You gave one of your kingdoms to someone through your son, right?” “However, did that pave the way for good or bad? Did he rule the kingdom even once?” **Dhruthrashtra** did not have answers for any of these questions.

na vrdha dharmam achare:

"My deeds are without expectation of publicizing name and fame. I do not have this quality," said Sanjaya.

“Then how were you able to meet God?”, **Dhruthrashtra** asked. “How did you get His **darshan**? How are you able to describe it so well?”

shudhabhavan gathaha

"My heart is always pure, I do not think about other things inside."

“Your deeds are always dependent on how to get some benefit or how your people will be benefitted. You do not act with a simple heart.” “Not only that, I love God. You also love God, but why do you love Him?” “You love God to gain something from Him so that people will talk about you. You portray one thing and expect something else.” “Your intentions are not pure. They are artificial. I am not used to such artificial portrayals.”

shudhabhavan gathaha

"That is how love and devotion originated within me."

That is why, ‘**vedmi janardhana**’ when we do not have bad intentions at heart, anything we do becomes righteous. If a person has a righteous nature, his intention becomes pure. When the heart is pure, love starts to bloom and that love lasts forever. For all of this, the root is **maya** (deceit). He behaves as if he is dedicated, but from within, he is not.

One instance demonstrates how deeply this quality is ingrained in **Dhruthrashtra**. After the war ended, as per his oath, **Bhima** challenged **Duryodhana**, who was hiding in a pond, for a fight. During the fight, **Bhima** broke **Duryodhana's** right thigh. Everyone claimed that this was injustice, but **Bhima** justified his act saying... “It is the oath I have taken in the assembly in front of everyone. I have not taken him away to a hidden place during the war and tortured him secretly.” “The day when **Draupadi** was held by her hair and pulled into the assembly, I took an oath to do this.” “I acted as per my oath.”

**Dhruthrashtra** came crying and said, “Oh **Bhimasena** what have you done? I am happy that you kept your brother’s words. I want to hug you. I have always kept you at a distance.” **Bhima** felt happy that his uncle was so affectionate, and he started rushing towards him. **Sri Krishna** stopped **Bhima**, saying, “Come here, you fool. You have a huge body but no brain. Wait here and see what happens.” **Sri Krishna** created an iron idol of **Bhima** and kept it near **Dhruthrashtra**. **Dhruthrashtra** thought it was **Bhima** and forcefully hugged it so tightly that the strong iron statue broke into pieces.

What would have happened if it was **Bhima**? He would have been crushed. Even **Bhima’s** ego, that he was powerful, would have been crushed. That is how powerful **Dhruthrashtra** was. Even after all his sons were killed, he did not lose his treacherous thoughts. How astonishing this is!

**Sanjaya** said, “Oh **Dhruthrashtra**, only because of your treacherous intentions, you did not inculcate sanctity in your deeds.” “Thus, your heart is not pure, and so you lack **bhakti** (devotion) towards God.” “So, I know anything I tell you will enter one ear and exit through the other. However, nothing is being processed inside.” “If you understood, you would have stopped the war immediately when **Bhisma** fell, realizing that when such a great man was lost, there was no need to continue.” “However, you did not.”

Even though **Sanjaya** knew **Dhruthrashtra** was such a man, he abided by his duty and relayed this **Gita**. Even today, we are lucky enough to listen to **Bhagavad Gita**. So, let us all try to listen and understand everyday with pure intention and love, devoid of any negative thoughts.

**Jai Srimannarayana!**