**Episode 48 – Bhagavad Gita (Chapter 1, Episode 48)**

**TOPICS:** The meanings of **Arjuna's** name **Kapidhvaja**, the power of **Sri Krishna's** words, and the state of **Arjuna's** mind on the battlefield, which is overwhelmed by **krupa** (mercy).

**TAGS:** **Bhagavad Gita**, **Arjuna**, **Sri Krishna**, **Hanuman**, **Kapidhvaja**, **Krupa**

Jai Sri:manna:ra:yana!

Priya Bhagavad Bandhus,

**Arjuna** has another name, **Kapidhvaja**. Why? **Hanuma:n** had given a boon to **Pa:ndava:s**. During their forest exile, **Draupadi** once yearned for a Saugandhika flower, a rare species. **Bhi:ma** embarked on a journey to search for it in the Himalayas. On the way, he saw a monkey’s tail blocking his way. He could not move it. “Why is this so heavy and difficult to lift?!” Upon praying, he realized this was no ordinary monkey, but the great hero among monkeys, **A:njane:ya** himself.

**A:njane:ya** gave **Bhi:ma** two boons. Firstly, whenever **Bhi:ma** is on a battlefield and gives out a war-cry, **A:njane:ya** would add to it in synchrony with **Bhi:ma’s** voice. Secondly, **A:njane:ya** would always stand guard on **Arjuna’s** chariot to protect him, their prime warrior. Since then, **Arjuna** had the symbol of **Hanuma:n** on his chariot’s flag. Thus, he became ‘**kapi-dhwaja**.’

**Arjuna** desired to see the warriors of both the armies. He ordered **Sri Krishna** to place the chariot in the midst of the battlefield. **Parama:thma**, the supreme soul, who is accessible with incessant love for his devotees, drove the chariot to the middle of both armies. He showed **Arjuna** the two armies as if stating, “See! This is what you wish to see.” Upon seeing what He showed, **Arjuna’s** state of mind changed completely. Until this point, he saw enemies. After **Sri Krishna** told him to ‘see’, he did not recognize enemies. He only ‘saw’ his relations with everyone there.

Not just one, he saw all kind of relationss… **a:cha:rya:ha**, teachers, **pitharaha**, father figures, **puthra:ha**, sons, **pouthra:ha**, grand-sons, **sambandhinaha**, relatives, **sya:la:ha**, brothers-in-law. “Oh my God! How can I kill them all?”. His original thought process seems to be changing.

**Bhagavad Gi:tha** chapter 1 **slo:ka** 27 describes this. “Look,” said **Sri Krishna**. **Arjuna** saw. What did he see? He saw relatives.

**SLOKA WORD - tha:n sami:kshya sa Kaunthe:yaha, sarva:n bandhu:n avasthitha:n   
SLOKA MEANING - He looked at all the relatives assembled there.**

**sam… i:kshya** observed keenly. He could not find anyone who was not related to him. In fact, we are related to everyone in this world. How? Relatives are those who have descended from the same source, right? Who is our source of existence? We came from our mother’s womb. However, we got into the mother’s womb through mother earth. We have come from **pancha bhu:thas**, five elements. All other living beings are also made of these same five elements. Thus, the source for every being is the same. That's how we are all related.

What kind of feelings should we have towards them? Respect, compassion and love. If so, how would we interact with them? We need to ensure they are doing well in their respective places. Some may think, “I have love for him. However, why should I bother correcting his mistakes as long as our relationship is intact?” They are not true relatives. If someone really cares for the person, one must correct that person for his best interest. Only then, he is a true relative.

**Arjuna** saw relatives all around - **sarva:n bandhu:n avasthitha:n sami:kshya**. Immediately, he was overtaken by mercy. That feeling is termed ‘**krupa:’**.

**SLOKA WORD - krupaya: paraya:vishtaha SLOKA MEANING - he was overwhelmed by krupa, as if out of thin air**

**Sanjaya** says, **a:vishtaha**. This is a beautiful usage of the word. What does it mean? It is a state of person: forgetting one’s own nature and form completely, totally subservient to the element that took him/her captive. Right now, **Arjuna** was held captive by the feeling of ‘**krupa**’. We would have also seen in villages occasionally, **a:ve:sam**, people being possessed. It could be that one is possessed by divine forces or of other kinds. It is a sort of emotion, intoxication, a state of frenzy. The person who is so overtaken by emotion is termed ‘**a:vishta**’.

Now **Arjuna** is **krupaya: paraya: a:vishtaha**. He is held captive by limitless **krupa**. **paraya: a:vishtaha**.

Occasionally in villages, we see possessed people in temples or other congregations. The divine forces hold them captive. Such people forget themselves completely. They become unaware of their limitations, lack of knowledge. They talk just like one who is highly knowledgeable. They fully lose their nature. They simply take up the nature of the other being because they are possessed by that being. They speak just like the one who is holding them captive. “I am such a person, **de:vatha**, celestial being, etc.” We notice this type of behavior during congregations. For some people, this happens when they go to a temple or some sacred place. Let us not delve deep into what this possession means. When a person has an immense feeling of **krupa** and has become ‘**a:vishta**’, held captive, how does he behave? We took this example to help understand the situation of such a person. When a person is possessed, he disregards all his limitations and becomes capable of things that he could not do earlier. Even if he was handicapped earlier, he runs. Even a very weak and meek person will be able to fend off many people at once, just like a hero in Telugu movies. That is the state of a possessed person. He loses himself. Whatever the one who has possessed him says, he submits to it fully. He behaves in accordance with that. We cannot comprehend the power of a possessed person.

**Arjuna** is not possessed by any external forces. He is held captive by the feeling of **krupa** - **krupaya: paraya: a:vishtaha**. Not just little **krupa**. Tremendous amounts of it. What are the symptoms of **krupa**? What does it mean?

‘**Krupa**’ is a **bhava-prakarsha**, an intense emotion, which makes us do three things. The person becomes incapable of tolerating any kind of suffering of other beings - human, animal or bird. Not just inability to accept the suffering of others, he wants to somehow alleviate others’ pain. This is nicely expressed in Sanskrit, ‘**para dukkha nira:chiki:rsha**’. Unable to watch others’ suffering, developing into an intense urge to take it away. ‘**Para dukkha nira:chiki:rsha**’. It does not stop there. Unless a person undergoes ‘**para dukkha asahishnutha**’, one cannot experience ‘**para dukkha nira:chiki:rsha**’. The person is firstly in a state where he is unable to see the other suffering. Once he realizes he is unable to see the suffering, he wants to alleviate that sorrow.

Why? **para dukkha dukkhitwam** when seeing another suffering, he undergoes the same pain. Nobody wants to feel pain. One wants to be sorrow-free. Whatever is the reason for his sorrow, if that can be addressed, then he can be pain-free. The reason for his pain is the suffering of others. So, until the other’s suffering is addressed fully, he will continue to suffer. That’s because others’ suffering is the cause of his pain.

Thus, there are three activities happening here. Firstly, on seeing the suffering of others, he himself experiences sadness. This is called ‘**para dukkha dukkhitwam**’. Nobody wants to be sad, ever. We do activities causing pain, but certainly nobody wants to experience this pain. We all belong to the tribe of **Duryo:dhana**. He says, “**ja:na:mi dharmam…**” He says, “I know what is right but I won’t do it and I know what is wrong but I won’t stop doing that.” If another person's pain has to subside, he must first address his own grief. To address his grief, he tries to address the cause of another’s pain. He feels pain because another being is suffering. To address this cause of his pain, he ensures that the other being’s suffering is addressed.

**SLOKA WORD - para dukkha dukkhitwam SLOKA MEANING - grieving on seeing someone’s pain**

**SLOKA WORD - para dukkha asahishnutha SLOKA MEANING - unable to tolerate others’ pain as that is causing pain for himself**

**SLOKA WORD - para dukkha nira:chiki:rsha SLOKA MEANING - wishing to address other’s pain as a means to his own pain-free state**

Thus, scriptures define ‘**krupa**’ as the nature of a person whose sole means of happiness is to do what it takes to address others’ grief. **Arjuna** is full of ‘**krupa**’ now. **Slo:ka** 27 says that **Arjuna** grieved tremendously being **a:vishta**, possessed, with this feeling. What did this grief do to **Arjuna**? That is important to know. Let’s learn about this.

**Jai Sri:manna:rayana!**