**Episode 50 – Bhagavad Gita (Chapter 1, Episode 50)**

**TOPICS:** The influence of thoughts, **Arjuna’s** grief and its expression, the importance of approaching an elder for guidance, and the role of **Sri Krishna** as the supreme guide.

**TAGS:** **Bhagavad Gita**, **Arjuna**, **Sri Krishna**, **Duryodhana**, **Dhrutarashtra**, **Visha:dam**, **Krupa**

Jai Sri:manna:rayana!

Priya Bhagavad Bandhu:la:ra,

A person is affected by feelings in his heart more than by surrounding physical factors. Physical surroundings bring change only in one’s body, whereas thoughts arising in the heart bring change in one’s body and **sankalpa** (resolution) in different ways. A thought in the heart can create situations that otherwise wouldn’t exist.

The resolutions arising in one’s heart are highly influential. They contribute to one’s downfall or success. That is the reason one should always inculcate positive thoughts. The concept of ‘positive thinking’ mentioned these days is nothing but making **sathsankalpas**, good resolutions. In fact, **Arjuna’s sankalpa** in **Bhagavad Gita** was good, but tainted due to his arrogance. God decided to bring it to the right path and bestow the world with **Bhagavad Gita** philosophy through him. He transformed him as a means. He created a state of detachment, a kind of deep sorrow in him. God works on getting him to that state. This is what verse 27 reveals.

**SLOKA WORD - tha:n sami:kshya sa kaunthe:yaha sarva:n bandhu:n avastthitha:n | krupaya: paraya::vishto: vishi:dan idam abravi:th ||   
SLOKA MEANING - Arjuna is completely filled with intense sorrow.**

Just like a possessed person behaves uncontrollably, **Arjuna** was overwhelmed by **krupa**, overwhelming compassion. **Krupa** is a state of a person that cannot tolerate another person’s grief. He suffers until the other person is relieved from suffering. **Arjuna** was filled with this **krupa**, because he thought of **Kauravas** as relatives. If he had looked at them as enemies, then he would have been filled with valor to fight them. **Krupa** started melting **Arjuna’s** heart, akin to what heat does to ghee.

When one’s melted heart traverses gradually and reaches a place, it is termed as **visha:dam**, sorrow. A person is said to be in sorrow, when his heart breaks (**visarana**), then moves (**gathi**) and reaches a place (**avasa:dana**). When this occurs intensely, it is termed ‘**vi sha:d**’. This is what **Arjuna** experiences. The important point is where it culminates. Everyone experiences sorrow at some point. What must we do? We must approach Elders instead of doing something in the throes of sorrow. We must reach out to Elders. **Ve:da** says:

**SLOKA WORD - sa gurume:va:bhi gacche:th samithpa:nihi:   
SLOKA MEANING - A guru is generally engaged in daily ho:ma, a way of worship. There are some essentials he needs such as samidha:s, wood, and cow-dung based sticks to ignite fire. It is recommended to procure such essentials and offer them to Guru so his trouble can be avoided, making it convenient for him.**

**SLOKA WORD - samith pa:nihi   
SLOKA MEANING - holding samidhas**

**SLOKA WORD - sa gurume:va:bhi gacche:th   
SLOKA MEANING - approach a guru**

What must the **guru** be like?

**SLOKA WORD - srothriyam bramha nishtam   
SLOKA MEANING - a guru must be one who must have heard and learned all the philosophical truths from his gurus**

One must approach such a **guru** with sincere desire to listen to him. What does the **guru** do then? The **guru** gives appropriate messages which guide. Such Elders are termed **gurus**, depending on their state of course. In times of sorrow, **Dhrutarashtra** approached **Sanjaya** for guidance, and **Duryodhana** approached **Dronacharya** for guidance. **Arjuna** is in sorrow and fortunately, he is approaching **Sri Krishna** for guidance. As **Sri Krishna** is wise, he kept **Arjuna** in the right direction, but **Sanjaya** and **Drona** did not have that capability. **Sanjaya** was only a charioteer and therefore, **Dhrutarashtra** was not inclined to take his advice. **Duryodhana** approached **Dronacharya**, but he did not want to listen to him because he perceived him as an employee and felt that he should instruct him rather than take guidance. Thus, **Dronacharya** could not be of any benefit to **Duryodhana** even though the latter approached him.

However, **Sri Krishna** is different. He handles situations correctly by being accessible when needed and being tough when necessary. He obeys **Arjuna’s** instructions as his charioteer but also takes control of the situation as the supreme commander of the entire universe. **Arjuna** resorted to the one who is capable in every way. **Arjuna** resorted to **Sri Krishna** in all means. He was ready to do whatever was recommended by Him. This is how **Sri Krishna** and **Arjuna** are different from the other two pairs. **Arjuna** approached **Sri Krishna** for support when he was in sorrow.

**SLOKA WORD - krupaya: paraya::vishtaha: vishi:dan idam abravi:th | SLOKA MEANING - If we want help, we should first express our feelings to the one we seek help from.**

We should then listen to and follow his recommendations. **Arjuna** expressed his mental state to **Sri Krishna** from the 28th verse. We should carefully observe his words here. **Arjuna** is still arrogant. We discussed this. What **Sri Krishna** does is that He lets **Arjuna’s** melted heart flow, and then filters it to make it pure. That is His goal. **Sri Krishna** has tremendous experience in doing this while the other two, **Sanjaya** and **Dronacharya**, failed to do the same with their students, **Dhrutarashtra** and **Duryodhana**.

How did He do it? What did **Arjuna** say to **Sri Krishna**? Let’s pay attention to **Arjuna’s** words.

**SLOKA WORD - drushtwe:mam swajanam krushna! yuyuthsum sam upastthitham || SLOKA MEANING - He first mentions that everyone assembled here are his people - drushtwe:mam swajanam krishna! Why are they here? yuyuthsum sam upastthitham | they are all here to fight “I will be attacking and killing everyone in this war. Oh no! Killing one’s own people is sinful!”**

He started expressing what he was feeling. He began with “Earlier, I was very excited and energetic to get ready for battle. However, now...”

**SLOKA WORD - si:danthi mama ga:thra:ni mukham cha parisushyathi | ve:patthus cha sari:re: me: ro:maharshas cha ja:yathe: || SLOKA MEANING - my senses are weak, drooping like useless dried leafy vegetable stalks my mouth is becoming dry my body is shivering with goosebumps**

**SLOKA WORD - ga:ndi:vam sramsathe: hastha:th thwak chaiva paridahyathe: | na cha sakno:my avasttha:thum bhramathi:va cha me: manaha || SLOKA MEANING - without energy even to hold the bow in my hand my body temperature is rising, not sure how high it is now generally able to stand for long, however, I am now unable to stand on my own feet Why? I feel as if I am revolving, or the world is moving around me my mind is under the spell of some kind of hallucination or dizziness, Sri Krishna**

**SLOKA WORD - nimittha:ni cha pasya:mi vipari:tha:ni kesava! | na cha sre:yo::nupasya:mi hathwa: swajanam a:have: || SLOKA MEANING - These words are very negative. Arjuna continues… “I am seeing many badomens, unable to sleep, unable to rest – I i.” na cha sre:yo::nupasya:mi don’t thinking this will bring nothing good good What is not going to bring any good? hathwa: swajanam a:have: killing my own people, oh no “Anyone fights to kill enemies and protect one’s own people, but how am I placed to fight with my own people?”**

Look at these statements from **Arjuna**, how incorrect! Are they his people? These are the same people who troubled **Pandavas**, in multiple ways including during their exile. **Arjuna’s** words here were extreme. **Sri Krishna** was angry at the way **Arjuna** referred to them as his own people. Not only **Sri Krishna**, our **acharya**, **Gopalacharya Swami**, would also feel upset.

**na cha sre:yo::nupasya:mi hathwa: swajanam a:have:** Is that how **Arjuna** should be thinking? What good can happen by killing them? Shouldn’t he be thinking what good can happen if they remain alive, considering all the loss and troubles he faced because of them? It’s because **Arjuna** is no longer **Arjuna**. He is possessed by **krupa**, overwhelming compassion, and is under the direction of **Hrushikesa**, **Sri Krishna!** He is just speaking as directed by Lord. He is simply a mouthpiece. That’s all. He can do nothing more.

We are not sure if we believe in **sakunas**, omens. However, people say if the right eye twitches, it indicates a favorable future to some - if the left, then favorable to others. If the right shoulder feels like it’s trembling, it indicates a favorable future for males. If left shoulder, then for females. There are many such things. These are called **nimitthas** or **sakunas**, signs. Do they serve any purpose? A few groups say they don’t care about these. Even if one cares or not, it is a genuine response in nature. Nature doesn’t respond for its own purpose. It is in response to the entire infinite existence. A grass blade moves and has a beautiful effect somewhere else. A wave in a river or ocean results in some outcome. One moves this way, and another moves another way. Every movement results in an outcome. Can we recognize it or not? We may not recognize because the effect could be very minute, or in a format or location that we can’t understand. All this is part of God’s **sankalpa**.

Certain people, **mimamsakas**, believe that every action creates something called **apurva** which exists until the result of the action is realized. However, we don’t see such an explanation in **vedanta** scriptures. When God sees a person doing a good activity, He wishes him a good outcome. If someone is doing something wrong, He provides a chance to rectify or mete out a disciplinary action. He decides what to do. God’s **sankalpa**, intention, is what puts one into action.

**Hrushikesa** puts you into one action. **Krupa** puts you into one action. Both of these brought **Arjuna’s** sorrowful state to where he wanted to express his feelings to **Sri Krishna**, and thereby follow His direction. Up to this point, he wanted to fight. Now, **Arjuna** is reaching a state where he wants to seek Lord’s refuge and listen. **Hrushikesa** is tuning him further. Let’s see what He says, what He does, and what He makes **Arjuna** do.

**Jai Sri:manna:rayana!**