**Episode 51 – Bhagavad Gita (Chapter 1, Episode 51)**

**TOPICS:** The purpose of movements and omens, **Arjuna's** transformation and the role of **Sri Krishna**, **Arjuna's** expression of his grief and lack of desire for victory, and the spiritual state of the **Kauravas**.

**TAGS:** **HH Chinna Jeeyar Swami**, **Sri Krishna**, **Arjuna**, **Bhagavad Gita**, **Chapter 1**, **Arjuna Vishada Yoga**, **Vedas**, **Adi Bhauthika**, **Adi Daivika**, **Aadyathmika**, **Scriptures**, **Ananta**

Jai Sri:manna:rayana!

Priya Bhagavad Bandhu:la:ra,

Every movement in the world serves a purpose. A waving hand, a blinking eye, a moving leg, a blowing leaf, flowing air, a wandering cloud in the sky, or a flying bird! Every movement has a purpose. That’s because the entire world is one amazing machine! Large machines have several small parts or wheels that move within the big unit. The smaller parts also rotate. When they all rotate and move accordingly, the machine serves its purpose. Similarly, survival of the human body and the surrounding **prakruthi** (nature), depends on various movements. The purpose of certain movements can be noticed instantly, while some can never be noticed. However, that must not imply such movements are purposeless. We predict rain when we notice a dark cloud moving in the sky. When wind blows, the cloud thins as it showers rain. We can see this change. When a tree begins to sprout buds and then flower, we know it will yield fruit because the change is noticeable. These are some changes which we can see, but there are many more changes that cannot be seen. The changes that are noticeable are called **sakunas** or **nimitthas**, omens. What is the purpose of these omens?

There is a purpose for everything. Our sages have observed these for ages and given predictions accordingly using them as omens. Some omens could be favourable while others, unfavourable. A man stepped out of his house, he saw a fox. He wondered what direction he should take or avoid for a favourable outcome. He consulted an astrologer to find out, “I stepped out and saw foxes come by. In this situation, what direction do I take?” The astrologer replied that it does not matter what direction he takes, and advised him to walk safely without getting bitten by the fox. There is a belief that it is good to go from right to left, like a bird flying from your right to your left is good for you and the opposite is not. It could be that after ages of observing repeated outcomes of certain movements, our sages accordingly drafted predictions into scriptures.

**Arjuna** also noticed a few bad omens as he stood on the battlefield ready for war. Thus, he felt that the war was going to be unfavourable to him. He initially stepped onto the battlefield to wage war and get good results. Now, he is looking for omens to stop it from happening. Isn’t this surprising? This is an amazing transformation in **Arjuna’s** mindset, seen in the first chapter. What is the reason for this transformation? We know the reason for this change. It was **Hrushikesa**, the controller of senses, budding compassion in his heart resulting in the change of perspective. What are the omens he saw? He noticed all that a brave hero must not see! Shivering body. Inability to stand. Excessive sweating. Feeling weak. Losing the grip of his bow. This indicates that he had degraded to such a state. In fact, **Arjuna’s** bow represents him and therefore, his ego does not even let him put it down. **Arjuna’s** brother, **Dharmaraja**, once challenged him to put his bow down because he wasn’t capable. He pulled a sword on his brother out of anger. That shows how much he loves his bow! Such a brave one now says…

**SLOKA WORD - ga:ṇḍi:vam sramsathe: hasta:t tvak chaiva paridahyate   
SLOKA MEANING - feeling feverish and unable to hold the bow**

He says that these omens indicate unfavourable results, they suggest bad consequences. An omen suggests an outcome, right? If **Arjuna** is seeing such omens, won’t he see bad results? Maybe! However, **Arjuna** won the war. So, what happened to the omens? Omens are like fire. Fire burns. However, if there is **Indra Ni:la Ma:nikyam**, a rare gem in your hand, the fire doesn’t burn you. Similarly, **Arjuna** is seeing all these omens. They are scaring him. However, he also has a gem, **Indra Ni:la Mani**, that can turn these omens into a favourable position. The gem of all gems, the one that gives all gems their glory. The divine gem is **Sri Krishna**. Hence, the fire of bad omens doesn’t burn him. Thus, there is nothing to worry about. **Arjuna**, however, continues to talk. He doesn’t stop here. He continues to deliver **metta vedanta** (immature and incomprehensive philosophy)!

Let’s carefully observe...

**SLOKA WORD - nimittha:ni cha pasya:mi vipari:tha:ni ke:sava! |   
na cha sre:yo::nupasya:mi hathwa: swajanam a:have: ||   
SLOKA MEANING - Initially, he said, “What would I benefit by killing my own relatives? It is not good for me either.”**

Until then, he did not think of them as relatives. Truly speaking, they are not. Who is related to whom? No one is related to anyone. All souls are related to God. These relations are a result of the human body, and one should behave accordingly. If one commits a mistake, let them be punished. If one does a good job, encourage them. If necessary, one must be eliminated too. The act of elimination happens through war. When there is war, there is victory and defeat. **Arjuna** says...

**SLOKA WORD - na ka:nkshe: vijayam krushna! na cha ra:jyam sukhani cha |   
kim no: ra:jye:na go:vinda! kim bho:gair ji:vithe:na va: ||   
  
SLOKA MEANING - “hey Sri Krishna, I don’t need war, I don’t need victory in war, I don’t need the kingdom that comes with victory, and I don’t need its associated pleasures.” “Why do I need a kingdom?” “Why do I want the pleasures of having the kingdom?” “The pleasures are meant to be relished along with everyone, what would be the purpose of these when I lose my people?” “What would I do alone with all these when I don’t have my own people?”**

Really, **Arjuna** shouldn’t be speaking this way. **Sri Krishna** is the one triggering **Arjuna** to speak this way. “Why do I need this life, when I don’t have relatives and when I cannot share joy with my relatives? I don’t need this life.” Our guru, **Gopalacharya Swami**, used to get livid at what **Arjuna** says further.

SLOKA WORD - ye:sha:m artthe: ka:nkshitham no: ra:jyam bho:ga:s sukha:ni cha | tha ime::vastthitha: yuddhe: pra:na:ms thyakthwa: dhana:ni cha ||

SLOKA MEANING - Explained beautifully in the 33rd verse. What did he say? one line ye:sha:m artthe: ka:nkshitham no: ra:jyam bho:ga:s sukha:ni cha | “The joy of pleasures as a result of owning a kingdom! Who is all this for?” “Isn’t it with all of them that I should be enjoying - with grandfathers, uncles, grandsons and cousins?!” “What do I do if I kill all of them?” “They are all standing in front of me on this battlefield ready to be killed by my arrows.” tha ime::avastthitha: yuddhe: standing in front of me as if they are inviting me to kill them He continued further, pra:na:ms thyakthwa: dhana:ni cha having lost their wealth, and their life, standing here Arjuna could see the truth. What is that truth? Earlier, Duryodhana said, ‘na:na: sasthra praharana:h sarve: yuddha visarada:h’. madarthe thyaktha ji:vitha:ha they are like dead bodies, without life Arjuna is saying the exact same statement now. pra:na:ms thyakthwa: dhana:ni cha they are standing here having left their wealth and life Who do I kill? Why kill those who are already dead? Does this mean everyone there is dead? It is shocking for us, but that is in fact the reality. Do you know why? The day when they insulted a woman, dragging her into the public assembly, pulled her hair and attempted to undress her, Sri Krishna made a solemn vow that same day.

**SLOKA WORD - dwastha: bhavanthu: datara:stra:ha   
SLOKA MEANING - They died that same day.**

However, in order to give credit to **Pandavas**, he left them like ‘**dhagdha patalams**’ (folded clothes which are burnt, but look intact until opened). Otherwise, they would have already dissolved in the air as ashes.

**SLOKA WORD - dagha patalam   
SLOKA MEANING - a burnt cloth**

Let’s say a cupboard or suitcase full of folded new clothes gets burnt. After it’s burnt, they still look intact, any numbers or letters can still be clearly seen. Normally, you could unfold clothes and wear them. However, although they look fine, they crumble when touched, making them completely useless.

The state of **Kauravas** is the same. They are like **dhagdha patalas**, burnt folded clothes, not useful for anything. Hence, they are equivalent to dead people. **Sri Krishna** says the same when presenting His **vishwa rupam** (eternal universal form)! He says to **Arjuna** - “Arjuna! Do you think you are killing them?” **Arjuna** is shell-shocked seeing the universal form. **Sri Krishna** says,

**SLOKA WORD - mayai ve:the nihatha:ha pu:rva meva:h nimittha ma:tram bhava savyasa:chan   
SLOKA MEANING - “on the same day when Draupadi was dragged into the courtyard, I turned them into ‘burnt bodies’”**

“As you are my dear **Arjuna**, I want you to take credit for ‘killing’ them and to emerge victorious.” “That’s why I have presented the burnt ones in front of you.”

**Arjuna** saw the same...

**SLOKA WORD - tha ime::avastthitha: yuddhe: pra:na:ms thyakthwa: dhana:ni cha || SLOKA MEANING - they are all standing here having lost all their wealth and life**

**Arjuna** was thinking, “Oh, do I need to kill such people?” He was not thinking that there is no use sparing those who are already ‘dead’. He could see this reality but his mind was not willing to do what was needed. **Arjuna’s visha:dam** (sorrow), is deepening further as per the effect of **Hrushikesa**, the controller of senses.

Let's see how this influences **Arjuna** further.

**Jai Sri:manna:rayana!**