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1. Episode Title: Episode 1 – Bhagavad Gita (Chapter 2, Episode 1)

2. Topics & Tags:

TOPICS: The introduction to Chapter 2 of the Bhagavad Gita, Understanding the significance of knowledge in overcoming sorrow, The importance of appropriate emotions in life, The story of Jada Bharatha and the consequences of misplaced compassion, Arjuna's grief and its implications in the context of dharma.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, eternal knowledge, Narayana tattvam, Sri Krishna’s teachings, Vaidika Vignanam, Solutions to all human problems, Chapter 2, Sankhya yoga, Arjuna’s Vishadam, Upadesam, Jnana Amrutha Dhara, Teertham, Sakrud, gitamrutha snanam, Samsara mala mochanam, Dosham, Adhairyam, Sokam, Jada Bharata, Karunyam, Dharma Sthapana, Sneha, Vishadam, Amrutha, Dhairyam, Shrutam, Samsaram, Buddhi Matam Varista, Hanuman, Bharata Vamsam, Sakuntala.

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), We have been navigating the ocean of Bhagavad Gita. So far, we have completed chapter 1. We are entering chapter 2. Bhagavad Gita is a jnana amrutha-dhara (flow of knowledge nectar), an extremely pure and sacred river that sanctifies the one taking a dip in it.

If bathing in the waters of Bhagavad Gita, i.e., becoming a recipient of its knowledge... Elders say, “samsara mala mochanam” (cleansing of the cycle of birth and death). Samsara (the cycle of life) refers to the ego that is inculcated! The knowledge waters of Bhagavad Gita are the only waters that can cleanse that dirt - the ego! If we bathe in ordinary water, only the dirt on our physical body will be cleansed, to some extent. To cleanse the dirt accumulated and embedded in our inner layers, we must attain the knowledge given in Gita. Gita removes our defects absorbed in each internal layer, in a systematic and orderly fashion.

One of the common blemishes we see in humans is cowardice and sorrow. It is very important to be free from sorrow. Even someone like Hanuman, upon entering Lanka and not being able to locate Mother Sita, felt deeply disappointed. He was engulfed with sadness. However, as he was an intelligent being – buddhimatha:m varishttha (the most intelligent), he introspected. He realized that it is highly unwise and dangerous to succumb to grief. It is the cause for all tragedies.

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SLOKA WORD -

so:ko: na:sayathe: dhai:ryam so:ko: na:sayathe: srutham

SLOKA MEANING -

Grief annihilates our strength.

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No matter what advice, how it’s given, or the number of attempts, it all falls wayward when we are immersed in sorrow.

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SLOKA WORD -

so:kaha na:sayathe: sarvam

SLOKA MEANING -

Grief makes us useless.

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SLOKA WORD -

na:sthi so:ka samo: ripuhu

SLOKA MEANING -

“There is no worse enemy than sorrow”, says Hanuman.

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Sorrow is like a dangerous enemy. If this dirt enters or engulfs us, it is equivalent to opening the gateway of doom. The knowledge of Bhagavad Gita cleanses us of this dirt, also termed as sorrow, in a systematic way and purifies our heart. In Bhagavad Gita chapter 1, Arjuna experienced grief. Not simply ordinary grief, but inappropriate grief. Yamunacharya Swamy describes Arjuna’s grief at that moment.

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SLOKA WORD -

astha:na sne:ha ka:runya dharma:dharma dhiya: a:kulam

SLOKA MEANING -

Arjuna felt belongingness (sneha) at an undeserving (astha:na) place - it led to compassion...

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He lost his sense of dharma (righteous practice) and adharma (unrighteous practice) and became indecisive about what needed to be done as well as what needed to be abstained from. The advice that Lord gave Arjuna in this precarious situation is named Bhagavad Gita. That was how Bhagavad Gita was born, sa:sthra avatharana (the descent of scripture), says Yamunacharya Swami.

In fact, we can be called human beings only when appropriate emotions surface at appropriate times. Example: If power is to be shown, let it be. If pity has to be felt, let it be. If pride should be expressed, let it be. One must feel proper emotions at fitting times and places. If inappropriate emotions are experienced at inappropriate situations, it can be fatal. For example, feeling a sense of bonding where there should be detachment can lead to downfall.

We have probably heard a few historic episodes. There was a great man by the name of Jada Bharatha. We must have heard his name. He had an amazing power in his past life. He was the famous one, due to whom this entire world came to be known as Bharatha. His descendants are the well-known Bharatha vamsa (dynasty). There is a misconception that this land is called Bharatha after the son of Sakuntala, who also had the same name. However, that is untrue. Ages before that, a great king named Bharatha used to rule the land. All the dwellers on every continent of this world had a great sense of pride, belonging to him.

In those days, after reaching old age, one would delegate any household responsibilities to others in order to adopt a life of austerity and meditation in the forest. Bharatha, too, left for the forest to meditate. He had only three to four months left to live. One day when bathing at a river, he noticed a frightened, pregnant doe jumping over the water. It gave birth to a fawn and died. Bharatha saw the newborn deer and took pity. He should have just brought it out of the water to safety and left it there. Instead, he took it along with him to his hut. He started feeding it milk and made regular efforts to fetch the milk to feed it. From there, he got entangled with the activities of the baby deer. He began activities to procure its food and to feed it.

When it was approximately 1.5 months old, it began to wander. From then on, he experienced fear that it might be attacked by wild animals. Even whilst meditating, his thoughts ran towards the baby deer and kept worrying about its safety. His japa (meditative activity) gradually declined and he began focusing completely on the deer. At the time of his death, he had no other thoughts. He was consumed with worry for the deer and anxiety over its safety after his departure. He departed from this world with his consciousness solely focused on that deer. As a result, he was reborn as a deer. However, since he had accumulated positive merits from his earlier birth, he gave up his life as a deer and was again born as a man along with his earlier good merits. He spent his new life without attachment, seeking knowledge, and without any interest in worldly matters. So, he was called ‘Jada’ – the indifferent one or non-responsive [to worldly matters]. He was named Bharatha again. As he was indifferent to worldly matters, he came to be known as “Jada Bharatha”. He was extremely knowledgeable.

Later, Veda Vyasa tells us how Jada Bharatha enlightens a king in spirituality. During the past birth, he had developed a bond with the deer at an inappropriate time. After that, he began to have compassion towards it. Thus, he too suffered from the blemish of astha:na sneha ka:runya. So he had also become dharma adharma dhiya: a:kulam, unable to distinguish between dharma and adharma. What was his dharma? He had come to the forest to lead the life of an ascetic and to shed his mortal coil at the divine feet of the Lord whilst in penance.

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SLOKA WORD -

yoge:na anthe: thanu thyaja:m

SLOKA MEANING -

He had been living like that all along, but unfortunately, towards the end, he wavered.

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He forgot his dharma and wrongly undertook responsibility that was not meant for him. People may ask – isn’t it correct to empathize and show compassion towards all beings? That is true, but, within boundaries. It should not exceed those limits. It is foolish to think that one is solely responsible for everyone and everything in the world. He should participate in the welfare of those around him, within his capacity. The rest should be taken care of by themselves.

We sometimes see wild animals bringing up the baby of a human or another animal. It is not necessary to think that all such abandoned creatures could get killed and therefore should be sheltered and brought up by us. Nature or God make appropriate arrangements for everything. He [Jada Bharatha] should have had that faith. However, by taking the responsibility of that deer upon himself, instead of achieving liberation from the cycle of birth-and-death after human life, he had to unfortunately be born as an animal. History teaches us this.

So, we should remember that compassion is good, but it can be destructive when it arises during inappropriate situations (astha:na). In Bhagavad Gita chapter 1, Arjuna too felt an untimely and unwanted sorrow after having prepared fully well for the war. That’s because he felt pity when he shouldn’t have. He felt empathy in the wrong place. In reality, there is no need to pity the enemy. When the enemy is unleashing violence, it becomes a warrior's responsibility to subdue that violence. Arjuna lost that wisdom and was overtaken by grief. He threw down his weapons. Directly in front of God, who had descended to uphold dharma, he sacrificed his weapons and sat down in the middle of his chariot – ratho:pastha upa:visath (sat down on the chariot).

He refused to wage war, which was his dharma. He filled his heart with compassion for the undeserving. That is how Bhagavad Gita chapter 1 concluded. The same sorrow continues in the second chapter as well. However, there is a subtle difference between the sorrow in chapter 1 vs chapter 2. What is that difference? Can there be differences in sorrow too? Yes, sorrow can be of various kinds. We will see those details as we continue. Jai Srimannarayana!

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