\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

1. Episode Title: Episode 11 – Bhagavad Gita (Chapter 2, Episode 11)

2. Topics & Tags:

TOPICS: The importance of intelligence in human life, The impact of pride on wisdom, Understanding sorrow and its effects on relationships, Arjuna's moral dilemmas in battle, The significance of teachers in personal growth, The nature of true knowledge and ignorance

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, pride, sorrow, Droṇa, Bhīṣma, astra (weapons), knowledge, ignorance, duty, moral conflict

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Humans are intelligent beings. The primary duty of a human being is to actively work towards enhancing his or her intelligence. Pride is the most significant inhibitor to intelligence. It makes one ignorant. This ignorance makes one act unfavorably, resulting in deep sorrow. Effects of such sorrow are not limited to oneself. Once affected, people need life-long treatment - similar to conditions such as high blood pressure or diabetes requiring constant medication. The ignorance caused by sorrow not only hurts the self but also provokes one to disobey or blame even his well-wishers.

This can be observed in the beginning of the Bhagavad Gita, chapter 2, sloka 4. Arjuna questions Sri Krishna...

-----------------------------------------------

SLOKA WORD -

katham bhi:shmam aham sankhye: dro:ṇam cha madhusu:dana |

ishubhih prathiyo:thsya:mi pu:ja:rha:varisu:dana!||

SLOKA MEANING -

“How can I shoot arrows at Bhīṣma and Droṇa, O Krishna, who are worthy of my respect?”

-----------------------------------------------

“You killed enemies, but you are asking me to kill my Gurus! You killed enemies, ra:kshasas (demons) and came to be known as Arisu:dana (the one who destroys enemies). However, you never had to attack relatives, friends, or supporters.” “However, you are asking me to wage war against my supporters and my relatives. How is that appropriate?”

Arjuna’s ignorance made him question and mock Sri Krishna. Arjuna specifically questioned about two key people; he didn’t seem overly worried about others. The rest of the opponents were various other a:cha:ryas (teachers), relatives, or distant friends whom he could potentially wage war with. He didn’t seem to be grieving about these other people, specifically those mentioned in chapter 2. In the first chapter, he expressed his sorrow in general for all. In chapter 2, sloka 4, he is specifically concerned about these two. One is his a:cha:rya and the other is his grandfather. Therefore, he mentions only them by name.

In chapter 2 through sloka 10, we see that he agonized about these two exclusively. He felt agonized about Bhīṣma because he is ‘Bhīṣma the Great’, he who remained celibate, renounced all his desires and happiness for the sake of the kingdom’s welfare all the way through his old age. He is the one who raised and taught them everything. He [Arjuna] felt, “How do we wage war against him?” This was Arjuna’s sorrow.

Regarding Droṇa, Arjuna was even more concerned. Droṇa:cha:rya (teacher Droṇa) came to the kingdom to teach them intricacies of asthra-vidya (the art of long-distance weaponry) and sasthra-vidya (the art of stationary hand-held weaponry). With affection, he taught them much. He had more affection and love for Arjuna than for any others. How do we know this? Honestly, Droṇa loves his son Aśvatthāma more than anything. He [Droṇa] was worried that he could not afford basic necessities such as cow milk to feed his son. So he set out to make a livelihood and happened to meet these young princes. They took him along with them to their elders. He was then appointed as their guru in Kuru Kingdom. He was selected based on his unique skills and abilities.

Droṇa:cha:rya took this role for the sake of his son, forgoing his duty of studying Vedas (sacred texts) etc. Instead, he rendered a Kshatriya’s (warrior's) duty by teaching warfare to princes. Despite all this being for the sake of his son, Aśvatthāma, he taught Arjuna the usage of more asthras (weapons). This reveals how great Droṇa’s love was for Arjuna.

Speaking of asthras, there are two primary aspects to learn - releasing and retracting. There are various present-day ballistic missiles similar to asthras. Our people only know how to launch but are unable to retract them once launched. However, in those times, a few skilled students were trained on how to retract these powerful asthras depending on the situation. Droṇa:cha:rya did not teach Aśvatthāma how to retract certain asthras, but he did teach Arjuna.

For example, at the end of the Mahābhārata war, Aśvatthāma launched the powerful Nārāyaṇa:sthra (weapon of Lord Vishnu) on the Pāṇḍavas, but did not know how to retract it. Due to the hatred he felt against the Pāṇḍavas at that moment, he decided to destroy them all and released the asthra out of rage. No other asthra is able to counter it. The only way is to use another Nārāyaṇa:sthra itself. So, Arjuna released another Nārāyaṇa:sthra. Both of these together were causing tremendous, massive damage to the world, probably similar to the effects of nuclear radiation. He [Aśvatthāma] did not know how to retract it.

Following Sri Krishna’s order, Arjuna retracted not only his asthra but also Aśvatthāma’s. Thus, Droṇa:cha:rya taught Arjuna many warfare secrets that were not even disclosed to his beloved son, hence, making Arjuna the world’s most skilled and unique archer. One cannot add anyone else to the list of archers of his caliber. He is the one and only.

Therefore, Arjuna was moved by the generosity of his guru, Droṇa:cha:rya, and questioned...

-----------------------------------------------

SLOKA WORD -

katham bhi:shmam dro:nam cha

ishubhih prathiyo:thsya:mi sankhye:

SLOKA MEANING -

“How can I dare to stand opposite and fight Droṇa, attacking him with arrows? Isn’t that a mistake?”

-----------------------------------------------

He asks, “How can I dare to stand opposite and fight Droṇa, attacking him with arrows? Isn’t that a mistake?” Interestingly, earlier in chapter 1, he called them [Droṇa and Bhīṣma] sinful for not opposing Duryodhana’s actions driven by desire for artha (wealth and power) and kāma (pleasure). They encouraged Duryodhana by staying by his side. Therefore, they also share the blame along with Duryodhana. Don’t they?

Previously, Arjuna said,

….hathva:rtha kama:stu guru:ni haiva …

So he is clearly stating that they both were sinful for standing with Duryodhana, who was mired in artha and kāma. This indicates Arjuna has lost consistency in his own words. His ignorance has taken control so he is wondering how he can wage war with them.

-----------------------------------------------

SLOKA WORD -

katham bhi:shmam aham sankhye: dro:nam cha madhusu:dana!|

ishubhih prathiyo:thsya:mi pu:ja:rha...

SLOKA MEANING -

“In fact, I should be praying to them by offering flowers, respecting their knowledge, age, and generosity of teachings.”

-----------------------------------------------

He says, “In fact, I should be praying to them by offering flowers, respecting their knowledge, age, and generosity of teachings. They deserve to be worshiped. However, you are urging me to fight them with arrows. Sri Krishna, are you being fair?” Arjuna questioned Sri Krishna.

However, it may be that he is using the same words as a form of prayer after he realized. Why? The first reason is the use of the word, ‘Madhusu:dana’. What did you do? In the past, there were two demons, Madhu and Kaitabha. They stole the entire Vedic knowledge that was taught to Brahma [by Lord Vishnu]. It’s not currently our topic to delve into how they stole it. We can revisit that on Mukko:ti Ekādashi.

Are Vedas in the form of or limited to books? Did books exist back then? How was Brahma taught? Were there any thāla pathras (special natural paper)? Do Vedas mean thāla pathras? Did they forcefully take those away? That’s how it’s depicted these days - as if hitting him and forcefully taking away sets of such books. Imagining that scene, we think this is how Vedas were stolen.

However, Vedas are essentially a knowledge trove residing in the mind. How can that be stolen? Nowadays, we know of various methods of extraction. When hypnotized, all kinds of knowledge can be extracted from someone’s inner psyche. Thus, knowledge extraction is possible. Putting aside if such techniques were used by these demons... ultimately, Madhu and Kaitabha caused Lord Brahma to be devoid of Vedic knowledge.

In deep sorrow, Brahma then prayed to God. Pleased with the prayer, Parama:thma (Supreme Soul) searched for demons Madhu and Kaitabha, who were the cause … chased them... defeated them... made them bring back the knowledge... and restored it to Brahma. This is what we hear from history. It means that You, God, are the savior and restorer of lost knowledge.

Arjuna said, “Hey Lord! You are asking me not to be worried, however, I am consumed by ignorance.” “Vedas are the source of all knowledge. When Brahma became deficient of knowledge at one point, You dispelled that ignorance and restored knowledge.” “Thus, You are named Madhusu:dana!” “Therefore today, please dispel ignorance, this demonic enemy within me, and bestow proper knowledge unto me.” Perhaps this is why Arjuna addressed Sri Krishna as Madhusu:dana in his plea!

Now, the second reason is... You Yourself said…

-----------------------------------------------

SLOKA WORD -

kshudram hrudaya daurbalyam thyakthvo:ththishtta...

SLOKA MEANING -

“Cast off this weakness of heart and arise!”

-----------------------------------------------

...meaning, you know I have hrudaya dourbalyam (weakness of heart), a weak mind. This is my biggest enemy. “If anyone has enemies when seeking your protection, isn’t it your responsibility to protect them from those enemies?” “Haven’t You done that several times in the past?” “When Sugrīva sought your protection, you killed his enemy Vāli and became Arisu:dana.” “Today, this enemy known as dourbalyam, weakness, is destroying me. Eliminate it. Enable me to recognize your teachings and drive me to fulfill my duty.” “Arisu:dana! That way you will become my Arisu:dana.”

Thus, Arjuna appeared to be presenting his mental state for his betterment and praying to Sri Krishna by referring to Him with the two names [Madhusu:dana and Arisu:dana]. As we continue, we’ll learn about what else he is awaiting to hear from Sri Krishna. Jai Srimannarayana!

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*