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1. Episode Title: Episode 15 – Bhagavad Gita (Chapter 2, Episode 15)

2. Topics & Tags:

TOPICS: The importance of impartial justice in leadership, The consequences of supporting wrongdoing, Understanding duty and righteousness in conflict, The nature of punishment and accountability, The role of guidance from elders in decision-making

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, dharma, punishment, justice, leadership, accountability, guidance, conflict

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), In earlier days, eligible rulers and ruling authorities would abide by the law. Anyone committing a mistake must be punished impartially. Also, anyone performing a good deed must be appreciated impartially. It means one would recognize even an enemy’s good deed. Similarly, even if the person at fault is your son, then he would be punished. In our Ra:ma:yana Ithiha:sa (history), for the welfare of his people, a king named Anaranya had exiled his son for his mistakes. A myriad such examples can be observed. It means unlike today, those rulers would not condone mistakes of their relatives or kin. We need to observe this carefully. Anyone who commits mistakes must be punished. Arjuna forgets this. Kauravas committed sin. Anyone who fights alongside them, hence, shares their sin. They are supporting them by standing with them. Anyone who sides with those who committed sin must face consequences. It means he supports the committed sin.

Bhi:shma (grandfather) and Dro:na (teacher) were not on the Pa:ndavas’ side. They were nice people, however. What’s the use? Despite knowing what’s right, they did not choose the Pa:ndavas’ side. Despite knowing that Sri Krishna is dharma:thma (righteous soul), saintly, all-knowing, and that whatever guidance He gives is deemed as sa:sthra (scripture), they could not pull themselves away from the Kauravas to join the Pa:ndavas. Despite knowing that Sri Krishna chose the Pa:ndavas, they could not support them. So they deserve to share the sin. It implies that they support the mistakes committed. They would hence be eligible for a portion of the punishment received. Anyone who commits mistakes deserves to be punished.

What does he mean by “…katharanno gari:yaha…”? At times, one may lose in war, and at times, one may win. It’s immaterial if one wins or loses. What’s important is have you fulfilled your duty properly or not? Some time ago, our country Bha:rath (India) waged a war with China. Regardless of our army’s strength, due to the capabilities of certain individuals, we lost the war and had to abdicate part of our land. However, because current rulers are capable, they were able to hold the attacker at bay, forcing them to stay within their limits. It’s not at all important whether one wins or loses. Whether we take the right action, leveraging strengths and recognizing duties, is important. We must realize this. Whether the culprit is a relative or a woman, they must be punished.

Emperor Pruthu advocates the same in Sri:mad Bha:gavatam (scripture).

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SLOKA WORD -

“O! Earth, you are making a mistake! You are apathetic to the woes of your children.”

SLOKA MEANING -

“Therefore, there is nothing wrong in choosing to punish you,” says Emperor Pruthu.

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Earth appears as a cow and responds, “O! king, I am able to share milk. I can feed various beings appropriately. For that, I need a calf (to initiate the milking). Thus, please provide me with one and ask for nourishment. Then, I will bestow accordingly.” Emperor Pruthu then made one from each of the species - humans, animals, wild animals, domestic animals, cattle, birds, worms, bugs, spirits, and beings such as kinnara (celestial beings), kimpurusha (mythical beings), pannaga (serpents) into a calf that can feed and sustain from this Earth itself. Sri:mad Bha:gavatam states this about Emperor Pruthu. Mother Earth is a woman, but punishing her when she erred is not a sin. King Pari:kshith also remembers the same when he forgets his responsibility.

Arjuna, being of the same clan, is expected to know this. As he is consumed by ignorance and arrogance, he is unable to grasp what he was saying or what he is supposed to be saying. He does not realize that punishing others is his duty now. He forgets that pardoning those at fault amounts to encouraging them further. Even if we don’t motivate others in their sinful acts, we’ll end up accruing some sin and will have to face consequences. Arjuna is forgetting that the approver deserves more punishment than the one who committed sin. There is nothing wrong about having doubts. However, when at crossroads, one must approach Elders. After seeking guidance, one has to listen and conduct accordingly - following exactly what Elders instructed. Doubts will be cleared.

Sri Krishna is not an ordinary man. He is impartial and does not act for personal benefit. He desires universal peace. Therefore, His advice is always meant for attaining such universal peace. Wind does not favor one over the other. Ether does not favor anyone either. Clouds do not favor anyone. Nor does Earth. If Bhagava:n’s (God's) creations such as these are not partial and behave as per their true nature at all times, then the one supporting these, Bhagava:n Himself, of whom these are pruthag bhu:thas (distinct entities), He is e:kor vishnum mahad bhu:tham (the Single Supreme Being). How can His advice be partial in any way? It won't be, right? Arjuna is well aware of Sri Krishna’s nature in this regard. However, what we see is the effect of Arjuna’s arrogance. That blocks everything. It will reject the Elders’ guidance as well.

Despite knowing that Sri Krishna is the One who works towards universal peace and that He is impartial always, suhruda sarva bhu:ta:na:m (well-wisher of all beings) He mentioned this. “I am the suhruth (well-wisher) of all bhu:tas (beings). I do not favor anyone. I only say that which is beneficial to everyone. If you realize this and respond appropriately…”

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SLOKA WORD -

“sa:nthi mruchchathi:”

SLOKA MEANING -

“only then, will you attain peace.”

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He alludes to this in Chapter 5. When a person of this stature is giving guidance, instead of listening, Arjuna speaks about his own whims. In reality, any advice given by Sri Krishna is progressive and is politically just. He continues - “Arjuna, even those who you call as your grandfather and guru have agreed that whatever I resolve will become a reality.” Bhi:shma has accepted the greatness of Sri Krishna, as has Dro:na. “We are discussing them [Bhi:shma and Dro:na]. They accepted Me but you do not seem to realize it.” Sri Krishna is saying to Arjuna that He thought Arjuna knew Him.

“Tha:taka (in Ramayana) is a woman, but an evil woman. When the time came to kill her, I did so. Did you know this?” “Pu:thana – an evil woman who killed little children and discarded them. Did I hesitate to kill her?” “Did I spare them simply because they are women?” When A:njane:ya Swamy (Hanuma:n) entered Lanka, its chieftain guard, the female Lankini, faced Him. She did not heed His words and smacked Him in the back. Hanuma:n then got upset and punched her with His left fist. She felt dizzy and collapsed. He then said, “You deserved to be killed but I’m sparing you as you are a woman. Leave!” After gaining sense, she bowed and prayed – “O, great one! Today I feel enlightened. Your arrival spells doom for Ra:vana’s glory.

“Defeat to ra:kshasas (demons) is imminent! It’s a fact that the path for Si:tha’s return is laid out. Victory to you! Go forth!” This indicates that Hanuma, the righteous one and the one who even Sri Ra:ma extolled as the scholar of all sa:stra:s (scriptures), behaved to an appropriate extent in this situation. Therefore, it is imperative to punish anyone that is at fault. Also, Va:li (a character from Ramayana) spoke harshly to Sri Ra:machandra (Lord Rama) after Ra:ma took cover and struck him down. “Hey Ra:ma! You tarnished your clan’s glory! I assumed you were righteous when I heard that you are the son of Dasaratha. However, I am disheartened and disappointed,” said Va:li. He said many other things as well.

Later Ra:ma explained and then questioned, “Is it really incorrect to kill you?” After listening fully, Va:li said – “I made a mistake. I spoke in a state of sorrow filled with arrogance. Ignore that. Shower your grace on my son, Angada. Ask Sugri:va to take good care of him.” He mentioned this to Ra:ma and also to Sugri:va later. Prior to his final breath, Va:li himself accepted that it was fair for Ra:ma to kill him. Yet, there are ‘descendants’ of Va:li that exist today who argue unreasonably and do not accept this. Irrespective of who, anyone who commits a mistake deserves to be punished!

To show that even the king deserves punishment, Ra:ma sentenced Va:li. “Kamsa (a villain) is my uncle. Yet, when he erred, I punished him as I had the responsibility to do so.” After Sri Krishna kills Cha:nu:ra and Mushtika, he also kills his uncle, Kamsa. Unfortunately now, Sri Krishna has to justify these acts while conversing with Arjuna. He therefore says that whoever is at fault, regardless if relative or anyone close - we must not assess whether it will yield any gain or not... one should not care if they win or lose… one should only check if duty is being fulfilled by punishing others.

“Suba:hu committed a mistake, so did Ma:ri:cha.” “They needed to be punished. So I punished them. I never hesitated.”

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SLOKA WORD -

“na chaitadvidmaḥa kataranno gari:yo”

SLOKA MEANING -

“Arjuna, It is therefore not correct to say this.”

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Secondly, “… ya:ne:va hathva: na jiji:viṣha:maha…” “It is also not right to say that you cannot live having punished them.” “Do your duty of punishing them appropriately without worrying about anything else.”

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SLOKA WORD -

“…te: vasthita:ḥa pramukhe: dha:rtara:ṣhṭra:ḥa”

SLOKA MEANING -

“Speaking of Dhritara:shtra’s relatives – “Dhrutara:shtra is a blind person.”

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“They are in the shelter of this blind man. They are therefore correct in their ignorance. If you encourage them, then you are becoming blind (ignorant) like him. It does not fit you.” Having said this, Sri Krishna exhibits Hrishi:ke:sathvam (the quality of being the Lord of the senses) to this point. Meaning, He is preparing Arjuna’s mind to be receptive to His guidance. He slightly enhanced the effect of Hrishi:kesatvam, thus maximizing Arjuna’s sorrow. Without Arjuna’s awareness in slo:ka 7, Sri Krishna made Arjuna speak like a jigna:su (genuine seeker), a genuine seeker. Let’s move forward in observing this. Jai Srimannarayana!

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