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1. Episode Title: Episode 17 – Bhagavad Gita (Chapter 2, Episode 17)

2. Topics & Tags:

TOPICS: The nature of sorrow and its role in seeking knowledge, Arjuna's internal conflict and moral dilemma, Krishna's guidance in times of uncertainty, the importance of seeking advice from knowledgeable individuals.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, sorrow, dharma, guidance, moral dilemma, Upadesham, ka:rpanya, hrusi:ke:sathva, Uththara Kuma:ra, Nachike:thas

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), An able person creates and readies his own instruments. Sri Krishna is an amazing sculptor and He too is getting His instruments ready. His instruments are none other than humans, good humans. His instrument therefore can be created from mankind alone. So, He is tuning His desired instrument, Arjuna, to be the best means and tool. Arjuna was relatively better than the rest. Hence, Sri Krishna thought it was simple to begin tuning him.

Without experiencing sorrow, one will not acquire interest to know the truths of life, to attain the knowledge essential for the best state. Sri Krishna is therefore preparing for a ripened phase of sorrow in Arjuna. Firstly, He brought about a sorrowful state in a valorous soldier like Arjuna. Usually, when a person embarks on a task of his interest, he gets excited to take it up, without feeling sadness. A driver, when given a task to drive, does so with interest and willingness. He doesn’t feel sad as to why he is asked to drive.

Arjuna is a soldier of great strength and valor. He is a war hero. When such a person encounters a war situation, his bravery rises to the occasion without worry to fight. Such a person should now be made to worry, inciting sorrow, triggering him to pose a question. There is a rule in shastras (scriptures).

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SLOKA WORD -

ka:rpanya do:sho:pahatha svabha:vaha

pruccha:mi thva:m dharma sammu:dda che:tha:ha|

yachchre:yas sya:n nischitham bru:hi thanme:

sishyas the:ham sa:dhi ma:m thva:m prapannam||

SLOKA MEANING -

"O Krishna, I am overwhelmed with the state of ka:rpanya (sorrow). I am asking you, my heart is confused about what is dharma (righteousness). Please tell me what is the best course of action for me, as I am your disciple and I surrender to you."

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Because, someone asking for information indicates their interest to know about it. Only then, one’s heart will absorb it well. Only when a child says he is hungry, will he find taste in food. Otherwise, he would not know the taste or value of food consumed. If fed forcibly, he will be careless about the importance of food he consumes. That is why, you should at least evoke hunger in a person before feeding him, or wait until he is hungry.

Sri Krishna waited for 90 years to see this intrigue in a person. Since nobody displayed interest, He chose Arjuna as fit because he was relatively more capable than the rest. Intending to use him as a means by evoking necessary desire in him, He began to gradually use His hrusi:ke:sathva (ability of directing others’ senses) on Arjuna. We discussed earlier about hrusi:ke:sathva. It not only evoked interest in Arjuna and triggered him to ask Sri Krishna questions but also made sure that they both were not disturbed by anyone as Arjuna began to converse and seek clarifications.

He used the hrusi:ke:sathva ability to freeze all the living beings on the battlefield, enabling only Arjuna to ask questions. Sri Krishna responded to those questions. Nobody could hear, interfere in or fiddle with that. He created such a situation. Arjuna was realizing, to an extent, his state. He, therefore, questions what was happening to him.

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SLOKA WORD -

ka:rpanya do:sho:pahatha svabha:vaha

SLOKA MEANING -

"O Krishna, I am overwhelmed with the state of ka:rpanya (sorrow)."

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Ka:rpanyam means a state of plight, a state that makes the other person feel sorry for us. The state is termed krupanatha (pity). Krupanatha is nothing but ka:rpanya. It is an unfortunate state. Ideally, one should never be in a state where others feel pity for one. If need be, one should be in a state to help somebody out of it, but not vice versa. Today, Arjuna had descended down to such a state. This state is called ka:rpanyam. This is a do:sha (flaw). Therefore, he says it himself.

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SLOKA WORD -

ka:rpanya do:sha apahatha svabha:vaha

SLOKA MEANING -

"O Krishna! For some reason my heart is completely filled with ka:rpanya (sorrow). This is not something I want or ask for."

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I don’t need this! Which is why… pruccha:mi thva:m (I’m asking you). What are you asking for? Why? dharma sammu:dda che:tha:ha (my heart is in a quandary, unclear of what dharma is).

mu:da (that which cannot be perceived) and sammu:dam (totally and completely imperceivable). Dharma sammu:dda che:tha: (my heart has touched the depths of darkness in the matters of dharma). Has it really touched the depths of darkness? Not really... It is the state of dim light, just like the time of twilight. It has reached the state where the heart thinks of adharma (unrighteousness) as dharma (righteousness) and dharma as adharma. I lost the ability to perceive the difference between right and wrong. My manas (mind) is making wrong decisions now.

Although he was naturally a person with great mental strength, that is not the case now. No matter how great a person is, when sedated, he behaves under its influence. There is a method used to force answers from a person asking various questions, ‘yes or no’, ‘this or that’ etc. The person is put in trance using a sedative drug or injection. One gets into a trance-like state due to consumption of liquor as well. The degrees of daze vary by the amount of consumption. Some sip for taste, some take a heavier dose, and others completely indulge in it. A person who is on a high dosage of liquor can talk philosophy. The one who had consumed liquor in medium amounts acts crazy, chiding people around him. So liquor works in different ways.

The same ability exists for ka:rpanyam (sorrow), anger, and other emotions that exist in people. When one’s manas is occupied with anger, he completely loses his discriminative ability for right and wrong. He does not know what he is doing.

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SLOKA WORD -

kruddha: pa:pam na kurya:tkah: kruddho hanya:d guru:napi

SLOKA MEANING -

"An enraged person will not care who he is angry with - it may be his own father, child, friend, or well-wisher."

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That’s the nature of anger. Similarly, emotions are also like inebriants and most importantly sorrow and anger. When consumed by them, the heart loses its originality and acquires the state brought about by these intoxicants. That is why when Krupanatha, i.e., ka:rpanyam, has intoxicated his heart, he struggles internally. In this state, he is not able to decide between right and wrong, or good and bad. He could have quit like Uththara Kuma:ra, jumping out of the chariot during go:grahana (solar eclipse) time. However, he was a sensible man. So, he felt he should not quit because he is the one who started it.

If he starts fighting, he is concerned about killing gurus (teachers). He lost the ability to decide between right and wrong. This is the effect of ka:rpanya. dharma sammu:ddache:tha (Dharma is the duty to be performed). Now he is in a state of shirking his responsibilities. What is the undoing here? It is to stop fighting in the war. It is not right to stop waging the war. In fact, he has come to the battlefield to fight. However, he is feeling that it is probably wrong. Asking for pity is wrong in war, but he feels like asking anyway. He shouldn’t see the background, relation, or usefulness of a person he is fighting with. If the person is wrong, he should simply be punished. However, Arjuna’s heart is unwilling to carry through that now.

That is why... pruccha:mi thva:m (I have come to a state of asking you, Sri Krishna!) Only when we reach out to an able person, will it lead to rightful knowledge for sre:yas (good benefit). A decision taken without resorting to an expert or a person with subject knowledge may turn out well out of luck, but it will not be ideal. Hence, decisions taken after consulting subject experts are better than those taken independently on whims.

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SLOKA WORD -

nai:sha: tharke:na mathi: ra:pane:ya

SLOKA MEANING -

"Must not decide by yourself."

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pro:ktha: anye:nyaiva sujna:na:ya pre:shta: (Yama Dharmaraja gives hitho:pade:sam, teaching righteous acts to a young boy named Nachike:thas). pro:ktha: anye:nyaiva (only through the teaching of able Elders). When it (the advice) reaches through them, it is beneficial, but that’s not the case with self-decisions. To make it reach that destination, He had to first melt his heart so much that it flows and reaches the goal.

Usually, it is hard to catch our own mistakes. It is likely that many have experienced this. If we write a letter, we may make some errors. If we review it ourselves, they may go unnoticed by our eyes. As we type something, we may not notice errors. However, when reviewed by another, errors are noticed. Similarly, it is not possible to notice our own mistakes. So, it is always good to consult Elders. When they correct or advise, it becomes beneficial to us.

That is why he says... pruccha:mi thva:m (Hey Sri Krishna, I’m not asking any random person, but You, who has the ability and authority to judge right and wrong).

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SLOKA WORD -

yachchre:yas sya:n nischitham bru:hi thanme:

SLOKA MEANING -

"Don’t decide what is right for me in this instant. Show me the direction that was already decided upon by a number of people for a number of others who were in my state."

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Please advise me that which is already decided to be the right thing. Don’t decide on anything new for me today. nischitham sre:yaha than me: bru:hi (Please bestow upon me whatever is already decided as good, not leaving any room for unclarity or confusion). Whatever is truly favorable to me. Because in war, winning and losing is God’s will.

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SLOKA WORD -

avyavasthe:drishyanthe ide: jaya: para:jayau:

SLOKA MEANING -

"Even you cannot say if the war will result in a win for us."

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Even now, Arjuna is hoping that Sri Krishna might ask him to quit. Hence he says... nischitham than me: bru:hi (whatever is already decided as the right thing to do, guide that to me please). Why should I advise you? He says, ‘this is why…’ by stating his eligibility to Sri Krishna. It is important for any person to proclaim his eligibility before seeking advice from Elders. What should one proclaim? It should be the eligibility of the person. Let’s find out how Arjuna explains his eligibility in the next session. Jai Srimannarayana!

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