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

1. Episode Title: Episode 26 – Bhagavad Gita (Chapter 2, Episode 26)

2. Topics & Tags:

TOPICS: The nature of Arjuna's despair and its impact on duty, Understanding the role of Krishna as a guide, The significance of dharma (righteousness) in conflict, The essence of self-identity and realization, The importance of seeking guidance in times of confusion

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, dharma, grief, guidance, self-identity, Upadesham (teaching), Vishadam (despair), Hrushikesha (Lord of the senses), Guda:ke:sa (conqueror of sleep)

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), We are learning Bhagavad Gita, chapter 2. Arjuna is in despair. He is feeling bad for having to kill relatives for the sake of regaining the kingdom. Arjuna is wondering with grief if it is right to kill gurus for enjoying the pleasures of royalty. Actually, they are not waging war for royal pleasures. Arjuna is not standing as an opponent to his grandfathers or father-like figures in the war just for the sake of the kingdom. Then why is he fighting? To fulfill his duty and uphold dharma (righteousness). However, Arjuna does not initially realize this. He thinks the result of war is to enjoy being a king.

Sri Krishna has to refute this by giving him appropriate advice. Sanjaya conveys this to Dhrutharashtra in the 10th sloka describing the situation.

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

SLOKA WORD -

tham uva:cha hrushi:ke:shaha prahasanniva bha:rathaha

Senayo:r bhayor madhye: vishi:dantham: idam vacha:ha

SLOKA MEANING -

Sri Krishna spoke to Arjuna, who was in a pitiful state, as if he were laughing, in the midst of both armies, saying these words.

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

Arjuna is in a grief-filled pitiful state, not in a mood to listen to anyone. He is in an egoistic state of mind, feeling whatever he is thinking is right. To such Arjuna, Sri Krishna tells… like a friend telling another friend… like a guru teaching a disciple… like a well-wisher advising the one who sought his shelter. It is Sri Krishna's greatness to enlighten in such a way. Sri Krishna took it as His duty to tell Arjuna what is correct in all the ways and methods possible. However, the different methods used in the process must not make it complicated for the listener to understand or give him a headache. It must be delivered in a way that is easy to understand and is interesting to the listener. Also, it should qualify the listener to collate different parts of the message together. That is why Sri Krishna divides knowledge of the thaththva (truth) into as many chapters, many yogas (paths) as necessary.

Arjuna is confused about his identity - is he a relative to them? A ruler? Is he a victim of unfair royal politics? Someone supposed to uphold dharma? Is he the one to control adharma (unrighteousness)? Who is he? He has no idea - is he the body or the indweller (soul)? His opponents - are they bodies or indwelling souls? He didn’t know anything about the thaththva called ‘I’. But he started talking about others. There is a Telugu aphorism - if someone cannot reach a slightly elevated object, how can he possibly reach heaven? Similarly, Arjuna was talking about others when he didn’t know anything about himself. That is why Sri Krishna felt pity for him.

Prahasanniva bha:ratha - praha:sam (laughter) means laughing a lot, in a happy mood. Why would Sri Krishna laugh and talk while Arjuna is crying? As if being inimical to Arjuna? Our Elders said it was not so. We can understand that if we observe what happened later. Sri Krishna thought, “After so long, Arjuna has now given me the opportunity to do what I wanted to do in this avatara (incarnation).” Sri Krishna was pleased for that reason. The purpose of the Sri Krishna incarnation was to deliver Bhagavad Gita to the world. However, that necessity didn’t arise until now. Until now, no one had given him the opportunity to do so as everyone felt they knew it all. Only if someone declares he is ignorant, takes shelter, and asks for it, can He reveal it. Thus, He never had the chance to preach Bhagavad Gita until this point. Now, Arjuna is providing the opportunity, so Sri Krishna felt happy. Hence prahasanniva bha:ratha - Sri Krishna was delivering it to Arjuna very happily.

Or as if consoling him for not knowing certain basics. Or prahasanniva also means like a friend talking to another friend cordially. There is no scope for harshness when friends converse. It is possible that there will be unknown terms, grammar, etc., when a Guru teaches a disciple. Even in the case of a great man talking to an ordinary man, such can be the case. When politicians discuss, they talk about thousands of crores which is hard to comprehend for a common man. A layman may not even know the number of zeros in a crore, and they speak of lakhs or millions of crores. However, when two friends talk, they speak in terms familiar to each other, in an easygoing and light-hearted manner. When two people who are very familiar with each other talk, the conversation would be very easy to understand without difficulty. In a similar way, Sri Krishna revealed to Arjuna the essence of Vedas (sacred texts), the supreme truth, in such a simple manner so that Arjuna could enjoy and experience the same.

Prahasanniva bha:ratha - Sri Krishna is delivering to Arjuna in such a friendly manner with a smiling face. Who is delivering it? Hrushikesha (Lord of the senses). We should always remember this word in Bhagavad Gita. The most courageous Arjuna felt sad, and gradually, it turned into deep sorrow, making him take shelter of Sri Krishna. It didn’t happen because Arjuna strived for it. Hrushikesha - It was Sri Krishna who was orchestrating these changes in Arjuna’s mind so he could deliver Bhagavad Gita to us through Arjuna. We are Sri Krishna’s main targets. He wants all of us also to better ourselves. Who is He? Not just for Arjuna, the Upanishad told us who He was.

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

SLOKA WORD -

ke:ne:yshitham pathathi pre:shitham manaha

SLOKA MEANING -

With whose support is the heart functioning?

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

For all living beings who have manas (mind) and for all the beings whose indriyas (senses) have the ability to function. Senses exist and function in all human beings and animals. Senses function for insects also. Even for trees, the senses exist and work to the respective extent. We might have heard of the ‘Touch Me Not’ plant. If anyone touches it, all the leaves fold inwards. After some time, when it no longer senses danger, it unfolds all its leaves to their original state. That [response to touch] demonstrates that it has the knowledge of senses. That shows that the plant is able to sense touch.

Ke:ne:shitham - wherever intelligence, mind, and senses are involved, who is controlling them? This was the question posed by the disciple in an Upanishad. With whose inspiration are they working? The answer is also the same - ke:ne:shitham. Ke:na is a beautiful word in Sanskrit. It means “with whom?” Ke:na also means “with God.” Kaha is one of His names. Sri Vishnu Sahasra Nama is a collection of 1000 names of God.

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

SLOKA WORD -

e:ko naiko saha vaha kaha kim yath thath padam anuthamam

SLOKA MEANING -

He is one, yet many; who is that supreme being?

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

All these are names. One word is kaha. What is the meaning of kaha? kanathi ithi kaha - He shines brilliantly, hence His name is Kaha. Kaha doesn’t mean who he is. Kaha also doesn’t mean something to be questioned here. Kaha kanathi, who can we declare as ‘shining’, or when? Only Him whose brightness does not get covered even when there is absolutely no chance to shine. When can we say someone has won over hunger? Not about someone who just stuffed his belly. We say that one has overcome hunger if he has not eaten much past his regular meal time despite being hungry. How can we say someone has won over sleep? Even without sleep for 3 days, if he doesn’t succumb to sleep. Not about someone who just woke up from slumber.

Similarly, what does it mean to be shining? Whose brilliance does not get blunted even with many obstructing forces around, He can be called as one who shines. There are certain gems, Indra Neela Mani, which also shine brilliantly even when kept in the dark. mali:ma se:shu vasannapi kanathi ithi kaha - whether in dirt, coal, or any other surface, someone who shines brilliantly without any obstruction is named Kaha. He is God. What are those places? All of these, including our bodies. The soul exists in this body but is not visible or shining. The same is true for animals. However, God resides in the body along with the soul, ensuring it gets a form and name. Thus God is named Kaha.

Ke:ne:shitham - inspired by that God, pathathi pre:shitham manaha - He is the one enabling the mind to recognize something. Indriyas (senses) can also recognize an object. Buddhi (intellect) also can understand something in a similar way. One who energizes and makes everything function is God. He is named Kaha or Hrushikesha, Arjuna is speaking in front of such a God.

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

SLOKA WORD -

tham uva:cha hrushi:ke:saha prahasanniva bha:ra:tha

SLOKA MEANING -

Sri Krishna spoke to Arjuna, who was in a pitiful state, as if he were laughing, in the midst of both armies, saying these words.

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

Sanjaya is saying - “Dhrutharashtra, Arjuna is thinking of himself as Guda:ke:sa (conqueror of sleep), controller of senses, and has taken a decision as if it is final.” na yo:thse, deciding that he will not fight. However, Sri Krishna is Hrushikesha, controller of everyone’s senses. He will never let a mistake happen. Sri Krishna felt that at least Arjuna had realized his own ignorance and asked for advice. Thus, He decided to tell Arjuna what was good for him in as many ways as possible, and through him, He wanted to deliver the same to society. He did not tell Arjuna secretly. Like Ramanujacharya’s guru who gave mantra (sacred sound) to Ramanuja secretly. After listening to it, Ramanujacharya climbed on top of the temple and shared the mantra with one and all. Like that…

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

SLOKA WORD -

se:nayo:r ubhayo:r madhye:

SLOKA MEANING -

In between both armies

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

On that day when the whole world gathered there, in the midst of everyone, with everyone watching, Sri Krishna spoke to Arjuna. Vishi:dantham (crying), Arjuna was in a pitiful state. In order to orient Arjuna towards his duty... idam vachaha (this message) that maho:pade:sham (great teaching), which was delivered by Sri Krishna is Bhagavad Gita. Let us also try to learn that great message, the absolute truth which Sri Krishna has begun to deliver in an easily comprehensible manner. Jai Srimannarayana!

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