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1. Episode Title: Episode 8 – Bhagavad Gita (Chapter 2, Episode 8)

2. Topics & Tags:

TOPICS: The importance of a sound mind for achieving goals, Seeking guidance from a qualified teacher (guru), The significance of good company (satsang), Understanding the nature of duty and righteousness, Overcoming despair and weakness, The role of enthusiasm in action

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, guru, humility, faith, duty, enthusiasm, sorrow, sath sang, mental strength

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), If our manas (mind) is in a good state, then we can achieve anything. We should attain control of the manas and then approach an a:cha:rya (teacher). If the manas is in a state of despair, one needs to take shelter of a sada:cha:rya (qualified guru) to thrive. A:cha:rya can guide us toward the right path. Upanishad declares this.

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SLOKA WORD -

pari:ksha lo:ka:n karma chittha:n

SLOKA MEANING -

If we observe situations around us, their outcomes, and weigh the resulting good and bad in them…

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…then a journey to understand what these mean commences in our heart. We then question if we should endeavor for things which perish or which don’t. Should we strive for momentary happiness or that which is permanent? Should we desire temporary benefits or long-lasting ones? If the thirst to know arises in our heart, then we approach an a:cha:rya who advises us what is good, stabilizes it in our heart, and increases the faith within.

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SLOKA WORD -

sa guru me:va:bhi gacche:th

SLOKA MEANING -

We then need to approach sada:cha:rya with humility in his heart, i.e., as a vini:tha (humble one).

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Such a one must have a sincere desire to learn. It should be evident when one sees him. Whatever rules and means are prescribed to him by an a:cha:rya, he should follow those and satisfy the quest in his heart. He should do as instructed. Faith is very important. But it will be difficult to inculcate that faith on one’s own… as one is not in a position to judge the knowledge of the person being approached. Are we reaching out to the right person or not? Will he be able to guide us on the right path or are we going to fall into a worse state than what we are in? We should know these; however, we will not be in a position to judge appropriately. If we can judge this, then there is no need for us to go to anyone.

That is why we all first need sath sang (good association), good company. We need a group of people around us who have our best interests at heart. Since they want what is good for us, whether we like it or not, they will show us the path for our upliftment. They will guide us towards those who can uplift us. The well-wishers would know who they are leading us to, and they might have experienced certain similar situations. So we should definitely accept the path shown by sathsang… and take shelter of sada:cha:rya, qualified guru, shown to us by those well-wishers. Only then, that person can become our guru. Not because we decide by ourselves that someone can be our guru. Otherwise, anyone who encourages any bad habit and teaches the subtleties in it also can be called a guru. However, do we call such a person a guru? No. We need sathsang, good people, who can guide us towards the right path. We need to make efforts to keep ourselves in such good association always.

If they guide us based on their experience, then we need to seek a guru. Now when we approach a guru, we have to be a samirpa:nihi (approaching with evident humility). We should wait for the right opportunity to ask questions when we are with them. We should be ready to listen and wait patiently until they are ready to teach us. That is the way to conduct oneself with a guru. Arjuna in Bhagavad Gita neither had such patience nor such humility. He didn't have the opportunity to look for a guru [in the recommended way]. Hence jagada:char:ya (world teacher) Sri Krishna became his charioteer and got ready to teach him the means to make him mentally strong. That is what became Bhagavad Gita. He teaches him the means to enhance mental strength.

In the beginning of chapter 2 in Bhagavad Gita… Sri Krishna embarks upon the movement to get him past the tha:pathrayam (three types of sorrow). Arjuna is able to understand what Sri Krishna told him in the past. Sri Krishna said, “You want to call off the war now! You put your bow and arrows down… You came here to fight. You got everyone together and sounded the conch [in readiness]. You raised your bow and arrows ready to fight.”

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SLOKA WORD -

pravruthhe: sastra sampa:the

SLOKA MEANING -

“In a few seconds you would have shot those arrows.”

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“At this time, when the guilty enemy is standing opposite you ready to wage war… instead of seeing the faults in him, leave alone the thought of punishing him according to those faults… out of weakness of heart, you are feeling, “oh! he is my friend, he is my relative, he is my guru, my grandfather, my grandson, etc.” Why are you ‘seeing’ them like that? This itself is a big mistake, right?”

If a living organism like a virus or bacteria enters one’s body and starts spoiling one’s health… if one feels that killing it with medicine is sinful, then that person himself might perish. There is no need to show mercy in that situation. It would be an untimely and inappropriate conduct. Hence, such an act [untimely mercy] is prohibited. Whatever needs to be done must be done for sure. For a harmful bacteria, a vaccine must be discovered to eradicate it. In order to put an end to the coronavirus pandemic, everyone in the world is eagerly waiting… to see who is going to produce the vaccine, when is it going to come, which country is going to produce it… which company is going to produce it and who is going to produce it first.” Everyone is anxious to know. Isn’t it a form of violence as well? Is anyone questioning that it involves violence? Instead, everyone is eagerly awaiting the vaccine!

The government is working hard, applying different means to issue warnings and precautions. Whatever violence is done to correct faults at a major scale is not considered violence. If your actions cause pain to more people, giving happiness to only a few, that is considered as a fault or violence. Hence, Arjuna, by waging this war, you will only get punya (merit) and not pa:pa (sin). If you stop this war and let go of these people without killing them… you may think you will go to heaven, but instead, you will certainly result in hellish worlds. You might be thinking that Elders will praise you for not waging war… instead, they will feel sorry for you and be hurt that you have fallen to such a level.

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SLOKA WORD -

ana:rya jushtam

SLOKA MEANING -

Hence, this is not something which will make the Elders happy.

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SLOKA WORD -

asvargyam

SLOKA MEANING -

It leads to hell.

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You may be thinking none of that matters as long as you are considered good in this world.

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SLOKA WORD -

aki:rthikaram Arjuna

SLOKA MEANING -

you will not attain fame in this world.

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Even if you are alive, people will talk bad about you. That’s why it is aki:rthi karam (brings disgrace), ana:rya jushtam (not worthy of respect), and asvargyam (leads to hell). Sri Krishna showed the above 3 faults in Arjuna's thought process. Arjuna is understanding half of it but the rest is not clear to him. He realizes what Sri Krishna is pointing out in him are faults, but he doesn’t want to give them up. He is unable to firmly state that he will not wage war despite any consequences. At the same time, he is unable to be bold and wage war too.

Some argue that there is no God. They are unable to prove that God does not exist; at the same time, their heart does not accept the existence of God. They are unable to contradict what the other person is saying as well. Just like a person suffering with many dilemmas, Arjuna feels what Sri Krishna is saying is correct… and that he should wage war, but his heart is not allowing him to do so. Some kind of weakness has conquered Arjuna’s heart and Sri Krishna is asking him to overcome it.

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SLOKA WORD -

utthishta - wake up

SLOKA MEANING -

This is not good Arjuna, only when you are courageous, you will get the boldness to act.

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Only when you are bold enough to act, you can work. And when you work you will get back things which you lost… and acquire that which belongs to you. If you passively give up, you will not achieve anything. Leave this kli:batha (helplessness), be enthusiastic. Stop worrying, get up, don’t give up. Sri Rama also once felt sad as described in Ramayana. Sri Rama was very worried when searching for Sita. Noticing this, Lakshmana wanted to somehow give him hope. In Kishkinda Kanda, he gave an excellent upade:sa (teaching).

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SLOKA WORD -

artho:hi nashta ka:rya:rthi:hi

SLOKA MEANING -

Whatever you want to achieve, you cannot achieve it without hard work.

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To do that hard work, you need enthusiasm; you can’t work when in despair.

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SLOKA WORD -

uthsa:ho bala:va:n a:rya

SLOKA MEANING -

Sri Rama, enthusiasm is more powerful than anything.

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SLOKA WORD -

na:sthi uthsa:ha:th param balam

SLOKA MEANING -

You don’t need anything more than enthusiasm. If you have enthusiasm, you will get the rest.

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SLOKA WORD -

so:thsa:ha:sth thi lo:ke:smin na kinchid api durlabham

SLOKA MEANING -

A mind filled with enthusiasm can achieve anything in the world… nothing is difficult for [one with] it.

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SLOKA WORD -

utha:ha:vantha:ha purusha:ha na vasi:danthi karmasu

SLOKA MEANING -

Those who are enthusiastic are always busy working.

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SLOKA WORD -

uthsa:ha ma:thram a:srithya

SLOKA MEANING -

So, stop worrying first and be enthusiastic.

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SLOKA WORD -

a:thma:na:m na:va buddhyase

SLOKA MEANING -

You are unable to understand yourself, Sri Rama.

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That is how Lakshmana warns Sri Rama. Enthusiasm is necessary. With enthusiasm, one gets tremendous mental strength and can achieve anything.

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SLOKA WORD -

kshuddram hrudaya dourbalyam thyakthva, utthishta paramtapa

SLOKA MEANING -

In the beginning of chapter 2, Sri Krishna encourages and orients Arjuna to perform his duty.

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Let's learn more as we proceed. Jai Srimannarayana!

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