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1. Episode Title: Episode 83 – Bhagavad Gita (Chapter 2, Episode 83)

2. Topics & Tags:

TOPICS: The nature of duty and its implications in warfare, Understanding the consequences of inaction, Krishna's role as a divine guide, The significance of promises and oaths in the Mahabharata, The dynamics of peace and conflict in relationships

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, war, duty, dharma, Draupadi, Bhima, Kauravas, Pandavas, peace negotiations, divine will

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), In Bhagavad Gita, Sri Krishna utters verse 2.32 as the second reason encouraging Arjuna [to wage war].

Arjuna, if you stop waging war, you are thinking you might go to heaven - aswargyam (not worthy of heaven).

ana:rya jushtam aswargyam aki:rthikaram arjuna (It is unworthy, not worthy of heaven, and brings disgrace, Arjuna).

He said in the beginning of the second chapter itself that if Arjuna doesn’t wage war, he will incur three sins/defects. Sri Krishna started describing how Arjuna will incur the second sin and asked him not to do it.

What did he say?

yadhruchcha:ya cha upapannam (This war is a result of divine will).

This ya:druchchikam (divine will) does not mean out of coincidence. Lord is establishing that it is a result of His sankalpa (divine will).

Who is the cause for the war? It is because of Sri Krishna. Sri Krishna went as a messenger when the Pandavas sent him, right? Yes. Didn’t He go to stop the war from happening? Yes. Didn’t everyone prepare for war because Kauravas acted terribly and didn't listen to Him? No!!

How come? That’s how it is! How did it happen? This is how it happened. Actually, if Pandavas pleaded with him, Duryodhana, who was behaving as if he was the Kaurava King, would have given whatever they asked for. He would have been happy thinking that such great people came and pleaded with him. That was his personality.

Poor Pandavas also got ready to do the same. Pandavas did not revolt against Kauravas for the various troubles they inflicted on them. They were adjusting themselves to those troubles just like a battered snake, which sways to the opposite side when hit from the other side. Pandavas did not display any kind of resistance to Kauravas for anything.

However, that day when Draupadi was insulted in front of the whole assembly, when Duryodhana showed his thigh to Draupadi asking her to sit on his lap after his brother dragged her by her hair, unable to bear it, Bhima took two pledges.

First: [Bhima] “That thigh where you asked [Draupadi] to sit, I will break that thigh.”

Second: [Bhima] “Whoever brought her by dragging her hair, I will pierce his chest, and apply [that blood] to [her] hair and put it in a bun.”

Bhima took these two pledges. They had to be fulfilled. Since he took the oaths, they should be fulfilled. To do so, war should take place. Yet, these Pandavas are not in the state of mind to wage war. They lived in forests for 12 years and one year incognito. They emerged afterward and sent peace messages.

[The Pandavas] “Please provide us with five villages like Indraprastha, Vrukaprastha.” Or four villages and any other place you wish. If you do not wish to provide five villages then at least provide five colonies. If you do not wish to provide that either, then provide five streets. If not them, then provide five buildings. If not that, then at least provide us with a five-bedroom house.”

That’s how much Pandavas degraded. They came to a pitiable stage of saying even five beds in a house are enough for us. When Sri Krishna was going for the negotiations, he asked Pandavas what should be conveyed. They all sent peace messages. In the end, He came to Draupadi.

He asked, “Sister, what is your message?” Holding back tears in her eyes and showing her hair, she asked, “Brother, will this hair become eligible to be tied up properly or not? All of these [Pandavas] seem to be dimwits. They are all inclined toward peace. If they do that, how can the chest of that person be cut open? How will the thigh of that person break who asked me to sit on it? This [peace talk] is not enough for that to happen.

See, each one of the Pandavas is capable of ruling a country. Yet, all five are sitting like morons and sending You with peace messages. You are capable of doing anything. Are you going to bring back a peace message like these people are requesting? “Won’t this hair have the eligibility to be tied properly?”

Patting her shoulder, Sri Krishna said, “That’s why I am going.” What does it mean? “I am going so your hair can be properly tied once again, I am going to fulfill your pledge.” Does it mean he is going to make peace between both of them? No! “If anyone else goes they may succeed in making peace with the Kauravas.”

“That [peace] should not happen, war should happen.” “That is the reason I am going, so the wrongdoers are eliminated.” Sri Krishna told Draupadi, “Sister, I promised that you should be able to properly tie your hair.” “I will do anything to fulfill that promise.”

Let any false allegations come my way. I don’t care. To fulfill your word, one who has taken shelter of Me and surrendered upon to Me, that is My goal.

Anilji - please combine into proper format | dhyo: pathe:th pruthvi si:rye:th himava:n va: sakali:bhaveth

Anilji - please combine into proper format | thushye:th tho:ya nidhihi krushne: na me: mo:gham vacho:bhave:th

“I always keep my word.” Let the sky break and fall… Let the Earth collapse into itself… Let Hima:van (Himalayas), personified Himalayas, who are everlasting, might break into pieces… Let the ocean, which is always moving with its waves, dry up without a drop. However, the promise I made to you will never be futile.”

Thus giving confidence to Draupadi, Sri Krishna left. What did He go to do? Did He go to make peace? Someone who didn’t know said, “Sri Krishna made many efforts. All those efforts made by that great one went in vain.” “And the preparations for the war began.”

In fact, Sri Krishna didn’t go to make peace; He also behaved accordingly. When everyone [Kauravas] stood at their doorsteps to welcome the Lord with kalasas (water-filled pots), the Lord proceeded straight forward to Vidura’s house, as if He didn’t notice them, to Vidura’s house, and ate the banana peels which Vidura offered Him.

After arriving, Duryodhana asked Him, “We were standing outside our houses with kalasas. Couldn’t You see us? They call you pundari:ka:ksha (one with big eyes)? You passed all our houses and went.” Where did you go? Why did you go?”

Sri Krishna: “I went to Vidura’s house.” Duryodhana: “What did you do at Vidura’s house?” Sri Krishna: “He offered me food, I ate and came.” Duryodhana: “But we made arrangements for You.” Sri Krishna: “I shouldn’t eat at your house.”

Duryodhana: “Why?” Sri Krishna: “Because you are my enemies.” Duryodhana: “How can we be your enemies?” Sri Krishna: “Because you hate Pandavas.”

Pa:ndava:n dvishase ra:ja:n (You hate the Pandavas, O King). Duryodhana: “We are brothers; we will have issues regarding property.” Sri Krishna: “Who do you think Pandavas are? They are my five pra:na:s (life forces). Does it make sense if you say that you love me but hate my pra:na (life force)? How can you consider me and my pra:na as separate? Hence, if you hate Pandavas, that means you hate my pra:na and thus, you hate me.”

If he talks like that, will he be able to make peace? Duryodhana is full of arrogance; if you speak a few good words to him, he would be won over. Sri Krishna: “The food at your house lacks ruchi (taste) and suchi (cleanliness).”

“The food at Vidura’s house has ruchi and suchi; hence I went there.” Isn’t this taunting to Duryodhana? He insulted Duryodhana like this. Duryodhana was angered. Duryodhana: “Why do you say our food lacks ruchi, taste, or suchi, cleanliness?”

Sri Krishna: “No, I am not concerned with external ruchi, suchi. I need the ruchi of prema (love). There is no love in you, only arrogance. I am not looking for suchi, external cleanliness. It [food] should not be polluted with dushta pravrutthi (wicked behavior). Vidura doesn’t have this; hence I ate what he offered. “They may just be peels, but they were very tasty.”

Sri Krishna said, “You don’t have them [ruchi, suchi].” How can peace be achieved then? Sri Krishna didn’t go to make peace; he went to ensure [the same atrocities] didn’t reoccur. Hence, He clearly told what He had to say in the assembly.

Duryodhana got angry and said that he wouldn’t even give enough land to place a needle. Actually, he doesn’t have the authority to say that. Dhritarashtra should say that as he is the king. Duryodhana thus spoke unofficially, assuming the entire responsibility for himself.

Sri Krishna agreed, “fine,” and went on his way as that's what was needed. Preparing them for war was what was needed. Sri Krishna was the one who did that. In the assembly, Sri Krishna showed his Vira:t Ru:pa (universal form), containing the entire universe.

He showed this to the dushta chathustaya (wicked four), who came to capture Him. We have heard all about this story in Mahabharata and seen it too. Sri Krishna wanted the war to happen.

What will happen? Kauravas, who have an 11 akshou:hini (formation of millions of men, horses, elephants) army, who have grown like a pile of vines, need to be destroyed. All the waste needs to be burnt. Pandavas need to be saved. This, Lord has decided.

So, with whose will did the war happen? With Sri Krishna’s will. Who is Sri Krishna?

E:sha Na:ra:yanaha Srima:n kshi:ra:rnava nike:thanaha (This is Narayana, the Lord who reclines in the milky ocean).

na:ga paryankam uthsrujjyahi a:gathaha madhura:mpurim (Leaving the Na:ga Paryanka, bed of A:di Se:sha, He came to the city of Madhura and took birth in jail as if desiring to be there).

He was born to Devaki and Vasudeva. Later he grew up with Yashoda and Nandago:pa. The same Sri Krishna is here now. Bhishma declared this about Sri Krishna. Hence, He is Sri:manna:ra:yana himself, Sri:ya pathi (Lord of wealth).

His name is Yath. War took place by the will of Yath, the Lord. Hence it is Ya:drucha (divine will). The Lord is clarifying this in verse 2.32.

yadruchchaya: cha upapannam (Since this is happening with God’s will, you should definitely do it).

You do not have the authority to say you will do this much only, this way, not do that much, etc. You cannot escape from this. Let’s say someone is employed in an office setting; a residence and car are also provided. Some working hours are assigned, and some servants are provided.

If a particular task is assigned to him, how can he refuse? If he denies doing it, he should forgo the car, building, servants, job, etc. Then, he should leave the place. Then he can refuse to do it... God gave us an employment called ‘body’.

He also gave us a kind of responsibility in this. He prepared the battlefield. He is commanding Arjuna to do it; how can he refuse? “You cannot escape.” If you are an achith vasthu (inert object), then this is not the case. i.e., a camera. Its duty is to record.

If you place it in a certain spot and command it to record, does it say… “How long should I do this?” “Why are you making me do this for so long? Give me some rest.” “I am getting overheated. It’s not comfortable. Give me a break!” It keeps doing the work for as long and for the purpose for which it is being used.

As it doesn’t have life, it does its duty properly. However, we humans are not like that. Since we came into this body with pra:na (life force), we cannot escape. Hence, He had to instruct.

Sri Krishna is instructing Arjuna…

swarga dwa:ram apa:vrutham (Since you obtained this responsibility as I provided it to you).

If you do this well, I myself will bestow Heaven upon you. This doesn’t come to everyone who desires it.

sukhinaha labhanthe: (Only for those who are good and worthy, only they get this opportunity).

i:drusham yuddham (Thus, in verse 2.32, motivating Arjuna to fight), Sri Krishna proceeds further. Jai Srimannarayana!

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