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1. Episode Title: Episode 86 – Bhagavad Gita (Chapter 2, Episode 86)

2. Topics & Tags:

TOPICS: The importance of performing one's duty, Understanding the consequences of avoiding responsibilities, The concept of infamy and reputation, Krishna's teachings on courage and duty in battle

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, duty, infamy, reputation, karma, dharma, war, spiritual guidance

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), today we will explore the theme of loss and reputation. Who incurs loss? It is the one who has wealth that incurs it.

What about pathanam (degradation)? Who undergoes pathanam? It is the one at a high position who undergoes pathanam. How can someone who is always at the bottom undergo pathanam? He is already at the bottom. The one who lives in poverty, without money or clothes, will not incur any loss. There is nothing for him to lose.

Loss occurs only to those who have wealth. Who gets apaki:rthi (infamy)? Only the one who is famous gets apaki:rthi. An ‘unknown’ person is neither famous nor infamous. Therefore, loss occurs only to those who have wealth.

Arjuna, you are wealthy! In the past, you earned good fame in this world. You have good wealth and the ability to get work done. You are popular as a savyasa:chi (ambidextrous archer), known for using the bow equally well with either hand. You have earned a reputation that you must retain. It is your responsibility not to lose it.

Thus, you must perform your duty to ensure that there is no opportunity for people to slander you. The world commends only the one who performs his duty and condemns the one who disregards it. The one who is loyal and persistent towards his duty, focused on his goal, earns an “Aha! Great” from the people in the world! You have that in you!

Because of this, if you lose it, you do not need to actually die.

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SLOKA WORD -

aki:rthim cha:pi bhu:tha:ni

katthayishyanthi the:vyaya:m |

sambha:vithasya cha aki:rthihi

marana:d athirichyathe: ||

SLOKA MEANING -

“People will speak ill of you, and infamy will befall you, which is worse than death.”

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Sri Krishna says in verse 2.34, “If you avoid the war and disregard your duty, you will get three do:shas (faults).” Sri Krishna started the second chapter of Bhagavad Gita saying this.

He mentions how it is ana:ryajushtam (unacceptable by well-wishing elders) and asvargyam (not leading to heaven). If you avoid the war, you will not only lose sadgathi (eternal bliss) but will attain durgathi (a deteriorated state of existence).

The third one... No matter how disengaged you want to be with everything, and how little you believe in it, you would want to live a life of dignity and comfort, right? What is the point of living a life where everyone curses you? Thus, be aware that you will live a cursed life and become infamous.

He proves this in five verses: 2.33, 2.34, 2.35, 2.36, and 2.37. There is nothing worse than living an infamous life. It is marana:d athirichyathe: (worse than death). He becomes like la:ghavam (weightless). He carries less weight than a grass blade. Nobody really cares about him. He will be ignored, just as you ignore a grass blade.

Is it acceptable for you to live like that? That is not the kind of person you are, right? Because when you talk, it seems as if you know the dharma (righteous practice), but your actions are like an adharmic (one who does not follow dharma).

On that day, when Draupadi was being insulted in the assembly, were you all weaklings? Dharmaraja (Yudhishthira), Bhima, you, Nakula, and Sahadeva – each of you are all jagad jatti:lu (world-renowned warriors). You could have beaten Dussasana when he was bringing Draupadi. Duryodhana could have been crushed. Each one of the five of you is capable of doing this. But you did not do it.

Why didn’t you do it? Because you believe in elders, respect, dharma, promises, and adhering to norms. You were bound by beliefs in these concepts, hence you did not dare to do anything. There was a chance for you to act at that time, but you did not.

Because of the utmost respect for your elder brother, you just folded your hands and sat quietly, regardless of how much Draupadi was humiliated. You never went against anyone in the assembly. Despite Vikarna's attempts to preach morality, they asked him to sit down. You did not respond to that either.

This proves that you have a certain level of understanding of dharma. You have reverence for the words of the elders. In your mind, you have the feeling that nobody should talk ill about you. If you did not feel that at all, then you wouldn’t even be in this situation.

Therefore, do not ruin the reputation which you have earned so far. If good people are reprimanding us, it is for our own good. Usually, elders who are good people have our best interests in mind. If they have reprimanded us because they probably saw some fault in us, it is only to correct our incorrect behavior. Their rebuke is like a blessing. Their rebuke shows us the right path. It is good for us.

However, if a worthless person reprimands you, will you put up with that? Should you endure insults from a worthless person, who was beaten up by you previously? You may accept it if a well-wisher is criticizing you. Why is there a need to bear the critique from someone who wishes ill of you?

Note to Anjani when video reviewing: Verified with Nina ji on this frame. This is what was advised. Kauravas and the like who are around you are all worthless. They will also humiliate you by looking at your condition today. They will claim, “Oh, what great cock and bull stories Arjuna told earlier.” They will compare what you have said previously and what you are doing now and criticize you. This is great infamy!

Therefore, if you should not succumb to their words, you need to perform your duty. What will they say?

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SLOKA WORD -

bhaya:d rana:d uparatham manyanthe: thva:m maha:rattha:ha

SLOKA MEANING -

“They will think that you, the great warrior, have fled the battle out of fear.”

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In the end, they might say that even though Arjuna bragged previously, he fled the war showing his back, because of fear. They have admired you as the greatest one of them all. The same tongues will blame you in different ways. You will look insignificant in front of them.

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SLOKA WORD -

ava:chyava:da:ms cha bahu:n vadishyanthi

SLOKA MEANING -

“They will speak many contemptuous words about you.”

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Arjuna says, “Bhishma and the like are all maha:radhis (great charioteers). It does not matter even if they reprimand me.” Sri Krishna says, “If they (Bhishma and other elders) reprimand you, it is not an issue. But it is not they.”

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SLOKA WORD -

ava:chyava:da:ms cha bahu:n vadishyanthi thava:hitha:ha

SLOKA MEANING -

“Those who wish for your loss are the ones who speak this hostile talk.”

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Your abilities will be held in contempt by them. Then you feel the heat, your inflamed ego. It becomes a moot point at that time.

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SLOKA WORD -

thatho: dukhatharam nu kim

SLOKA MEANING -

“You will be in grief if elders reprimand you, but if worthless people denounce you, then that is greater grief.”

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Therefore, when you hear their humiliating, provoking words, there is absolutely no use being exasperated at that time when they underplay your capability. There is no need for you to become a victim of such situations.

What to do? You asked what to do.

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SLOKA WORD -

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

SLOKA MEANING -

“Whatever You [Sri Krishna] think is sre:yas (favorable) for me [Arjuna], or whatever is decided by the Elders, the wise…”

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This is what you asked me [Sri Krishna], right Arjuna? Now listen...

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SLOKA WORD -

hatho: va: pra:psyase: svargam jithva: va: bho:kshyase: mahi:m |

thasma:d uththishtta kaunthe:ya yuddha:ya krutha nischayaha ||

SLOKA MEANING -

“If you are killed in battle, you will attain heaven; if you win, you will enjoy ruling this world. Therefore, arise, O Kaunteya (son of Kunti), and prepare for battle!”

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Sri Krishna is making a verdict. In this righteous war, victory or defeat is at the discretion of God. It is not in our control. Someone who might think they are strong might become useless.

There is a story regarding a king in Haryana who fought a war against the Mughal empire. He probably fought a war against Shah Jahan. The king was able to retaliate against the Mughal army with great valor. He fought with great skill. However, towards the end of the war, the elephant on which the king was riding lost an eye. An arrow from someone hit the eye of the elephant. The elephant lost his eyesight and went into a spin which disabled the king. With that, the Mughal army conquered the kingdom and that is how the rise of the Mughal empire began.

In war, victory or defeat is not in our control. The one who anticipates victory might be defeated for some reason! The one who anticipates a defeat might suddenly turn around and become amazingly victorious. Regardless...

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SLOKA WORD -

hatho:va..

SLOKA MEANING -

“If you are killed in battle as part of performing your duty, then there is nothing to worry.”

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We discussed svarga (heaven) earlier, where there is no sorrow or happiness, where there is no old age and death, where it is beyond dualities, and is the best place, which is the abode of God. You will attain that svarga. Moksha (liberation) is destined for the one who performs his duties. You will definitely attain it.

Alternatively...

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SLOKA WORD -

jithva: va: bho:kshyase: mahi:m

SLOKA MEANING -

“If you win the battle, you will enjoy happiness by virtue of ruling this world.”

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If you win the battle, you will enjoy happiness by virtue of ruling this world.

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SLOKA WORD -

thasma:d uththishtta kaunthe:ya !

SLOKA MEANING -

“Without hesitation, Rise! Get ready to wage war!”

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Without hesitation, Rise! Get ready to wage war!

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SLOKA WORD -

yuddha:ya krutha nischayaha

SLOKA MEANING -

“If you wage war, you will be executing your duty.”

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If you wage war, you will be executing your duty. Do not contemplate the benefit of doing it. Thus, Sri Krishna is preaching to Arjuna that war itself is the most appropriate task to do.

Both the armies came this far, not necessarily because you wanted. However, even you have prepared yourself and arrived here and come this far. You have now reached a point of no return.

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SLOKA WORD -

thasma:d uththishtta kaunthe:ya!

SLOKA MEANING -

“Arise and get ready!”

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Arise and get ready! Thus, Sri Krishna is preparing Arjuna to get ready for war. This is the third reason.

The three reasons were discussed thus far. What are the three reasons? Ana:ryajushtam, asvargyam, aki:rthikaram. If you avoid the war, in this way, at this time, you will get three do:shas.

A need arose to describe the three do:shas and justify how they are do:shas. Thus far, Sri Krishna explained the do:shas which Arjuna will specifically acquire if he disregards his duty. Now, He is going to generalize it.

Whatever was explained as applicable to one individual [Arjuna], He [Sri Krishna] is applying it in general for any individual who is assigned a task, clarifying that no one should step back from their duty. Only then, one will become eligible for moksha.

To generalize this, starting from verse 2.38, He begins the upade:sa (teaching). It is called karma nishta (dedication to duty). If someone remains true to his duty, he will become the one who has executed his karma properly. Starting from verse 2.38, He will begin to establish karma. If duty is performed properly, it would become karma. Then it will become karma yoga (the path of action), if done appropriately.

Let us try to understand this in the upcoming sessions. Jai Srimannarayana!

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