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1. Episode Title: Episode 90 – Bhagavad Gita (Chapter 2, Episode 90)

2. Topics & Tags:

TOPICS: The importance of fulfilling one's duties, Arjuna's surrender to Krishna, The consequences of fame and reputation, The role of a ruler in society, The significance of fighting for righteousness

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, dharma, fame, responsibility, Kunti, Duryodhana, righteousness, war

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), In Bhagavad Gita chapter 2, Arjuna surrenders to Sri Krishna and requests Him…

ye chreyasya:n nischitam bru:hitanme:

sishyastheham sa:dhema:m tva:m prapannam

“I am Your disciple, seeking guidance from You. I surrender to You completely.”

“Without hesitation, please enlighten me with what is sre:yas (good) for me.”

Saying this, Arjuna prayed to Sri Krishna.

God replied to this as in verse 2.37:

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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 -

Whether you are killed, you will attain heaven, or if you win, you can rule this world. Therefore, rise up, O Kaunteya (son of Kunti), and make up your mind to fight this war.

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Awaken, deciding that you must fight this war.

[Arjuna] What if I lose? They will kill me, right!

He replies, “Let it be…

hatho:va: pra:psyase: swargam (if you are killed, you will attain heaven), which is also good…

or…

jithwa: va:, if you win,

bho:kshyase: mahi:m (you can rule this world).

That is why, awaken and be firm that you have to fight this war.

This is ki:rthikaram (praise-worthy), swargyam (heavenly), and a:ryajushtam (pleasing to the wise).

Doing this will please the Wise, a:rya jushtam.

You will attain swarga (heaven), swargyam and...

You will gain praise in the higher worlds, ki:rthikaram.

Because Elders, the Wise, are happy only if one follows sa:sthra (scriptures).

By fighting this war, you are following your dharma (duty) and pleasing the wise.

As we discussed earlier, only those who abide by their duties will attain swarga.

And not those who do not abide by their duties.

Even if it means death while fulfilling your responsibilities, it is a good thing.

It will give you swarga.

So, fight this war.

If you talk about ki:rthi (fame), you are already a renowned one.

Pa:ndavas have a great reputation that there are no better dharma:thmas (righteous people) than them.

Because you have this good reputation, you should fear getting a bad name.

For example, one who was rich and enjoyed that wealth…

will understand how painful it feels and how hard it is when he loses it.

Similarly, only a renowned person will understand the pain of losing his fame.

Only the one who is in a good position will feel the pain of losing his position.

If he is already in a bad position, how would he know what it means to lose it?

What is there to tell someone about loss when he does not have a penny to lose?

How will one who does not have a good reputation and name at all,

understand the fear of being defamed?

You all have good fame.

You are renowned for being greatly righteous during your exile and your rule.

Now, you will all become the ones who lose that fame.

One who has [good reputation] is at risk of earning a bad reputation.

And once it happens, it will degrade the person and may even push him to end his life.

The thought itself, of losing fame makes a reputed person very distressed.

He [Sri Krishna] says, “you have a good reputation, be mindful of not losing it.”

What would happen if they all criticize me? Let them.

It is alright if great people like Bhi:shma criticize you for not fighting the war.

However, it is not right when useless people criticize you.

If anyone criticizes you by telling you the truth as is,

then it is meant for your good and such people are your well-wishers.

For example, if you are supposed to study and for some reason, you do not,

if one of the elders in the family shouts at you to study…

then that person is your well-wisher because he is trying to teach you what is right.

People who tell you the truth as is and try to correct you are your well-wishers.

However, people who blame you for irrelevant things or lure you into unnecessary things…

…or backstab you or provoke you and push you to do inappropriate things are dangerous.

Suppose a person is a teetotaler,

Peer pressure is put on him by friends saying - “what is your life if you do not try this?”

Even more, they make logical statements like “you are supposed to try everything,

experience, and know everything…”

“You should not become an addict but there is nothing wrong in trying things.

You should experience various things.”

This feels very logical.

The innocent person believing these words to be true, slowly becomes an addict.

His friends make use of him for his money and when it is finished,

they throw him out like waste.

People around you provoke you to do such things.

When someone shouts at you to inculcate good habits,

it is for your good, and not a bad deed.

But people who force you into bad things are not good.

If something happens to you while fulfilling your responsibilities,

hatho:va: pra:psyase: swargam (even if you lose your life while fighting this war),

it is for your good and you will attain Swarga.

Like I [Sri Krishna] described Swarga earlier, you will get everlasting happiness.

jithwa: va: bho:kshyase: mahi:m (in case you win this war, you will do good for the world).

That is why you are fighting the war.

Because if they win this, they will ruin the world.

We are witnessing what some or other government is up to presently.

It is aiming to make people lazy and useless.

It does not matter where or which government.

People are given money for everything like…

…for childbirth, death or when a child joins school or when the child leaves the school.

They are paid to purchase food grains without working for it.

They [governments] are coming up with different schemes and making people weak and useless.

What’s happening? People are becoming good for nothing.

Earlier, local people called hamalis would work for various tasks.

Today, to accomplish the same tasks, people from other places like Bihar and Odisha should come.

Only if these people finish the work, will there be progress.

Once they leave, the local people are unable to accomplish anything. What’s happening?

They are making people useless and unfit to work.

Duryo:dhana had done the same.

After Pa:ndavas went on exile, he realized that the entire world adored them,

He [Duryo:dhana] wanted to erase that love towards them.

He [Duryo:dhana] wanted to ‘earn’ the fame that Kaurava:s are better rulers.

For this, he planned to give away money to people even if it meant an empty treasure chest.

Perhaps getting into debts or losing everything.

“Regardless we [Kaurava:s] should ‘earn’ a good name.”

These were the deeds of Duryo:dhana,

and the same is described in a beautiful scripture named ‘Kira:ta:rjani:yam’.

Duryodhana sent a secret agent like a CID personnel, to see how Pa:ndavas were [in exile].

But the agent was biased towards Pa:ndavas.

He met Pa:ndavas in the forest and told them what king [Duryo:dhana] was up to.

He [agent] mentioned that he [Duryo:dhana] is portraying as if he is doing good

to people in various ways, providing amenities…

but in reality, he is making them unfit for work and addicted to [bad habits], degrading them all tremendously.

The agent said, for this reason, you must finish your exile soon and get back to the throne…

…and lead people on the right path.

When was this? In Dwaparayuga. It is Kaliyuga now, 5000 years later.

We are in a much worse situation now. Governments are coming up with many such schemes.

Governments are competing in these schemes.

If one authority gives a 1kg rice at Rs.4.00, another offers the same at Rs.2.00.

And some others come up with Rs.1 per 1kg.

Some other party comes up saying that everything will be provided for free…

…like rice, dals (lentils), salt, other groceries, electricity, fuel for cars, and even barbers for ‘free’.

“Be lazy and become good for nothing but vote for us.”

The guide for all these is Duryo:dhana.

He showed how to attract people by coming up with these schemes. In reality, he failed to do so.

Whatever he tried, people did not believe that it was for their good.

Different political parties promise that if you vote for them…

…they will accomplish anything; they will change how the state looks and many other things like that.

There are at least a few people who think properly and act accordingly.

Keep aside who is what these days.

Molding people towards duty by recognizing and encouraging their talent, capability, and dedication…

…thereby making the state and the country very respectable.

This is what a ruler must do.

If someone acts against this, the well-wishers of the state...

citizens have the responsibility of putting an end to it.

You want good for your people. All the Pa:ndavas wish for the same.

Therefore, you must fight this war for the same reason.

By this, you can put an end to unethical rule and utilize the opportunity to start ruling righteously.

That is, in fact, the purpose of your birth.

In the 37th verse, He says:

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SLOKA WORD -

thasma:d utthishtta kaunthe:ya!

SLOKA MEANING -

Therefore, rise up, O Kaunteya (son of Kunti)!

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He [God] gives an example of Queen Kunti saying, “you are the son of Kunti.

She has been through many hardships to bring you all up and to make you what you are today.

Just remind yourself of the tough times she has been through.

You are born to such a woman, and you must act accordingly.

She took the responsibility of her children and the children of her co-wife.

She treated them the same and brought them all up together like a family.

For this, Kunti went through many hardships, and you are born to such a great woman.

nahisimhi: suthe:na harini:kuma:racharitham a:charithavyam

You are born to a lioness; you should not act like a cat or do crazy deeds like a deer.

The cub of a lioness must behave accordingly.

So, Arjuna!

Yyuddha:ya kruta nischayaha thasma:d utthishtta

Rise.

Saying this in chapter 2, He encourages Arjuna to fulfill his responsibility by answering his question in 2.37.

Jai Srimannarayana!

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