



The Arjuna Complex

Radiant immortal Atman! Beloved *sadhakas* and seekers! You have become aware of the presence of spiritual life, and have been urged by the desire to lead a life other than the mere secular life of pursuit of sense pleasures and earthly things.

It beholds you to be one-pointed in the pursuit of it and be prepared to overcome obstacles on the path, and keep on and on, enduring trials and tribulations inevitable in this way of life. No field of activity is free from its own peculiar difficulties. Difficulties are the order of life, One should be prepared to endure, to face difficulties and problems, deal with them and overcome them, and sometimes be defeated by them, but yet should not accept overall defeat, and should be prepared to go on, push on.

Having decided and willingly entered into the war, it was expected that Arjuna would be prepared for everything that is in-built, implied and already there in the choice. It is puerile to say, "I did not expect it would be this way". Arjuna demonstrated this childishness. Lord Krishna talked to him with a smile and said, "This is irrational, this is puerile. Difficulties and tribulations are part of this struggle of life. *"Taamstitikshaswa Bhaarata* – O Arjuna, endure, endure. Be strong within, weakness will not pay in this path. You have to do or die. Have firmness, stout-heartedness, strength and courage." [Gita 2.14] Thus the Lord gave us a hint as to what should be the attitude of a seeker. There is saying: "If you want the rose, you have to put up with the thorns".

The Gita is full of psychological guidance, full of inspiration, sympathy, and understanding of your position, full of great assurances. It infuses strength, clears the way and throws light upon the path. It is a manual of life given by the universal Soul. Vedanta says that the essence of the jivatma is an unhealthy focussing of one's consciousness upon one's individual personality, the "I-ness". We have sold out ourselves to the "I". The inner *tattva* (truth) of the Gita is not "I" but "Thou". *Jagadguru* Sri Krishna freed Arjuna from himself and enabled him to see himself in the right perspective. All of us have within us the situation of Arjuna. The crucial problem of jivatma is its unwillingness to say: "Not my will but Thy will". Sri Krishna has given us the teaching on how to deliver ourselves from ourselves and carry out the will of the Divine.

May God Bless You All!

■ *Swami Chidananda*