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1. Episode Title: Episode 102 – Bhagavad Gita (Chapter 2, Episode 102)

2. Topics & Tags:

TOPICS: The importance of having a life goal, Understanding the impact of distractions on focus, Krishna's teachings on aligning actions with a higher purpose, The significance of mental clarity in achieving goals, The role of material comforts in supporting one's objectives

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, desire, goal setting, karma, Krishna, focus, mental clarity, distractions, material comforts

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), A human being should always be determined to reach a goal. A life without a goal is worthless. It is not important just to live. As a human, it is essential that we establish a goal and lead life to achieve it. Life will present us with several unsolicited results in the pursuit of our goal. Some of them may be favorable, and others unfavorable. When the goal is firmly set, we ignore any intermediate results whatever they may be. Whenever the results are favorable, we do not get overly excited, while when they are unfavorable, we do not cry profusely. Since we have a goal, we continue to move towards it. This is required for everyone. If there is no goal, one gets lost. For every human, there should be only one goal. What is it? To be freed from karma (the results of past actions), and reach God’s abode. When? After leaving this body [at death]. We should live as per the norms of this body while we reside in it. After that, we should reach there [God's abode]. We must work as long as we are in the body. In our body, we have physical, mental, and intellectual strengths. We need to leverage these strengths in different areas appropriately. We need to ensure that the intellect is not distracted [from the goal]. It is also essential that the focus of the mind is not disturbing the goal. Even the physical work we do must be performed in a way that is not troublesome to them [mind and intellect]. Everything should align with what is important, the goal, not interfere with it.

In an office, there is an owner. Let’s say we have 5-6 levels of management under him. The levels of management must act in a manner that is not in conflict, but in alignment with the owner. Only then, do they become part of the organization. Otherwise, they become disruptive to the core. Executives such as CEO, CFO, etc., must act in such a manner that they are not in conflict with the organization’s owner. Others under executives like the president, etc. must not act in conflict with those executives. Other employees under them should work in alignment with their managers. Other staff members under them should work in alignment with their respective managers. We are all aware of this fact. The lower levels work appropriately [as parts of the system] only when aligned with the topmost. There may be different requirements for the staff below. If the staff below works in a silo and the level above works as they wish, and the next level above is working on their own as per their own wish not in synchronization with others, then the owner’s goal will be destroyed. These are all its parts. All the constituents should work in such a way that the core is not tampered. We are all aware of this basic principle. It is the same for human life. What is the significant goal of a human life? We must work in a manner acceptable to the command of Na:ra:yana (the Lord), who brought us here in the first place. We must work as service to Him. We must work on our activities when not in conflict with this thought. We must direct all areas of our work focusing on this goal.

In reality, we have bodily comforts to stay focused [on the goal]. We have comforts for the indriya:s (senses) to stay focused [on the goal]. We have mental comforts to stay focused [on the goal]. We have intellectual comforts to refrain from deviating from [focus on the goal]. All these comforts were established in this world so as not to tamper with our focus on the goal. This means, everything including bho:ga upakarana:s (things which support us to experience luxuries), bho:ga sthana:s (places of luxuries), and bho:gams (luxuries), are all created for that [Goal]. They are not created for their own sake. To ensure a little kid gets a good education, he is admitted into a good [residential] school. So that he studies well, they accommodate him with a nice room. They provide a nice bed, A/C, TV, and crayons. They provide good food and beverages. They give all these [comforts] to support the studying of the child. Would the parents or providers be satisfied if he simply enjoyed the comforts and ignored the actual study? No, right? Why did they provide all these? To ensure that he studies well and graduates with flying colors. That is the highest priority. These comforts will never go away; they are always there. However, these are not important. That [goal] is the most important.

For a human being, it is important to identify the ultimate goal and work accordingly. To do that, a focused mind is required. Let’s say, an overhead water tank is filled with water. If it has 100 taps, water flows through all 100 taps but each tap might get only a trickle. If we close all the taps except one, then water flows in that one tap with great pressure. The same goes for our thoughts. It is our responsibility to focus on one thing rather than drifting to several. That is called vyavasa:ya:thmika (focused) budhdhi (intellect). Assume our mental faculty is distributed among so many other desires. In fact, if you perform your actions without letting your mind wander on everything else, the results relating to all those other aspects will come anyway. However, if we let our minds wander to these other things, the primary goal will suffer. The people around us in society try to divert our focus. They shape their words accordingly. As a result, we are cheated. For example, we hear, “Please use this toothpaste. We promise that your teeth will never have any issues.” The teeth need to exist to have any issues in the first place, right? Meaning, that toothpaste will result in you losing all your teeth. “Please use this oil. You will never have any issues with your hair. You will never have to consult a doctor ever again.” [By using that oil] since there will not be any hair left, you will never have to consult anyone anymore! All these dialogues are good to hear. These are like pushiptha:m va:cham (flowery words). The dialogues are as attractive as bouquets of blooming flowers. Why do flowers bloom? Flowers grow on trees - for what purpose? Their purpose is to develop into a fruit, ripen, and then become the seed of another tree. However, some flowers are not like that. They grow beautifully, but they do not yield any fruits. They just fall along with leaves. One example - pomegranate flowers. There are two types of pomegranates. One type has a small flower that yields fruit. Some trees yield only big flowers but no fruits. These flowers are so attractive, red and beautifully bunched. However, they are limited to only flowers, without yielding any fruits. They are useful simply to arrange as decoration, without any benefit [of fruit]. Some people’s words are also like that. Materialistically they baffle us, “Spend on this, invest in that, do this and do that...” We have heard about many such people. There are many who have been fooled by these people, giving their life savings in the hope of going to U.S., Canada, or elsewhere. Their words are so attractive. Of course, that is the marketing strategy. Like this, some people…

pushpitha:m va:cham pravadhanthi (speak in flowery words)

What do we call them? Avipaschithaha (those lacking clarity). They lack clarity of how things work. Those with clarity are called vipaschith (those with understanding). Vipaschith means vidwa:n vipaschith doshajnaha (an educated one). For his mind - vividham pasyathi chiththam e:sha:m (he sees things clearly). He is vipaschithaha. The term vipaschith refers to someone who has comprehensive knowledge. In other words, he knows how something works, what spoils it, its faults, and its benefits. If he has good knowledge about the item, it is clear to him what’s acceptable vs. what’s to be rejected with regard to it. Only people who are knowledgeable about the item can determine if something is acceptable or not. Hence vividham pasyathi chiththam, the one who understands it holistically, …the one with knowledge of what’s acceptable and not acceptable, …the one capable of identifying faults in something that may threaten his goal, …the one who becomes do:sha:jnaha (knowledgeable about faults), he is vipaschith. He is vidwa:n. If you are vidwa:n, vyavasa:ya:thmika budhdhi naturally exists and the goal is naturally set. There are people called avipaschithas, who surround him [vidwa:n] and tamper with his goal. What do they do? The way they speak makes us believe that they are telling the truth. There have been recent reports of people who watch certain movies and TV shows, ultimately killing themselves or others. That means those words [from the movies and TV shows] had a significant impact on them. We recently also heard of those who tortured their kids, doing all kinds of horrible things, and killing them. All because of the impact of the words of those influencing them. What do they do? As long as they receive the benefit, it does not matter whether he lives or dies. That’s all. Selfish people talk in different ways to tamper with our goals. Don’t succumb to their words. You need the support of the Wise who establish the goal so as not to succumb to the [“pleasing”] words. “Be aware!”, says Sri Krishna. They also demonstrate several references from authority, and also prove them. They speak as if there is nothing else in the world other than that.

ya:mima:m pushpitha:m va:cham pravadanthi: (they speak in flowery words)

pravadanthi, they speak in exaggeration.

avipaschithaha, they have no validity.

It is only their own benefit which matters to them.

ve:dava:daratha:ha pa:rttha! na:nyad asthi:thi va:dinaha (O Partha, those who say there is nothing else)

They keep arguing. What matters to them is the satisfaction of their selfish needs, regardless of others or their families.

ka:ma:thma:naha svargapara:ha (those who are driven by desires are heaven-bound)

janma karma phalaprada:m (the results of their actions lead to your downfall).

Additionally, it is physically strenuous. Many people today believe that physical exertion is the key to success. When you recommend working with the brain, they believe that it is not difficult enough. If a doctor recommends us to do yoga, pra:na:ya:ma (breathing exercises), a good diet, and drink ka:sha:ya (herbal decoction), amber, daily… so that, “you will then be disease-free.” One will react, “What kind of doctor is he?!” However, if that doctor admits one into a hospital, collects one lakh every day, pokes with ten different types of injections, …installs a ventilator, provides canned oxygen, …even if the patient ultimately dies, …one claims, “Wow! What a great doctor! What a great doctor!” The doctor becomes famous and prestigious. Unfortunately, people today tend to believe that the more physically strenuous, the better! Most people forget that the judicious use of the mind plays a significant role in how well the body cooperates.

kriya: vise:sha bahula:m (actions focused on temporary results)

Their primary focus is on temporary wealth, results, and comforts. For such people, there is no mental focus.

vyavasa:ya:thmika: buddhihi sama:dhou na vidhi:yathe (it’s impossible for them to concentrate, and they will continue to lose their way). This is materialistic life. It’s similar in Ve:dic life as well. Ve:da:s also show us several [temporary] results. If we strive for those, we will continue to swirl in the cycle of birth and death. If we live our lives focusing on God, as His command, as His service - we will be freed from the shackles of karma. This is what God is teaching us in chapter 2. Jai Srimannarayana!

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