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1. Episode Title: Episode 105 – Bhagavad Gita (Chapter 2, Episode 105)

2. Topics & Tags:

TOPICS: The right way to use the human body, Understanding immediate and long-term results, The importance of focusing on the soul over temporary pleasures, Enhancing intellect for lasting benefits, The concept of regret and repentance in spiritual growth

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, karma, dharma, buddhi (intellect), moha (ignorance), drushta phalitha (immediate results), adrushta phalitha (long-term results), nirvedam (regret)

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), What is the right way to use the human body? And why? These two things are clearly explained by Sri Krishna to Arjuna in Bhagavad Gita verse 2.51.

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SLOKA WORD -

karmajam buddhiyuktha:ha phalam thyajanthi

SLOKA MEANING -

Only those who think properly are able to wish for the better and best results.

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Others wish for meager benefits, attaining intermediate results and settle there. This is what He [Sri Krishna] said. We need to remember two things here. When we are working on something, there are two types of results: drushta phalitha (immediate results) and adrushta phalitha (long-term results). Should we wish for drushta phalitha or adrushta phalitha?

What are those? Here are a few examples. Drushta phalitha means… say you are eating something, it is tasty for your tongue. It has a pleasing color. You will feel, “Ah! This is good.” This is called drushta phalitha. However, two days after you eat it, suppose it causes a burning sensation in your stomach or even causes ulcers. What do we call it? Adrushta phalitha. Drushta phalitha was good but adrushta phalitha is horrible.

For those who smoke, drink, or take narcotics, while taking them, it feels great - literally heavenly. This temporary happiness is drushta phalitha. This feels good. What is the outcome? Tomorrow or the day after tomorrow, or next year or the year after, or when he gets old… It puts him in a dangerous state, but you can’t foresee that, right? That is adrushta phalitha. Whatever made him happy at that moment is drushta phalitha.

Should we focus on this [drushta phalitha] or that [adrushta phalitha]? There are some people who are walking, jogging, or running in the morning. Temporarily, it is inconvenient. You get fatigued, perspire, and feel tired. [But] Because of this, he remains active the entire day. When someone does this every day and misses a day, he feels dull and lethargic. Doing this [exercise] will protect him from getting ill in the future and bestows upon him good health. Future good health is adrushta because you can’t see it.

Today you see perspiration and [feel] tiredness. Are you going to ruin your future health by giving in to today's fatigue? Will you ruin tomorrow’s health by sitting around, eating, and enjoying temporary happiness today? This is drushta and that is adrushta. When we recognize the adrushta phalitha, even if there are temporary conveniences or inconveniences, we bear with them patiently knowing the activity is ultimately beneficial for us.

When a fisherman goes to the ocean, he finds stones, etc. on the surface. They are beautiful and can be sold at a good price. However, if he goes a little deeper, he can find prawns, etc. They have a higher price. If he goes still deeper, he can find jades, corals, and other precious jewels. These are even more expensive. If he goes even deeper, he can tap oils or other unknown valuables. There are many such benefits there.

Will you settle for shells and rocks at the surface rather than the precious deeper treasures? Or will you ignore the ones on the surface to achieve the ones which are deeper? The ones which are available in the deep sea are adrushta, and the ones which are externally visible are drushta. If you focus on adrushta and work towards them, then you will acquire both. But if you focus only on the drushta, then you will never achieve adrushta.

Human beings are the same. There is a soul inside the body. Is it more important to have a happy soul or a happy body? If you want your body to be happy, you can eat, drink, play, and live in different ways. This will give temporary happiness to the body. By doing exercises, your body will be happy a few days more, give or take. However, regardless of what you do, the body is not permanent and is perishable.

Not just the human body, “a:bramha bhuvana:loka:ha punara:varthinaha Arjuna” declared Sri Krishna in chapter 8. Not just here, there are other worlds that are beyond the understanding of science. There are worlds of Indra, Varuna, Brahma, and many others. They are all higher. The topmost one is Brahma’s world. Even if one travels with great difficulty to the highest of worlds, Brahma’s abode… He must inevitably come back.

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SLOKA WORD -

pa:thayishnu

SLOKA MEANING -

It is inevitable for him to come back.

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Do you wish for that, or do you want to wish for something eternal? A:thma pra:pthi (attaining self), is that which once achieved is imperishable. Or bhagavath pra:pthi (attaining God) is imperishable. You should wish for either one. Do you want something which is imperishable and permanent, or temporary? Do you want drushta or adrushta? If there is a guarantee that we will achieve adrushta, then we can let go of drushta. Is there a guarantee?

Sri Krishna declares this guarantee. We need to recognize that. We might say, “You are asking us to leave that which is present here.” We might neither get this nor that. We might lose both and feel bad. We don’t want to be in that situation, right? True. If you focus on drushta, then adrushta will be lost. However, if you focus on adrushta, you will attain drushta as well! Drushta will not be lost. You will attain drushta as well! We need to remember this important aspect.

If we focus on the soul, we will get everything here as well. However, if you focus only on these [temporary benefits], then the final desirable [eternal] soul will be lost. God is giving a guarantee that we will achieve these [temporary benefits]. We might ask, “What’s the assurance that we will attain that?” There is a leaf insect that walks with two feet in the front and two feet in the back. It doesn’t land anywhere in the middle. Once it comes to an edge, it checks for support. Only if it ensures that there is support for it in the front will it not let go of its legs behind.

We behave similarly. Aren’t we smarter than an insect? If a:thma pra:pthi is definite… If there is a guarantee that it can be attained… If there is assurance, then we will let go of these meager results. We will wish for great results. We will have an opportunity to say that. However, do we have it [guarantee]? If we sow a seed, a tree will grow and then yield fruits. If we observe the existing trees, we know that fact. One will sow the seed instead of eating it, knowing that it will grow like the tree beside it.

Do we have any guarantee like that? Yes! Sa:sathra:s (scriptures), and ithiha:sas (history) are talking about it. Sri Krishna Himself is giving us assurance.

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SLOKA WORD -

padam gachchanthi

SLOKA MEANING -

Whoever performs his duty focusing on the soul, he will certainly attain such a state.

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Then tell us quickly what we should do. As said earlier...

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SLOKA WORD -

karmajam phala tya:gam, buddhiyuktha:ha thyajanthi

SLOKA MEANING -

Try to enhance the buddhi (intellect), mind.

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Shouldn’t we be working towards enhancing that which reaps us lasting benefits? How much should it be enhanced? If there is darkness in a room, how much light is required? So much that it removes all the darkness. Let’s say there is a big hall of hundreds of square feet. If you just light a matchstick, is it enough? There are two things, buddhi (intellect) and moha (ignorance). Think about what should be enhanced. Should buddhi be enhanced or moha be enhanced?

If you want to enhance moha, focus on temporary things. If you want to enhance buddhi, focus on the permanent things. It’s not possible to have both. We need to remember this. You can have either - that is your choice. Enhance the lamp and expand the light. Light more lamps, one after the other - In such a way that the darkness disappears. If you don’t try to expand the light, the darkness spreads. It’s the same within us. Currently, moha is spread within us. Moha means ignorance. Desire for other things - the longing to experience them. The focus is on the beauty of those things.

This is what is in our buddhi now. We need to cleanse our buddhi, eliminate it [moha], show the permanent result to it, state its greatness, and enhance buddhi in such a way that it will act towards that. This needs to be done. How well you do this relates to how well the lamp is lit. When the lamp is properly lit, ignorance will automatically depart. This is what Sri Krishna mentions in verse 2.52.

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SLOKA WORD -

yada: the: mo:hakalilam buddhir vyathi tharishyathi |

SLOKA MEANING -

The buddhi that you had previously filled with temporary things, murky with moha,

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When you have started to filter out moha from the polluted buddhi, When it has started to become clean getting rid of moha…

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SLOKA WORD -

thada: gantha:si nirve:dam

SLOKA MEANING -

Then a type of sorrow develops within, a type of regret grows.

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Thinking you could have achieved so much but didn’t. Despite being given such a great opportunity, you have lost it. This type of deep repentance is called nirvedam (regret).

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SLOKA WORD -

thada: gantha:si nirve:dam

SLOKA MEANING -

[nirvedam] for what?

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SLOKA WORD -

sro:thavyasya sruthasya cha

SLOKA MEANING -

You will experience nirvedam for both, what you spent time hearing about and what you ought to have heard.

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Sri Krishna directs Arjuna on the path of following his duty in this way. Let us also travel along with him. Jai Srimannarayana!

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