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1. Episode Title: Episode 136 – Bhagavad Gita (Chapter 2, Episode 136)

2. Topics & Tags:

TOPICS: The dangers of arrogance and self-reliance, Understanding the importance of depending on God, The contrast between temporary happiness and permanent bliss, The significance of maintaining focus on spiritual goals, The consequences of anger and distraction in life

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, dharma, temporary happiness, permanent bliss, anger, self-control, spiritual guidance

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), today we are discussing the teachings of the Lord regarding the downfall of an arrogant person who forgets God, thinking that he can achieve everything through his own efforts alone. This is elaborated in verses 2.62, 2.63, and 2.64.

One who relies solely on his own efforts is focused on worldly matters and does not care about God. He feels he does not need God. What are the dangers for such a person? The Lord begins to discuss this in verse 2.62.

We have two sides: on one side is the world, and on the other side is God, with us in the middle. God is permanent. Whatever He does and gives is lasting.

On the other side, we have prakruthi (nature). This does not remain in one form or order. It does not provide the same experience every time; it keeps changing. Therefore, whatever we gain from transient things will also be temporary. In contrast, whatever we receive from the permanent source will bring us lasting happiness. God is full of bliss. Since bliss is His nature and essence, whatever He gives will also be blissful and will never diminish, as God does not change or decrease.

Prakruthi is always changing and moving. Even if we experience some temporary happiness from it, that too will be fleeting. We must consider which path to choose between these two: do we want temporary happiness or permanent bliss? If we desire permanent bliss, we must also endure temporary distress.

For example, if we want a gold medal, we must endure the falls while practicing. If one cannot bear that, he should forget about the gold medal. For those who forget about permanent bliss and chase after temporary happiness, it may not even be easy to attain that. This is what the Lord is teaching us.

Why? Because this is also under the Lord's control. He started with this principle:

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SLOKA WORD -

dhya:yatho: vishaya:n pumsaha

SLOKA MEANING -

When one thinks about the objects of the senses,

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Some things are favorable to us, while others are not. However, if we want something lasting, we should choose what is favorable to that goal, not what is simply favorable to us.

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SLOKA WORD -

na hi adhruvahi pra:pyathe dhruvam thath

SLOKA MEANING -

For what is impermanent, one cannot attain what is permanent.

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We must carefully observe what we need to pursue. We should be able to choose what helps us move towards the Lord and set aside the rest. Since we are more familiar with worldly objects than with the Lord, we tend to gravitate towards these worldly objects. However, they are not permanent. When they change, we feel as if we have lost something. We do not realize that it is their nature to change. Instead, we blame others for our losses. If we feel God is accessible, we blame Him; if we find someone else, we blame them. This leads to unnecessary hatred or anger towards that person.

When we feel anger, we forget our goal. It diverts us from our purpose due to these strong emotions.

Consider a scenario: a person urgently needs to go to the bank, which closes at 2 PM. He starts driving but encounters an auto rickshaw blocking his way. Instead of going around, he honks repeatedly, but the auto driver does not move. This person could have passed on the side but chooses not to out of pride. He thinks, "Why should I go around? The auto driver should move."

He gets out of the car and confronts the auto driver, leading to a quarrel.

Where was he trying to go? To the bank. However, he allowed his anger over the auto to distract him. He could have easily gone around, but his pride prevented him. Instead of reaching his destination, he ended up damaging his car and wasting time.

We witness such situations in our daily lives. There is often a vehicle ahead that blocks us. What is the point of being angry or cursing the driver? When the opportunity arises, we can simply pass by without engaging with them.

Will we be able to do that? We often feel anger when someone delays us. Some people even say, "I will take seven births to teach you a lesson." For something so trivial, they forget their ultimate goal and think of such extreme measures.

However, when we focus on attaining and enjoying the permanent self or reaching God, we encounter many distractions. The Lord advises us, “Don’t focus on them; depend on Me completely.” This is a key point in chapter 2. If you want to conquer your senses and maintain sthitha prajnatha (steady wisdom), and if you want to reach your goal, verse 2.61 is very important to remember.

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SLOKA WORD -

yuktha asi:tha math para:ha

SLOKA MEANING -

Focus on Me.

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It is crucial to depend on God. If you say, "I won’t depend on Him; I can’t get along with Him," similar to the person who quarreled with the auto driver, you will spoil your body, which is the vehicle given to you, and stray from your goal.

Assume we get angry.

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SLOKA WORD -

kro:da:th bhavathi sammo:haha

SLOKA MEANING -

From anger arises confusion.

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We may get angry to hurt someone or protect ourselves. In doing so, we forget our goal. Once we lose sight of our goal, our buddhi (intellect) stops working towards it and begins to plan revenge. This leads to our downfall.

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SLOKA WORD -

pranashyati

SLOKA MEANING -

He becomes lost.

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This does not mean he will be destroyed. In Sanskrit, there is a root word, nas adarsane: nasyati - he will become invisible. He should be visible as a human, but he will not be seen as such. If he leaves his body in anger, he may take his next birth as an animal, bird, insect, or germ.

Someone who wishes to achieve their goal may become distracted by something else and become determined to pursue that. This is called prana:sa:m (loss of life).

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SLOKA WORD -

nasyathi

SLOKA MEANING -

Not being visible.

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He should be somewhere but is not present where he is supposed to be. When one lacks clarity about his goal and does not know what needs to be known,

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SLOKA WORD -

buddhi na:sa:th pranasyathi

SLOKA MEANING -

Then he loses his goal completely.

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He misses the great opportunity he has received. We have a wonderful opportunity as human beings; we have a good body, senses, thoughts, and environment. We did not acquire these because we desired them; someone (God) provided them to us.

He provided them for our upliftment. But if we ignore Him, what happens?

Imagine if parents placed a baby in a cradle and then left. Someone took care of that baby, fed him, raised him, educated him, and helped him find a job. But after growing up, if the child pushes the person who cared for him out of his life, how would that be?

We are doing something similar by living in this body and forgetting God. Without our knowledge, He provided us with this body. We did not receive this body because we desired it. We did not acquire our senses (indriya:s), mind (manas), intellect (buddhi), or knowledge (jna:na) through desire.

We did not desire or create the environment around us. We may have damaged some of it, which was given to us in good condition.

Did we receive the soil, fire, water, space, air, trees, food, birds, and animals because we desired them? No! We are inviting illnesses and destroying nature knowingly.

However, the one who provided all these intended them for our well-being. Recognize that all these were given by God to you as means to free yourself from bondage, and enjoy them accordingly.

There is no need to stop experiencing them or to abandon everything and go elsewhere. We discussed in the past what the Upanishads say: Bhunjitha:ha - experience them.

It is not wrong to experience them. It is your duty to understand who gave them to you, how, and why He gave them, and then to enjoy them. This is i:sa va:syam (the unseen support).

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SLOKA WORD -

yath kinchya jagathya:m jagath

SLOKA MEANING -

Every object is His.

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SLOKA WORD -

the:na thyaktham kinchid asthi

SLOKA MEANING -

He gave some to you.

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SLOKA WORD -

bhunjitha:ha

SLOKA MEANING -

Enjoy.

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However, do not indulge in an unrestrained manner.

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SLOKA WORD -

ma grudha kasya sviddhanam

SLOKA MEANING -

Whatever is not meant for you, do not try to enjoy that.

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The Lord has told us this. This is stated in the Upanishads. He is present behind everything.

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SLOKA WORD -

math paraha yukthaha a:si:tha

SLOKA MEANING -

Leave the responsibility to Me.

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He told us in chapter 2, "I will see how they become favorable to you. I will take care of everything. Why do you have to worry? I am capable and powerful. Ask all the Vedas and Upanishads."

Therefore, leave the responsibility to Me. Out of love for you, I will ensure that everything is favorable to you.

The Lord clearly explained in verses 2.62 and 2.63 the dangers of not depending on Him. Let us move forward with this understanding.

Jai Srimannarayana!

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