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1. Episode Title: Episode 63 – Bhagavad Gita (Chapter 2, Episode 63)

2. Topics & Tags:

TOPICS: The importance of the present moment, Understanding the past and future, The role of planning in life, Krishna's teachings on grief and acceptance, The nature of existence and transformation

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, dharma, existence, grief, planning, present moment, transformation

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), There is a saying that’s heard very often these days… “Yesterday is gone. Tomorrow cannot be seen. Therefore, live in the present.” This sounds very logical to us. Because yesterday is gone, there is nothing you can do to bring it back. No matter how hard you try, you cannot turn the clock back. It’s gone, so there’s no use thinking about yesterday. We don’t know what will happen tomorrow, can’t foresee it. We hope to see the next day, but we never know. We are lucky if we see it, also lucky if we don’t see it! “Therefore, don’t tax your mind thinking about tomorrow. Don’t think about yesterday and spoil your mood. Live in the present.”

There are so many people who have even established philosophies based on it in various ways. People say this is a very wonderful saying. They also teach it as a great process in psychology. ‘True’! But, how would you conduct today without knowing about yesterday? You don’t know what happened yesterday. What will you be able to do today? Let’s say someone took charge of a position today. If he doesn’t know about the work done by the ex-official and what happened till date, what will he do today to take it forward? Thus, is it wise to say not to think about yesterday? Is the person thinking properly when saying “don’t think about the past and bother your mind?”

Okay… They say, “You cannot foresee tomorrow, hence do not think about it.” If you do not plan what must happen tomorrow, what work can you do today? If you do not make tomorrow a goal, what work can you do today? Swachh Bharat (Clean India), the Honorable Prime Minister has set a goal for a clean Bharat (India). He started working for it. He began with the program of constructing toilets and continued with programs to clean ‘dirt’ at various levels in the entire nation. He is showing progress. He secured a good place in the hearts of all countries of the world. He stood as an exclusive friend to those nations needing assistance at the time of the pandemic too. Only because he was thinking of the future.

Does one have brains if he says, “you cannot see tomorrow, so do not think about it?” Gandhiji’s (Mahatma Gandhi's) 153rd birthday is coming up! The upcoming independence day celebration is the 75th. Coming up next is another celebration… if you do not set a goal today for the future, what will you do? When 2020 was approaching, our people planned several lofty goals in advance. They made progress on many aspects, keeping 2020 as the goal. Because they were able to achieve those, they were able to withstand the coronavirus even though it hit like a bomb! If global representatives and leaders do not meet to set goals for the year 2030, will they be able to make efforts to attain world peace? Will one be able to make efforts to rise up from his current position? Will a leader be able to take his people forward towards a goal?

It’s a ‘good thing’ to say. “Yesterday is in the past. So, don’t think about it… Tomorrow cannot be seen. So, don’t think about it… Live in the present.” What does it mean to live in the present? By the time you even say it, the minute has passed and you have stepped into another. That specific minute has become part of the past before you even implement what was said then. You have already come to the future (in relation to that minute). There are so many people who are preaching this in the name of medical science or psychology. It is said, “jo gaya so gaya” (what is gone is gone)! This puts a person on the wrong track. This is not correct. Who says this? Atheists. “Live in the present.” No good or bad… runam kruthva: ghrutham pibe:th (Kill many. Earn lots. Enjoy pleasures.) “Today is the day, yesterday is gone and you don’t know about tomorrow. Spend today happily.” Can we speak this way? Can we accept this as a preaching of the wise? All the learned must think about this carefully.

Sri Krishna is referring to the same in verse 2.28.

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SLOKA WORD -

avyaktha:di:ni bhu:tha:ni vyaktha madhya:ni bha:ratha ! |

avyaktha nidhana:nye:va thathra ka: paride:vana: ||

SLOKA MEANING -

Arjuna! Why cry about these? Why feel sad about these?

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About what? avyaktha:di:ni bhu:tha:ni (the unmanifested and manifested beings) - bhuthas (objects) or whatever visible. Whatever is bhavathi (is present), it is bhu:tham (substance). Whatever is existing and going through some transformation is referred to as bhu:tham. Tree is a bhu:tham, so are you and I. Bhu:tham is that substance which exists. It does not mean ghosts as the movies show. All these substances are bhuthas. Do we know their beginning, when they came into existence? avyaktha:di:ni (the unmanifested and manifested) - a:di:ni avyaktham (the beginning of the unmanifested).

We are seeing a human being now. When did the human race begin to exist? Several theories have come by. Someone said human beings descended from an ape that [over generations] lost its tail. We believed it to be true. Someone else said we have evolved from a single cell. We believe that to be true. Someone else says something else. We believe that to be true. Because we don’t know and we can’t see anything about it. Whoever speaks a bit logically, we think what they are saying is true. We developed ourselves to follow such [‘logical’ paths]... That which is logical, based on authoritative source of knowledge, and in the path of the wise is declared by Shastra (scripture).

What does it say? It is ana:di (without beginning). prakruthim purusham chaiva vitthi: ana:di: ubha:vapi (Know that nature and the soul are both without beginning). This prakruthi (nature), ji:va (soul)… Their union, their tendency are all ana:di (eternally existing). An:di does not mean no beginning. It means that it is so long ago that one does not have what it takes to explain the when-abouts. There is a difference between ‘cannot be explained’ and ‘does not exist’, right? There is a huge difference. You are not able to explain it. There is no other way to explain it.

In the 4th chapter… Sri Krishna said to Arjuna, “I don’t know how many births you or I have taken, they are many!” Arjuna enquired “Why do You say, ‘many’? Tell me exactly how many.” Krishna responded, “bahu:ni (many).” Arjuna said, “I don’t agree. You must say how many. You are a sarvajna (all-knowing), right?” Krishna said, “Yes.” Arjuna challenged, “It means one who knows everything. Then why do You say that You don’t know… How can You become sarvajna otherwise?” Krishna smiled and said, “I can, [say how many] but you should be able to understand it… if I say a number that you cannot comprehend, why should I trouble you with that?... that is why I am simply stating it as ‘many’.”

We must know the term [when counted], right? There is an example for this in Srimad Ramayana. The warrior vanaras (monkeys) were all entering Lanka. The bridge was constructed. They started entering Lanka. Many had entered by then. Ravana (the demon king) got this message. He went upstairs to see them. He took Suka and Sharana along who had gone to see them earlier. He asked them to explain who they were and all about them. They started explaining. They said, “Before we start detailing how many of them, we need to tell you about numbers. Can we?” Ravana said, “Don’t I know numbers?” Yes, you know, but listen anyway.

Two zeros after 1 is hundred. Three zeros after 1 is a thousand. Six zeros after 1 is 10 lakh (1 million). Seven zeros makes it a crore (10 million). Another three zeros make it a thousand crores (10 billion). Another three zeros make it a lakh crores (100 billion). They went as far as 65 zeros after 1! Ravana knew numbers, but not to this level. He was shocked to hear! Can you name the number when 65 zeros are written after the number 1? We don’t know. We know a million, where there are 6 zeros. A billion, 9 zeros. A trillion 12 zeros. Another 12 is trillion trillions. After that? We don’t know.

So, 65 zeros after 1 is of the order o:gham, maho:gham (incomprehensible). Let us stop here, why bother you with further numbers? He stopped at 65 zeros. Veda (the scriptures) spoke about what 400 zeros after 1. Our mathematicians are yet to know what those are. If we say 1000 zeros, what can he say? He will just be shocked with a mouth wide open! Why trouble you? That is why I am stating, “many”. We must remember that “many” in this context is something that is incomprehensible for us.

When did all the living beings start taking births? avyaktha a:di:ni (the unmanifested and manifested) - do not know the beginning. avyaktha nidhana:ni (the unmanifested end) - How long will this continue? We don’t know! We do not know how long this [taking births] will continue. Because it's not just this Earth, there is a similar planet 300 million light years away. We don’t know how many and what kind of species of life exist there. There may be human species like us. We don’t know if he also behaves just like us. We don’t know how many such [realms] exist. Therefore, we don’t know how and where these exist.

avyaktha nidhana:ni (the unmanifested end) - What we know is vyaktha madhya:ni (the state in between). You don’t know the previous state or that of the future. You only know the state in between. You did not come here because you thought of it. Also, you cannot be here because you want to. You will have to change from the current form and take another. Then, what can you do about it now? They, Drona and Bhishma, are also in the same boat. Duryodhana, Dhritarashtra, your elder and younger brothers are all in the same boat.

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SLOKA WORD -

thathra ka: paride:vana:

SLOKA MEANING -

Why grieve over that which is not in your hands?

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Oh no! Morning has changed to afternoon. Oh no! The afternoon has now become evening! I must stop this…! If anyone makes such an effort, what would we think about him? We would sympathize. He may be needing medical attention. We can’t do anything else.

thathra ka: paride:vana: (Why grieve over that which is not in your hands?) We must remember who the targeted audience [for Sri Krishna] is here. It is those who say they don’t believe in atma (soul), think of and believe in only that which is visible. Even for them… because they do not understand the beginning and the end and only believe in the state in between… even that state doesn’t stop, it changes every moment. One need not cry for this. This is the summary of what Sri Krishna says. He explained this in 3 verses so far. Let’s clarify further as we move forward. Jai Srimannarayana!

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