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1. Episode Title: Episode 74 – Bhagavad Gita (Chapter 2, Episode 74)

2. Topics & Tags:

TOPICS: The purpose of human life, Understanding the goal of life, The importance of duty, The nature of money and its limitations, Universal brotherhood of living beings

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, dharma, adharma, human body, goal of life, universal brotherhood, duty, sa:dhana

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), some souls are bestowed with a human body to perform certain activities. Others may be bestowed with an animal body, or tree body, or other bodies. We call ourselves humans. We got this human body to perform certain activities. Our scriptures outline what those activities are. Society also educates us on this. These activities don’t necessarily give happiness. We need not assume that they will always give favorable experiences.

A sprinter aiming for a gold medal persistently practices running before he secures it. It gets difficult, his legs get cramped, he sweats profusely, and runs out of breath. Even then, he does not mind those hardships and tolerates them. Because his duty is to practice, he continues to do so rigorously. Because he has a goal, he achieves it. Of all species, only humans, i.e., we, have the ability to recognize life’s goal. What is our life’s goal? What should we know our goal to be? In fact, our current educational system gives zero knowledge of that goal. If we don’t know the goal, how do we strive for it?

These days, no one is thinking about how we can put this body to use. If my goal is to win a gold medal in a race, I will practice the means, running. If it is to attain a gold medal in chess, then I will play chess regularly and gain experience. If it is to secure a gold medal in swimming, then I will practice swimming diligently. I will then achieve it. If one knows the purpose of human life, then he will take up an appropriate activity to achieve it. What is that goal? Don’t know. Why are you doing sa:dhana (dedicated practice)? Why are you going to school? Why are you studying? Why are you working?

Today one thinks there is only one goal: to earn money! Greedy for money, he is willing to go to any length. He wants to earn that money by any means, even selling his soul… or God or his body or anything. For many, earning money has become their goal! Therefore, they don’t mind resorting to any corrupt activity to earn money. What will that money get him when there is a need? These days many are contracting Covid-19, [during the COVID-19 pandemic]. Is money protecting them? When admitted to the hospital, they are charged lakhs of rupees. When he dies, it’s the usual process. This money is not useful. Actually, money (by itself) is never useful. Money is useful only when it helps to procure something else. What is that something else? He cannot eat money. He cannot drink money. He can get something in exchange for money. But money itself cannot help. Money is not the end goal of this life. But something else is. The human body is obtained to learn what that ‘something’ is!

Scriptures, sages, and maha:nubhavas (great beings) such as the gurus of a lineage educate and guide us on the goal of life. That is why, in the earlier days, a child would be admitted in a gurukula (traditional school for Vedic studies), where he gets upanayan (sacred thread) and is trained with appropriate vijna:na (knowledge) for 12, 16, 20, or 24 years as a residential student. Once he is enlightened with knowledge of the goal, they would then be able to send him out to live life in various professions. There was a defined goal, but today, we forgot what the goal is.

If we know our goal, as mentioned, let’s assume the goal is to win a gold medal, or reach another town. Along the way, one may face heat, rain, wind, mud, or thorny bushes. Since the goal is to reach there, he tolerates these obstacles, right? He must bear them, right? He cannot ponder whether the path is smooth or difficult. He cannot end his journey and stay wherever he feels comfortable along the way. If there is a shade-giving tree on the route, bearing flowers and fruits, he cannot take shelter under the tree to enjoy its fragrance and fruits and feel content about the journey, stopping because it is comfortable there.

In Ra:ma:yana, many traveled with Bharatha to request Ra:ma to return. They came upon sage Bharadwa:ja’s ashramam (hermitage) on the way. The sage offered hospitality for all. Everyone started to enjoy his hospitality. That night in the ashramam, the great sage manifested many wonderful facilities. He provided plenty of food, drinks, entertainment, and enjoyment to their heart’s content. Everything he created was amazing. No item was omitted. His creation on that day was better than anything today’s advanced technology can provide. He asked everyone to enjoy them. Why? Since they are all going to visit Ra:ma with devotion, he felt his service to them is worth offering as they are greatly devoted to Ra:ma. But their perspective changed. They fully indulged in food, drinks, experiences, and desired to stay there!

‘We didn’t come to live here! Rather, to go further. We are halfway!’ ‘No, no, we like it here!’ ‘But what about Ra:ma?’ ‘He can stay there [wherever He is now]’ ‘What about Bharatha?’ ‘Bharatha can stay there as well’ ‘What about you?’ ‘We will stay here’. They don’t have a goal! Bharatha was determined to bring back Ra:ma. Due to that, he was able to stay focused on Ra:ma even with all kinds of luxuries around. Bharadwa:ja created an amazing throne for him. The throne is so beautiful, anyone who looks at it is tempted to sit on it. Even if they are not allowed to sit on it, they at least wanted to touch it once and feel content. Bharadwa:ja wanted to test Bharatha and said, “This is for you. This court was created for you. Go ahead and sit on this throne.” Bharatha looked at the throne, circumambulated it, paid obeisances, and then sat on a seat next to it. He started fanning this throne while seated. ‘Who is he fanning? Who is sitting here?’ ‘If a king deserves to be seated on this magnificent throne, then it can only be meant for Ra:ma.’ ‘It is only fit for Ra:ma. So Ra:ma is there.’ ‘Where is Ra:ma? He is not seen here?’ ‘You may not see Him, but I see Him in my heart.’ Since it is Ra:ma’s position, he perceived Him there. He did not partake of anything else. Even while seated there, he imagined himself to be serving Ra:ma. Bharatha did not forget his goal by indulging himself in the food and drinks like everyone else.

For a human, his goal must be the primary objective. Only a human can decide on his goal. Hence, it is becoming necessary to teach all of this to human beings. He is therefore called a de:hi (one with a body), de:ha (body) is formed for his sake. “Arjuna, like I mentioned earlier, you need not cry for de:ha, the body… similarly there is no need to cry for de:hi, the soul,” said Sri Krishna in verse 2.30.

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SLOKA WORD -

de:hi: nithyam avadhyo:yam

de:he: sarvasya bha:ratha! |

thasma:th sarva:ni bhu:tha:ni

na thvam so:chithum arhasi ||

SLOKA MEANING -

The soul is eternal and cannot be killed. Therefore, all bodies are temporary, and you should not grieve for them, O Bharatha!

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All bodies are formed to carry out activities. They are formed to perform duties. No matter if it’s Bhi:shma’s, Drona’s, Mine, or even yours, anyone’s for that matter! While carrying out duties, you may like some and dislike some others. Yet duty cannot be ignored! Your duty is to establish dharma (righteousness), and your duty is to decimate adharma (unrighteousness). For you, that is the purpose of this war. You must therefore fight in this war! Do not anticipate its result; instead, focus on how well you are performing your duty. At times you might get hurt and feel like crying. You will have to bear that!” He [Sri Krishna] already mentioned this. … tha:n thithikshasva bha:ratha! Therefore, any body-related issues must be endured, whatever they might be.

“How can you say, ‘I need to cry for Bhi:shma. I need to cry for Dro:na. Oh my! How can I kill them?’ They are also bodies. There are souls within. Nothing can hurt them. Bodies cannot be stopped [from disintegrating]. Are they [Bhi:shma and Dro:na] the only ones present? It’s a battlefield. Isn’t it? How many more pra:nis (beings) are there? You think, ‘I am not hurting anyone.’ But are you not hurting someone? Why aren’t you crying for those horses, elephants, camels? Will you kill them as you wish? In reality, they all came from this earth. [You say] ‘My body, this body, your bodies, their bodies’... For all, the ma:thruka (birthplace), is the same… and they all go back to their ma:thru bhumi (mother Earth), eventually. You need not cry for them. A lot of people do not know this. We are all born from Mother Earth. We all came out of Her womb. Therefore, we are all called the same. What is that? so:dara:s (those who came out of the same womb), so:dara:s can be men or women - those born can be boys or girls. If they share the same womb, they are called so:daras. If only girls were born, they would be called so:dari:s. Many people unaware of this say ‘so:dara:s and so:dari:mani:s’ [brothers and jewel-like sisters]. Instead of simply addressing men as so:dara:s, thinking they would offend women, they say… ‘so:dara:s and so:dari:mani:s’ and even add manithvam (jewel-like) for women. In fact, that is unnecessary. so:daras encompass everyone. We all are so:daras of mother Earth’s abode. How far does it go? Not just humans, even the animals are our so:daras. Same for birds. Bugs and other little creatures too. In reality, we should be crying for these as well. We should be feeling sad for these too. Why aren’t you crying for them?

What should this be called? Many people talk about ‘vishwa ma:nava soubhra:ththruthvam’ (universal brotherhood of Man). That is not completely right. Does man exist alone in this viswa (universe)? They have destroyed everything because of that [mis]conception. There are many beings. Since we are all so:daras, it should be called as, ‘viswa jani:na soubhra:ththruthvam’ (Universal brotherhood of creatures). Or it can be called ‘vishwa pra:ni soubhra:ththruthvam’ (universal brotherhood of living beings). In reality, compared to humans, other living beings are good. They do their duty and help others as well. Man is the only one who ignores his duty and destroys others. The bad one! Since others are nice, any harm done to them is hurtful. No need to feel sad if man faces any loss because other beings are helpful. However, man ignores others' welfare. He cuts down trees, chops and eats its fruits, kills and eats birds, animals too. He doesn’t think of that as violence. When it comes to a human being, how is that perceived as violence? Is that fair? ‘Should I then not touch the birds and trees and leave them alone?’ It doesn’t mean that. It is not a sin to take what is necessary from them to sustain your life. It is a sin to grab more than what you need from them.

“Arjuna! Your duty now is to fight such people and stop their crime and their heinous activities.” “No need to cry for them.” ‘Oh no! He is my grandfather! He is my guru, teacher.’ No need to cry. Follow your duty well. In the process, bear anything that comes your way. He already said, tha:n thithikshasva bha:ratha! tolerate such experiences. You do not cry for them [other living beings], but you do for these people [Bhi:shma, Dro:na, etc.]? Like I said earlier, you must not cry for the bodies; you should not cry for the souls either. …sarva:ni bhu:tha:ni na thvam so:chithum arhasi (There is no need to cry for anyone at all). “Fulfill your duty.” Saying this, Sri Krishna is encouraging Arjuna to carry out his responsibility. Jai Srimannarayana!

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