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1. Episode Title: Episode 85 – Bhagavad Gita (Chapter 2, Episode 85)

2. Topics & Tags:

TOPICS: The importance of performing one's duty, Understanding the consequences of neglecting responsibilities, Krishna's teachings on the nature of fame and disgrace, The significance of dharma (righteousness) in life, The relationship between actions and their outcomes in the context of spiritual growth.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, dharma, Arjuna, Krishna, duty, infamy, fame, consequences, spiritual guidance, righteous war, mo:ksha (eternal bliss), svarga (heaven), pa:pa (bad actions), aki:rthi (disgrace), ki:rthi (fame)

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita emerged to enlighten us on the truths of human life. Arjuna is a vya:jam (means). Sri Krishna’s intention is to teach us all about performing duties, by keeping Arjuna at the forefront.

By birth, we all inherit duties. However, we don’t feel like fulfilling those duties. We feel happy if we have comfortable duties, but there is no rule for that to be the case. Occasionally, they can be difficult. We feel like ignoring those duties or leaving them behind. We feel like taking on others. Just as we do not have the authority to select our body, we do not have the authority to select our duties. You can’t say, “These eyes are not good, this nose is not good, these ears are also not good. Instead, I want four horns, hanging ears similar to that of Giri cows, or a new nose similar to a bird’s beak.” Some people put on masks like this, but of course, these are temporary. When someone says they don't like their body parts, it's unacceptable, right? We do not have any option to choose our body at all, nor do we have a right to decide at all. Someone gave us [this body]. We have no choice but to accept it. Whatever the color and form, we simply accept and live with this body. That’s what we are doing now anyway. Of course, everyone feels like their body is an amazing one. Others may not feel that way, yet we all feel that about ourselves. There is no opportunity to change this [body] in the way you want. Similarly, we do not have a choice to modify the processes and procedures that come along with the body. We have to follow them. If we do not follow them, we will get three dosha:s (faults), advises Sri Krishna.

Ana:rya jushtam (ignoring duties), Asvargyam (disqualification for heaven), and Aki:rthikaram (loss of fame) are the three do:shas (faults). Ana:rya jushtam – if we ignore the duties and do whatever we want, none of our well-wishing elders will appreciate that. This is one do:sha. We tried to learn clearly about this in the earlier sessions. Asvargyam – if we disregard the duties, despite our [soul’s] stay here [in the body], it gives rise to sorrow and removes happiness. It will disqualify us for svarga (heaven). We tried to discuss svarga in previous sessions. Svarga is not just another temporary world amongst many other worlds. It is a place that gives permanent happiness and bliss; it is the abode of God. Regardless of how meager the task, if it is performed by a person sincerely, the result for that is also mo:ksha (eternal blissful state)!

We see some people cleaning the roads. That was assigned as a duty. If he performs that duty with the right garb, following the right process properly, then maybe someday the Prime Minister may come and clean his feet! Similar to how it was done in Kumbhame:la and other places. You never know! If you perform your duty properly, there is a chance that God’s blessing will be directly bestowed upon you. That’s the state of mo:ksha, right? That state will be bestowed upon you permanently!

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SLOKA WORD -

svarga dva:ram apa:vrutham

SLOKA MEANING -

If he performs his duty, that becomes dharma (righteous practice). Because of dharma, righteous virtue, svarga will be attained.

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SLOKA WORD -

dharme:na pa:pam apanugathi

SLOKA MEANING -

If you follow dharma, all the pa:pa (negative results of bad actions) will be completely cleared. If they [pa:pas] are alleviated, svarga will be close to him… or accessible for experiencing it. He can attain it!

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This is clarified in [second do:sha, asvargyam]. If you disregard your duty, then elders, the wise will not appreciate. [ana:rya jushtam]. It is an ‘enemy’ to svarga. You will be disqualified for it. [It will be] asvargyam. “Arjuna, the third one is aki:rthikaram.” You will lose your ki:rthi (fame). What did Arjuna think? “Why should I even do this in the first place?” You said I will attain svarga. I don’t want that. You said dharma, I don’t care about dharma, why should I do that? I don’t want anything – dharma, a:thma (soul), parama:thma (Supreme Soul), God, evil forces, etc. I will just do my work, whatever result comes, I will eat and mind my own business. I will neither go to ‘that’ place nor ‘this’ place. I won’t do anything! I will just mind my own business. Why do I need all these [disturbances]?” We hear some people ask such questions. In fact, minding our own business and doing our own work itself is called dharma! However, stopping one's work is not dharma. If we ignore whatever we are supposed to do, we cannot stay human.

Take the example of trees. They give us everything without any expectations. They give us fruits, flowers, leaves, branches, and twigs. They never ask anything in return despite giving everything. They only give. Even if the tree sheds its leaves, it will replenish with the new leaves on its own and give us new fruits. We are observing this in all trees. If we do our duty properly, we will be bestowed with uththama stthithi (a better state). Performing your duties results in such a state. In the case of Arjuna, he said, “I won’t wage war, I don’t need svarga. I don’t mind going to naraka (hell).” “Whatever is destined will happen. I will mind my own business.” To Arjuna: “Can you live like that?” Once you [Arjuna] go away from here [battlefield] to there [out in community], if someone says, “He [Arjuna] is simply a coward. He is just a showoff but in reality, he is just incapable.” After you walk away, your pourusham (manhood) will be hurt/enraged! Then you will ask yourself, “Am I like that?” When you have the opportunity, you are ignoring [your duty]. When someone says something, you will return when your ego becomes enraged. At that time, you will not have My support. I will just leave you alone in your flow.

In fact, Arjuna earlier used [similar to] all these upade:sas (teachings) of Sri Krishna to [motivate] another person. There is someone named Uttara Kuma:ra. He used to spin many tall yarns. He [once] said, “Did Kauravas come? If only I had a good sa:rathi (charioteer), I would tear them apart.” Arjuna heard all that. At that time, Arjuna was with them as Bruhannala. Arjuna said, “I was a charioteer to many elders previously. I will be happy to be one for you as well.” Finally, Uttara Kumara reluctantly agreed and took Arjuna with him. Once they arrived at the war field, they looked at the army…thathra: pasyath! Uttara Kumara looked at everyone, spread everywhere.

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SLOKA WORD -

kshve:la he:shitha brumhithaihi

SLOKA MEANING -

He described it, “On one side, horses neighing, on the other, elephants trumpeting, all the soldiers yelling!”

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“They were lifting the bows and swords up high. What is all this? “At our house, all these are on the walls.” “The elephant just stays still, the horse stays still, and the chariot stays still.” “Even people would just lift the sword and stay still.” “That’s how I thought they would all be here, but they are all moving, doing something.” “I cannot stay here.” On that day, Arjuna himself gave upade:sa (teaching) to Uttara Kumara. When it’s time to preach, people become as great as Vya:sa and Para:sara [great preachers]. When it is their turn, we should notice what happens. Today is Arjuna’s turn, where there is a need to wage war. On that day Uttara Kumara got down from the chariot and ran away from the war. Similarly, today Arjuna is under the influence of thamo:guna (mode of ignorance), and has started talking this way. To him, dharma seemed like adharma (unrighteousness), and he wanted to avoid fulfilling his duty. That’s why there was a need for this upade:sa, preaching.

“My dear, you are thinking this is ki:rthi (fame). However, this is not fame. It is aki:rthi (disgrace).” Because you are unable to live like that [like a tree]. As discussed previously, trees give fruits and flowers. Let's say the tree doesn't produce for one year. Many people complain, asking, “What happened to this tree? It used to produce so much before, but it doesn’t anymore.” Hearing this, it [tree] doesn’t cry. It doesn’t fight with them or complain about their lack of gratitude. It doesn’t even realize that you are taking its fruit. Even if you hit it with stones, it doesn’t talk. Can you live like that [like a tree]? Can you be so sincere? No! Then how can you say, “I will just do my own work, why do I need God and evil forces? I don’t need any of them. I will just eat something and mind my own business.” You won’t be able to live like that! It is not possible. What will happen once all your people start talking about you?

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SLOKA WORD -

adha che:thvam dharmyam imam sangra:mam na karishyasi

SLOKA MEANING -

If at all you deny waging this dha:rmic yudha (righteous war)…

It looks like you are already in that state of mind. You have already thrown the bow and arrows. Your words are crossing all limits, and you have already collapsed in the chariot.

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If you avoid waging war where dharma is not transgressed…

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SLOKA WORD -

sangra:mam na karishyasi

SLOKA MEANING -

then…

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SLOKA WORD -

thathasva dharmam ki:rthincha hithva: pa:pam ava:psyasi

SLOKA MEANING -

You will become the one who has infringed dharma. Perhaps you are thinking that people might say, “Arjuna was so kind and stopped the war, he is so good, he ensured no one got hurt.” You won’t hear that from anyone. Before the war, you bragged to them about performing penance to earn different weapons. People will say that you fled the war when the time came because you were a coward. Will you be able to bear that? First of all, you will earn pa:pa (the result of bad action) for not performing dharma. Then you will become infamous, and people will curse you badly. At that time, what’s the use if you show off your ego? That’s why it is not right to [forego dharma].

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SLOKA WORD -

hithva: pa:pam ava:psyasi

SLOKA MEANING -

Lord shows the third reason, aki:rthi (infamy). In order to show this, at the beginning of verse 2.33 itself, He said aththa (therefore)…

Whenever starting with aththa, it means it is continuing from the old verse into the new verse. It will not stop at earning you pa:pa.

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SLOKA WORD -

aki:rthimcha:pi bhu:tha:ni kadhaishyanthi

SLOKA MEANING -

All the people will start making up stories regarding you.

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SLOKA WORD -

Avyaya:m – people will not just talk [about it] one day and stop.

SLOKA MEANING -

They will talk about it for the rest of your life.

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SLOKA WORD -

sambha:vithasya cha aki:rthihi

SLOKA MEANING -

People will discuss your ego, and past incidents where you demonstrated your valor, but then they will criticize and dishonor you.

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SLOKA WORD -

marana:gathirichyathe

SLOKA MEANING -

You will feel like dying; it will make you want to jump into something and die.

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One more thing… As long as someone talks good about him, after a person leaves the body, that’s how long he will be in the uththama lo:kas (upper worlds). As long as someone in this world talks bad about him, after a person leaves the body, that is how long he will be suffering in the worlds of sorrow.

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SLOKA WORD -

aki:rthiryasya gi:ye:tha lo:ke: bhu:thasya kasyachith

SLOKA MEANING -

When Ra:ma sends Si:tha to the forest.

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SLOKA WORD -

pathathye:va:dhama:n lo:ka:n ya:vath sabdaha sagi:yathe

SLOKA MEANING -

The one about whom the people are talking badly, regardless of who it is, whether it’s me [Ra:ma] or a commoner, or a great person, he will be suffering in the adhama loka:s (lower worlds). How long? As long as the people of this world are going to talk about it.

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It is the responsibility of the wise to act in such a way that people are not talking badly about them. You are a wise one. So do not strive for aki:rthi (infamy). If you need to work for ki:rthi (fame), then you have to follow dharma. You are facing a dharma yuddha (righteous war). It is your duty. Get up and do well! Sri Krishna mentioned and nearly addressed all the details of the three do:shas (faults). Jai Srimannarayana!

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