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1. Episode Title: Episode 95 – Bhagavad Gita (Chapter 2, Episode 95)

2. Topics & Tags:

TOPICS: The importance of encouragement from teachers and mentors, Understanding the impact of criticism on motivation, Krishna's teachings on perseverance and overcoming fear, The essence of true success beyond competition, The nature of attachment and liberation from samsara (the cycle of birth and death)

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, encouragement, Arjuna, Krishna, motivation, competition, karma, samsara, liberation, attachment

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), a good a:cha:rya (teacher), guru, always encourages his students as they make efforts. Even if one accomplishes a simple task, the Guru reinforces the student to encourage him for greater achievements. This is the characteristic of a sada:cha:rya (good guru).

Even if you do a good deed, some people might criticize you, claiming, “What do you know? What did you do?” This is referred to as salya sa:radhyam, ‘charioting’ by Salya. Even if talented, if under the care of those who don’t know how to recognize and encourage talent, it is of no use. We know about Karna in Mahabharata. Though Karna was very capable, he was very discouraged by his charioteer Salya’s words. There are a few parents and gurus who are also like that. Instead of encouraging their little ones, they criticize and antagonize them, causing a tampered mental ability. They [children] carry on mechanically. However, they lack enthusiasm and happiness.

For all such people, Sri Krishna is a role model, teaching the right method. Always encourage those who depend on us, even if they accomplish a small amount. Sometimes, they desire to do a task but are unable to do it. However, if you inspire them and help them believe it’s possible, they can do it; they will definitely put in efforts and might achieve it as well.

HH words in English: That motivation and encouragement is very, very necessary. Sri Krishna gives Arjuna such wonderful motivation in the second chapter.

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SLOKA WORD -

ne:ha:bhikrama na:so:sthi

SLOKA MEANING -

“Here, no effort is ever wasted.”

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You can do little, that is enough. Don’t worry that you are not doing enough.

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SLOKA WORD -

prathyava:yo na vidhyathe:

SLOKA MEANING -

“If I don't do it properly, the work could get messed up and others may accuse me.”

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“I may be disgraced. Others may say I didn’t do it properly; I may be embarrassed.” You may fail at it once, that’s fine. Try again. Students write exams. Previously, if we scored 60%, we would be elated, on cloud nine. If anyone scored 60%, he passed in the first division and would be considered a genius. However, nowadays, even if he scores 99%, he gets depressed because his neighbor secured 99.1%. His neighbor is also depressed as his neighbor got 99.2%. He [neighbor] is also depressed because there is another one who secured 99.9%.

People have no satisfaction because of an increasingly encouraged competitive attitude. Because of this competitive attitude, the goal has changed to securing maximum marks. It is no longer enhancing one’s understanding of the actual essence. Earlier, even if one scored 60%, he had good command of the subject. He would be a properly qualified individual. However, there is no quality in the individual now though he has high marks and great certificates. We are witnessing this. We shouldn’t encourage someone in that direction; instead, encourage him to grasp the essence. This is what Sri Krishna did.

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SLOKA WORD -

prathyava:yo na vidhyathe

SLOKA MEANING -

“It is fine if you couldn’t do it, no worries.”

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If you don’t get the expected marks, what is the need to get depressed and contemplate suicide? Try again. Even then if you can’t succeed, try one more time. When you have a life of 100 years, what happens if you lose one year [of studies]? There is no loss. One can think that way, right? Society should encourage everyone to think that way. Why should he be made to feel that his life is finished and there is nothing left? Sri Krishna is an excellent teacher in this aspect.

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SLOKA WORD -

prathyava:yo na vidhyathe:

SLOKA MEANING -

“If you attempt something and fail somewhere in between, that’s fine. You can try again.”

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You now have the experience in it; it will become the foundation for your next attempt. Recently, our people launched a rocket to the moon. It went to the moon and was about to land. Suddenly, it tumbled on the moon and became useless. The staff working on that project felt dejected. The Prime Minister had gone there to watch [the rocket launch]. He sat them down and encouraged them saying, “Don’t worry. You did good so far. Let's try again. You did many great things before. We achieved so much. It is fine if this didn’t go well. You can do well next time.”

If one takes this approach, they will be able to accomplish future targets with renewed enthusiasm. This encouraging mindset is essential. Sri Krishna has this amazing quality. Hence, He is encouraging Arjuna.

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SLOKA WORD -

ne:habhikrama na:so:sthi

SLOKA MEANING -

“Here, no effort is ever wasted.”

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SLOKA WORD -

swalpamapyasya dharmasya

SLOKA MEANING -

“If your target is 50 but you could only do 5. That is fine too. You have done good so far.”

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You can achieve it in the next attempt. You will become capable enough to achieve the remaining 45. He is encouraging Arjuna this way. If you can do this, thra:yathe mahatho: bhaya:th…

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SLOKA WORD -

thra:yathe mahatho: bhaya:th

SLOKA MEANING -

“With the effect of your wonderful efforts, you can free yourself from karmic bondage happily.”

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He gives the same kind of motivation not once, but again in chapter 6.

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SLOKA WORD -

pa:rttha naive:ha na muthra vina:sas thasya vidyathe:

SLOKA MEANING -

“Once you start the activity, whatever you do is enough.”

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What you do will never go in vain.

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SLOKA WORD -

na hi kalyanakruth kaschith durgathim tha:tha! gachhathi ||

SLOKA MEANING -

“Indeed, no one who does good will ever fall into a bad situation.”

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Such a beautiful expression! “tha:tha” i.e., little one. If one simply thinks of doing a good deed, he will never be degraded. Just the thought is enough, it seems. Not holding at just the thought, but if he acts on it, speaks to others about it, and motivates them to take action, then he must be even greater.

Sri Krishna is speaking of the one who took the first step - inculcating thought. If someone simply thinks of doing good, durgathim na gachhathi, he will never experience bad outcomes. Wonderful encouragement! This is one of the best supports that the Lord is giving. He declared in chapter 6 that such a person will never be degraded. Here [in chapter 2], He says, ‘thra:yathe mahatho: bhaya:th’.

What is bhaya (fear) for this ji:va (soul)? Karma bandha (karmic bondage) is the biggest fear. The sorrows resulting from karma bandha are the cause of fear. We are afraid of the de:ha parampara (succession of bodies), resulting from karma bandha. We are in this human body now. When we leave this body for some reason, we don’t know what body is next. There is no guarantee on the type of body we will get next. We don’t even know if there is a next body.

It is said that there is a next body, so we believe it. However, we don’t know if we get a better or a worse body - maybe that of an insect or bacteria. We don’t know which realms we will be taken to or where we will go. However, what would we desire? Some people say that few souls roam around in the ether unable to get any type of body. We haven’t seen such things, but it is said so. It seems they wait for an opportunity.

It is stated in some scriptures that sometimes a soul leaves its previous body, staying in the subtle body, has karmas to experience but has not gotten a new body yet. What will he do in this time period? He will be roaming around without a gross body, not able to do anything. He doesn’t do things like those portrayed in movies. He roams around in pain. He looks for somebody with similar ‘tuning’ and tries to latch on there. He tries to experience things through that other person. It seems these things happen. This is one such state.

One is unnatha dasa (higher state), the other is adho: dasa (lower state), and the last is madhya dasa (intermediate state). In these various states, we don't know where we are destined for. It is based on karma bandha. We should free ourselves from this state. We should get to a state where we don’t get such miserable bodies again. Sri Krishna is assuring us that we will attain that state.

Primarily, we will lose the fear of samsara (the cycle of birth and death).

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SLOKA WORD -

thra:ya:the mahatho: bhaya:th

SLOKA MEANING -

“He will get out of the fear of samsara.”

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What is the fear about? What is samsara? We usually think samsara means our body, relatives, job, business, income, expenses. No! This is not samsara. The bha:va (feelings) we have towards them is samsara. In fact, the soul and body are different, right? We got the body as an instrument. Whatever states the body [instrument] is going through is because of his attachment to the body; he thinks of it as his, for him, and because of him.

Man thinks aham (I) is that [the body], which is not actually the ‘I’. Such feelings are ahambha:vas (egoistic feelings). The reason is ahamka:ra (misconception that he is the body). This is samsara. He needs to be freed from this. In this world, all objects are good. However, the feeling one has that they belong to him, that bha:vana (feeling of attachment) is bad.

To be freed from samsara is to be freed from the grip of this feeling. How will he be freed? He should realize all these are separate from him. He should realize they pertain to the instrument [body] which he obtained. Someone gave us this body and we are experiencing karmas, records of good and bad; someone gave us instruments for it, that someone is God. Hence, if we do them [karmas] as an offering to God, these actions will free us.

We can be freed from them, but we are unable to do that now. We are hanging onto these; hence they increasingly degrade us. Actually, these are not ours. Our body doesn’t work according to our command. We do not have experiences that are as per our wish. If so, if we wanted to fly to the sky, it would be possible. That’s not happening, right? Hence the instrument, i.e., body is not ours. Experiences pertaining to the body are not ours. The experiences are unsolicited. Someone behind the scenes is giving them.

Recognize this and leave the experiences to the understanding that they are meant for experiencing karma, and the way to free oneself from bonding with it [further] is to experience them [without entanglement]. Otherwise, one will be tied up in more bondage in addition to existing ones. This is caused by ahamka:ra, known as samsara. Aham (I) is good. It belongs to God. For it to belong to God, it should become daso:ham (subservient). Daso:ham is good, but if it is ahamka:ra, it is dangerous.

We will be freed from ahamka:ra if we learn about karma yoga (the path of selfless action). Thus, the Lord explains karma a:charana (doing actions) backed with the knowledge of a:thma thaththva jna:na (reality of the soul). He now begins teaching about working with an equanimous mind and without expecting results. This begins with the term vyava:sa:ya:thmika buddhi in verse 2.41. Let’s learn about it! Jai Srimannarayana!

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