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1. Episode Title: Episode 102 – Bhagavad Gita (Chapter 3, Episode 102)

2. Topics & Tags:

TOPICS: The nature of inner enemies (ra:ga and dwe:sha) and their origin in past experiences (va:sana, samska:ra). The role of ego (ahanka:ra) and over-confidence in hindering spiritual progress. Krishna's teachings on the importance of setting higher goals to overcome sensory attachments and achieve self-control. Understanding that both virtuous (punya) and sinful (pa:pa) actions can bind the soul, emphasizing the need to transcend both.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 102, ra:ga, dwe:sha, ahanka:ra, ego, attachment, aversion, inner enemies, senses, self-control, goals, va:sana, samska:ra, Krishna, ji:va, soul, punya, pa:pa, liberation, spiritual guidance, karma, action, desire, hatred, experience

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord),

In the world around us, there are many varieties of things that attract us. How do we stay safe from all of them? How should we progress towards our goal?

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SLOKA WORD -

a:pada:m apahartha:ram da:tha:ram sarva sampada:m

lo:ka:bhi ra:mam sri:ra:mam bhu:yo: bhu:yo: nama:myaham

SLOKA MEANING -

I repeatedly bow to Sri Rama, who removes all dangers, grants all wealth, and is the delight of the world.

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Sri Krishna started to explain this in chapter 3. As He explained, He said…

“Because I am the One who set up the world and souls within it. If you leave the responsibility to Me, I will make them the world and remaining souls suitable for you.”

However, some have their ahanka:ra (ego) blocking them. They think, "Why should someone else help me?" They think, “Am I not capable?!” They think, “I can do my own work.” This is over-confidence. Or there are some people with very aggressive egotistic mentality. If such people attempt, how successful they will be depends on their efforts. However, even for such people [God advises]. God does not develop any hatred for them. He does not have either ra:ga (love) or dwe:sha (hatred). Even for them, it is essential to explain how to take control [of the senses]. God is thus clarifying to them the path for the same. He does so in Bhagavad Gita, verse 3.33.

Firstly, He says that the effort one exerts which is driven by one’s own wish, has very little effect. Similar to a handful of sugar in an ocean. If one wants to get rid of the saltiness of the ocean by sprinkling a couple of handfuls of sugar… Will there be any impact? Similarly, He said that it is not possible to take control [of senses] with your effort. Why? Because their pressure is high.

How do these get formed? There are two underlying enemies who drive them. They are ra:ga (love) and dwe:sha (hatred). Where are these? They are not in external objects. They are in you, with the senses. How do they get formed? They get formed based on the experiences in the past. If you have any experience with anything, that experience is recorded permanently. They are not temporary records. These days, recorded videos are generally saved for a month or two, or two years, or two decades. If they are no longer needed, they are deleted. Or they extract what they think they need and the rest is deleted. Whatever is deleted is gone. However, whatever is recorded by the senses is not something that gets deleted. All the experiences of the activities done in the past are recorded in them. Our activities are based on them.

If one gets used to eating something sour and comes across it somewhere else… He reacts to it saying it is something he is used to. That’s because there is sour food outside and there is a record of the sour taste inside. As soon as he sees the sour-dish, the related record in him surfaces and tries to add to it. Accordingly, it will inspire him. Yes, there is a [related] record inside. “I want that. Come on, give me that. Go towards that.” “Pick it up. Bring it to me. Feed me.” There is a record inside. It’s a va:sana (imprint). Accordingly, ra:ga (attachment) and dwe:sha (aversion) get formed. If it’s suitable, there is ra:ga (favorability) towards it. If it’s not suitable, there is dwe:sha (unfavorability) towards it. The external objects are not the reason. The objects are the same. Snake. Poison. Nectar. Flower. Fish. Fruit. The objects in nature are just natural with their own attributes. However, you feel something is suitable or not-suitable due to samska:ras (internal imprints). They are called ra:ga and dwe:sha. They are one’s primary enemies. Do those enemies dwell in him [soul] or in them [the objects outside]? This is what He is saying.

Some do business selling salted dry fish. Do you know about salted dry fish? Some may know, not everyone. Some may ‘know them well’! The fish are sun-dried. After that, they don’t stink. The fishermen living on the shore join in groups of 50 and carry baskets of those to the city. They sell them and return. They sun-dry the [new set] and repeat. Generally, they don’t stink. However, if they get wet, they smell very bad.

Once, they all dried them and were carrying the baskets [of dried fish]. It got dark. They reached half-way and had to stop somewhere as it’s not easy to travel at night. They looked around and found a nice house. They reached the house and asked for some space for the night and said that they would leave early in the morning. He [the owner] said okay. He said there is a garage at the back where they all can stay. “No problem.” They all went there and lay down. However, they couldn’t fall asleep. It became 10:00pm, 11:00pm, 12:00pm… They came out not knowing why they weren't able to sleep. Then, they found out that it is the house of a flower-seller. He stocked up rose flowers that same afternoon just next to the garage. The flower bundles were all in the baskets. These people had baskets and there were also baskets there. Those baskets had rose flowers. Their baskets had salted dry fish. They lay down but the fragrance of the flowers was suffocating them. It was not working out for them. They didn’t know what to do. It was 11, 12 and eventually 1am at night. They had to travel the next morning. They had a business to run in the morning. If they didn’t sleep at night, they wouldn’t work. They consulted an elderly person in their team to think about what to do. He asked them to sprinkle some water on their baskets. They got water from the nearby tap, opened the lids of the baskets and sprinkled water on them all. This released a powerful odor suppressing the fragrance of the rose flowers. Then, they were able to get a sound sleep. They were able to sleep easily.

The fish had their smell. The roses had their smell. Nothing changed in them. However, the do:sham (unfavorability) is unique to the specific person, [not with the object]. Is a rose flower bad? Is its fragrance bad? Is the smell of salted dry fish that great? It is for those who eat it. Is that good or is this bad? Is the fragrance of rose good or is that bad? Nothing in nature is bad. The fragrance of rose is that of a rose. The fragrance of fish is that of a fish. Whether it’s likable by someone or not depends on the samska:ra (tendencies) of the person who is habituated to it. This person’s life is based on salted dry fish. He took birth in the families of that profession. He grew up there. He is living in that. Hence, it became the basis for his life. Some others cannot take it. This person has dwe:sha (unfavorability) for the roses and ra:ga (favorability) for the fish. How about for the house owner? When the smell of the fish began to spread through the house, he woke up in the middle of the night. He wondered what happened. He sensed a foul odor. The fish seller felt the same odor to be a pleasant one. What is the reason? Because each of them has a favorable fragrance by nature. They are neither bad nor good fragrances. However, the samska:ra (tendency) of the person who got habituated to something caused ra:ga (attachment) and dwe:sha (aversion) in him for that. Whereas the other person developed ra:ga (attachment) and dwe:sha (aversion) for the opposite. These are not appropriate for either of those people.

thau hyasya paripantthinau (these are his enemies)

What is good for someone depends on the person’s goal. If he has a goal that is better and bigger, he won’t focus on other things. In Bhagavad Gita, Krishna always says… Ra:ga (attachment) and dwe:sha (aversion) are not in the objects, but rather in the person. They are in the ji:va (the soul). If you can recognize them to be the enemies within here, you should put them away. When will you be able to put them away? Only when you think of them to be not your goal. Only then, you will be able to put them away.

If a person has a goal to work in the office, he won’t notice snacks that are placed outside. Gup chup or pani puri, masala peas, or fried jalebi, or anything else. These are not his goals. When his work at office is the goal, that’s what he will keep doing. If there is no such goal and he is someone who has come for entertainment… Then he will find all the snack places interesting. He will eat this, that, and everything else. His goal would be this. When this is his goal, he will have to behave as per its effect. If he doesn’t want these to be his goal, he must have something more serious than them. There must be a target that he needs to achieve while at the office. He won’t notice them, their colors, tastes, etc. So, having a goal is important. Are you forming a goal or not? Is your goal the ‘bad’ fragrance of the flowers or the ‘good’ fragrance of the fish? Or something else? This is what we must remember.

So, these are the enemies and they are within. They are not outside. There is nothing something [outside] can do to us. However, a thief who lives in the house is very dangerous. People say, even God cannot help with a thief in the house. So, this is very dangerous. It is important to take control of the inner enemies, not the external ones. What should you do to gain control over them? You should have better and bigger goals in mind. This is primarily what bhagava:n (God) wants to teach.

Some say dwe:sha (aversion) shouldn’t exist within, but ra:ga (attachment) can. Ra:ga (attachment) is wrong. Dwe:sha (aversion) is wrong. They are like punya (results of virtuous activities) and pa:pa (results of sinful activities). Both punya and pa:pa are wrong. Why? Punya also makes you go through experiences. Pa:pa also decreases only after experiencing it. To experience pa:pa, you need one body. To experience punya, you need a body as well. How does it matter what body it is, if they are both tying you up anyway. One is a gold body and another is an iron body. Pa:pa is like a body made of iron. Punya is like a body made of gold. How does it matter what it is made of? Gold shackles or iron shackles. Both are going to tie one up, restricting him. So, one should be free from both ra:ga (attachment) and dwe:sha (aversion). Both should subside. To lower them, there should be a goal formed within. That can bring them down. It is very important to form that goal. If you have that goal and try without My support, maybe you can achieve it. You can give it a try. There is no mistake in it - but first, know about them. In chapter 3, verse 34, saying so, He was describing the order in which inner enemies [affect].

Let’s learn…

Jai Srimannarayana!

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