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1. Episode Title: Episode 73 – Bhagavad Gita (Chapter 3, Episode 73)

2. Topics & Tags:

TOPICS: The responsibility of the wise (kruthsnavith) to guide slow learners (manda) and the less knowledgeable (akruthsnavith); Understanding the nature of reality (thattvas) to overcome disappointment and depression; The importance of encouragement and avoiding discouragement in spiritual and worldly pursuits; Krishna's teachings on detaching from doership (kartha: aham) and the qualities (gunas) of nature (prakruthi); How to progress in life by understanding one's true self beyond material attachments.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 73, kruthsnavith, akruthsnavith, thatthva, prakruthi, gunas, manda, slow learners, feeble-minded, wisdom, guidance, encouragement, disappointment, depression, doership, karma, Arjuna, Krishna, spiritual growth, self-realization, detachment, ego, intellect.

3. Main Content:

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

There are two types of human beings. One is wise. Others are feeble-minded, i.e. slow learners. The wise comprehend things faster. If we tell them something, they grasp quickly and move forward accordingly. However, some cannot grasp quickly but they may desire to be quick. Due to the deficiency in intellectual ability, they can’t grasp it in one go. They may need to be told 2, 3, 10, 50 or 100 times as needed. The responsibility of the wise is to take the feeble-minded also along with them. “Because I can walk fine, I will go all by myself.” This is not the quality of a human being. The goal of a growth seeker should be to move forward with everyone together. Such people are referred to by God as kruthsnavith (one who has learnt everything properly).

What did he learn? The thatthvas (realities). Meaning he knows the essential nature of everything. Meaning one who knows about the things as they are. thatthva (reality). One who has learnt the swaru:pa (essential form) and swabha:va (vital nature) of things as they are. Such a person is called thatthva vith (one who knows the realities). If one knows comprehensively, he is called kruthsna vith (one who has learnt everything properly). vith (one who knows), ve:tthi (one who knows). One who knows the thatthvas (realities) comprehensively can be called thatthva vith (one who knows the realities) or kruthsna vith (one who has learnt everything properly). The rest are athatthva-vith (not learned in the realities as they are). They have also not learnt fully, akruthsna vith (not learnt fully). That’s how He referred to them in verses 3.28 and 3.29.

How does it help one if he knows? He will be able to move ahead in life properly. What happens if one does not know this? He will be at a loss. We all know that some work very hard at exam time. If, for some reason, one does not get expected marks, or he fails, he would be so devastated as if there were nothing else worthwhile in life. He wants to commit suicide or succumbs to depression. We have heard many such cases where one goes through such problems. Let’s say someone tries to secure a job somewhere and he fails. He is so disappointed that he ends up committing suicide unable to tolerate pain. Someone had to catch a train, car or some kind of vehicle to go somewhere and he missed it. Some issue with ticketing or by the time he reached, the gates might have closed. Something like that happened. He gets extremely upset and depressed. We see these happening. What is the reason? He does not have a comprehensive understanding of what needs to be known. When he writes the exam, it’s not for the exam. He does not know that he is not born only for the exam. He is not studying just for the exam. He wants to resume his normal activities after completing the exams. If it is not this attempt, there is a next time. What’s the big deal? Try harder next time or get trained from someone who is more knowledgeable. He should think this way and move forward. What’s the use of getting disappointed because of what has already been done?

A farmer worked very hard tilling the soil, planting saplings, with fertilizers, and it’s now time for yield. Right about that time, a big storm occurred. Sadly, the entire farm land was submerged and the crop was destroyed. What does he do? Should he take his life feeling disappointed? He will think about the ways to overcome the loss. He restarts cultivating the farm. That is why we are getting proper food to eat. If the farmer gets disappointed, it would be difficult to feed the world. Similarly, the one who fails in exams once, must work hard and try again. He must attain the result. He wrote the exam for working on something post the result. He must focus on that work and move forward. When failing to achieve what one sets out for, he generally falls into depression. This is a result for someone who is not a thatthva ve:ttha (knowledgeable of realities as they are).

How should one who knows well behave? He should tell the other person. He must make sure the other person realizes the truth. He must ensure that the other person acts properly. He should teach him what the easier and effective methods are. He shouldn’t discourage him instead, by saying… “You are made for this! You said you would pass..see what happened!” “You did a ‘great’ thing!” He should not use harsh words, or discourage him and make him feel disappointed. A wise one must realize this. That is how he should be. How do we refer to him? He is someone who has realized realities. kruthsnavith (one who has learnt everything properly). “You worked very hard without getting the expected result. That’s okay.” “Study harder next time and you can pass.”

One is traveling somewhere. Mid way, the car gets a flat tire. Can that person sit there saying his life is over? He shouldn’t. There is a flat tire. That’s okay. We must reach the destination. Let’s use another means. Let’s try. Let’s repair the current one or use another vehicle to continue the journey. He should try this but he can’t. One who can’t do this is called akruthsnavith (not learnt fully). Such a person is called feeble-minded. A wise one should show the right path to such a person.

Swami says in verse 3.29…

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SLOKA WORD -

prakruthe:r guna sammu:dda:ha

sajjanthe: guna karmasu |

tha:n akruthsna vidaha manda:n

kruthsnavith na vicha:laye:th

SLOKA MEANING -

Those who are deluded by the qualities (gunas) of nature (prakruthi) become attached to actions and their results. The wise (kruthsnavith) should not disturb or discourage these less knowledgeable (akruthsnavith) and slow-learning (manda) individuals, but rather guide them forward.

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Whoever feels that his life is over just because there is a flat tire, or he has failed an exam… Or one who feels his life is over because he started an activity that did not progress for a reason… Such a person is… sajjanthe: guna karmasu (He had tied himself only to that extent with that work). Such a person… prakruthe:r guna sammu:dda:ha (He tied himself with prakruthi (nature) and the gunas (qualities) of the prakruthi (nature)). In fact, he needs to see the three separately. He needs to see prakruthi (nature), the indwelling self and underlying God. Instead, he sees prakruthi (nature) and the qualities (gunas) of prakruthi (nature). He sees himself with them. He thinks they are him and he is them. He got tied to it there. sajjanthe: guna karmasu (He does not have comprehensive knowledge). He is called akruthsnavith (not learnt fully). tha:n akruthsna vidaha manda:n (those who are not fully knowledgeable and are slow learners). manda:n (slow learner). He will learn slowly if you teach him. kruthsnavith na vicha:laye:th (Don’t stop him from trying. Don’t make him feel discouraged. You should encourage and take him forward).

When we were young and learning under tutelage at Nadigaddepalem Asramam… There were many students. One student could not grasp the content no matter how many times he tried. Despite reciting 100 times, he wouldn’t get it. He thought he was not able to do it during day time due to everyone being around. There was a big well in the asramam. There was a raised spot at the edge. There was also a rod above it that had a bucket. Earlier, people would draw water using it. There was also a lamp there. To learn under the light of the lamp, he would go and sit there with folded legs to study. Everyone would get scared. We would say, “You might trip and fall. If you fall, we will all get scolded.” He wouldn’t listen. He would sit there only. Why? If he fell asleep even for a second, he would fall into the well. That is why he would sit there. He wanted to stay awake all night and study! He would recite two to three hundred times. He would have it memorized by the morning. However, he would forget by the next afternoon. He was a slow-learner. He was not at fault with the goal he had. His determination level was not at fault. His efforts were not at fault. What can we do? It’s a slow engine. It is an old engine with 5 horsepower. Others have an engine of 50 horsepower. Those work faster. His engine works slow. You should encourage him too. na vicha:laye:th (do not discourage). We should not scold or discourage or make him upset. We should take them along with us. This should be a goal.

Swami is teaching this in Bhagavad Gita. Why is He saying this? Two! We are in the middle of the two. One side is prakruthi (nature), i.e. prakruthi (nature) in the form of the body. Second is God. He is not talking about Him. He is talking about prakruthi (nature). Because it is harder for us to see Him than to see the prakruthi (nature). We don’t even know ourselves. What we are seeing is prakruthi (nature). He probably thought of teaching how to realize and focus on what’s visible first. He probably desired to shift our focus on Him after that. That is why, He has made us understand prakruthi (nature), its swabhava (vital nature) and its swaru:pa (essential form). Prakruthi (nature) is of this nature. Because of it, several kinds of moods arise. Because of this, we do certain work. If we tie ourselves to the work saying kartha: aham (I am the doer)… Then… ahanka:ra vimu:da:thma (one whose self is deluded by ego). We get tied to it. So, don’t put these on yourself. Gunas (qualities) are working with gunas (qualities). Hence, leave the doership with them. Encourage in the same way. Encouragement is important. This is what He is teaching in verse 3.29. He is taking Arjuna forward, teaching him how to progress in life. Let us also learn and try to move forward.

Jai Srimannarayana!

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