\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

1. Episode Title: Episode 101 – Bhagavad Gita (Chapter 2, Episode 101)

2. Topics & Tags:

TOPICS: The nature of the mind and its different states, Understanding the concept of samadhi (meditative state), The importance of decisive knowledge in spiritual practice, The distractions of material desires and their impact on the mind

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, samadhi, Arjuna, Krishna, mind, desires, knowledge, ahamkara, chitta, buddhi

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Our manas (mind) is named samadhi (meditative state) by Sri Krishna in Bhagavad Gita. Why did He name it as such? Because…

Manas, an instrument for us, i.e., for jivas (souls), receives perceptions from all the indriyas (senses) and supports them. It’s a capsulized form called sukshma sharira (subtle body). The jiva, along with God, stays safely within the one containing indriyas and manas. It is with this sukshma sharira that the soul travels from one body to another body.

This manas is a very important instrument. In this manas, our buddhi (intellect), knowledge, should be stable. When it is stable, it is called “samadhi.” In Telugu, there are several meanings. People sometimes refer to samadhi as taking someone’s body, digging a pit, and burying him there. It is referred to as performing samadhi (to that body).

What happens there is wherever you position the body, it fills in that space completely, steadily without moving. This is what it means, right? Normally, if we are placed on the bed, then do we stay still without moving? We move from side to side over time. We bend and stretch - we sleep on our stomach for some time and on our back for some time. However, the one who is buried doesn’t move from side to side or move when in pain. He neither bends nor stretches. He stays stationary regardless of the space given to him, without any movements. Hence, that state is called “samadhi.”

Let’s assume that manas is a beautiful container. We need to fill this manas with knowledge. We (soul) are dwelling in [the body] and we possess knowledge. Depending on how we fill knowledge in [the manas], its name changes. If the knowledge filled inside the manas is constantly in flux, that state of manas is called chitta (mind). That means it is unsteadily moving along with the knowledge within.

If in a state where it is discerning of the knowledge within, then it is called manas. This same instrument, this container, if it holds [the knowledge within] and thinks, “Yes, this is how we should do,” thus, if it is discerning, then it is called manas. That means, if it is in a state of constantly meditating on whatever it contains, it is called manas. If it is constantly unsteady, then the same is called chitta.

Occasionally, the knowledge in the manas stops showing the soul within and shows only the body; whatever is comfortable and required for the body, other than that, it doesn’t consider anything else. It means it’s only focusing outward. Only external contacts matter to it. Whatever is inside, it detaches from it and doesn’t even recognize it. Whatever is outside, it considers that as “I.” Actually, who should be identified as “I”? In fact, it is the indwelling jiva that should be identified as ‘I.’

However, what is the manas doing with the knowledge within? It is considering the external organs and body as “I.” Everything related to this is mine. It ties him (jiva) to that, focusing only towards that (body). Whatever is required for that (body), it is working towards that. This is called ahamkara (ego) or aham bhava (sense of self).

What did this ahamkara do? It makes one overlook aham (I) and makes one think of whatever is not aham as aham.

anaham aham kriyathe: (the non-I is considered as I)

It makes us believe that the body, which is not aham, is aham. Then this manas is called ahamkara. Thus, we can call it by three names. If it is discerning, it is called manas. If it is fluctuating, it is chitta. If it is attached to the body only, it is called ahamkara. If it acquires the knowledge which needs to be acquired and steadily fills it within, then it is called buddhi (intellect) or adhyavasaya (determination). This is also called samadhi.

Let’s understand how it got this name.

dhi: (intellect), dhi yathate (that which holds within) asmin iti dhi: (this is called dhi)

Take for example, the ocean. What is the ocean doing? It is storing all the water within itself, in full. Jalam dhi yathate asmin (water is held within). That’s why it is called jaladhi (ocean). Jalam (water) is also called vari. It is storing “vari” within itself “dhi,” in full, hence it is called varidhi (ocean). Both varidhi and jaladhi mean ocean.

What is this manas doing? If it stores all the nischaya-aatmaka jnana (decisive knowledge) within itself properly, then it is called adhyavasaya. Based on the way it is storing this knowledge, it has acquired that name. How did it store it? Completely, “a” “dhi.” “a” means all over, “dhi” means filled itself with it. Hence it is named as adhi. Whose name is it? It is the name of the container known as manas.

You might have heard words like adhis and vyadhis. Vyadhi means the disease of the body. Adhi means disease of manas. If someone has gone crazy (mental illness), then it is adhi. Or if they have an illusion, that is adhi. They say adhis and vyadhis, right? Vyadhi is a disease of the body and adhi is a disorder of manas.

If it is completely filled in the manas, it is called adhi. If it is filled in a certain way, it is called adhi. However, if it is completely filled with unshaken ultimate knowledge transformed into belief, in such a way that there is no room for anything else… it is called “sam” “a” “dhi,” samadhi. This is the name of the manas. Samadhi doesn’t mean a graveyard; it is manas, the one which filled itself with good knowledge.

Sri Krishna preaches this through to verse 2.44. Verses 2.42, 2.43, and 2.44 - these three slokas (verses) are a package. In verse 2.41, He said, the one who possesses the nischaya-aatmika (decisive) knowledge has only one goal in mind. The one who doesn’t have decisive knowledge has multiple goals. He says, “anantha:ha bahu sa:kha:ha” (many branches without end).

Why are they turning into bahu sa:kha:ha, branched in multiple directions? Why are they turning into anantha? Because in the manas, there is no firmness about the one.

vyavasa:ya:thmika: budhihi sama:dhau na vidhi:yathe: (focused knowledge does not exist in their mind)

In the manas, vyavasa:ya:thmika budhihi (focused knowledge) is not firm because it is not still. Why is this not firm for them? Because, through their physical organs, their manas is attracted to external things. How?

ya:mima:m pushpitha:m va:cham pravadhanthi: avipaschithaha | (those who speak flowery words)

ve:dava:daratha:h pa:rttha! na:nyad asthi:thi va:dinaha || (they claim there is nothing else)

ka:ma:thma:nas svargapara:hajanma karma phalaprada:m | (their desires lead them to heaven and the fruits of their actions)

kriya: vise:sha bahula:mbho:gaisvarya gathim prathi || (they engage in many activities for material pleasures)

bho:gaisvarya prasaktha:na:mthaya::pahrutha che:thasa:m | (their minds are distracted by material wealth)

vyavasa:ya:thmika: buddhihisama:dhau: na vidhi:yathe: || (focused knowledge does not exist in their mind)

Vyavasa:ya:thmika: buddhi (focused knowledge) doesn’t exist in their manas. Why? Because they are a:pahrutha che:thasa:s (distracted minds). Their manas is distracted by others. What is distracting their manas?

bho:gaisvarya prasaktha:na:m (their focus is on materialistic pleasures and wealth)

Their knowledge is focused on that. Their mind is eager to experience that repeatedly. Thus, the focus shifted in that direction.

bho:gaisvarya prasaktha:na:m - where is their focus?

bho:gaisvarya gathim prathi (their focus is on acquiring materialistic pleasures and wealth)

There are different kinds of pleasures and wealth, right? For eyes, it is in different images. So, they gravitate towards sights. For ears, it is sounds. So, they are drawn towards that. For the nose, it is the smell. So, it needs to go towards that. For the tongue, it is taste. So, it is drawn towards that. For skin, it is touch. So, it needs to go towards that. Consequently, when they all go that route, some efforts also need to be put in, correct? Each one requires a different type of effort.

kriya: vise:sha bahula:m – They have so many activities to complete that we have no idea how many activities there are. What do all these do?

janma karma phalaprada:m – The work they do leads them into earning karma and janma (birth). Every karma they do, every result they reap will earn them a different janma. That means they are paving paths for new births.

What do we really need? We need to cut the succession of births. We shouldn’t return to such pitiful births. Which in turn results in further births with new results and new karmas.

janma karma phalaprada:m – It incurs more effort, earning more results and drowning them into myriad births. Where is their focus?

svargapara:ha (heaven is their ultimate goal)

“I want to acquire more comfort than my current levels of comfort. I want only that svargam (heaven), I don’t want anything else.” For a drunkard, drinking is heaven. For someone who watches movies, watching them is heaven. For a player, playing itself is heaven. That is para, the ultimate goal for him, svarga para:ha. These are para for them and nothing else.

Whenever they do something, their focus flows toward that desire.

Ka:ma:thma: (their minds are fully engaged in desires)

Their manas is fully engaged in all these desires. They argue that there is nothing outside of this.

na:nyad asthi:thi va:dinaha (they claim this is the essence)

They take Vedas as authority.

ve:dava:daratha:ha (they use Vedas as the foundation for their argument)

In reality, it is not necessary.

ya:mima:m pushpitham va:cham pravadhanthi: (if we hear them, flowery eloquence flows into our ears)

Meaning, it feels like this is the greatest thing ever. Thus, in several ways, they use Vedas as the authority, specifically the parts which discuss about karmas, considering this the most important, arguing that there is nothing other than this, running behind the desires, earning new births, they go through physically strenuous activities, considering material comforts and wealth as the ultimate goal.

With manas gusting towards this, they become avyavasa:yis (those without focused knowledge). They do not have ekathmika jnanam (focused knowledge) or nischaya:thmika jnanam (decisive knowledge). Hence they become avyavasa:yis.

We shouldn’t become like that, Arjuna! So, keep only one goal in mind and perform your duty. Thus, Sri Krishna instructs Arjuna to perform his duty and moves forward in this second chapter. Jai Srimannarayana!

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*