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1. Episode Title: Episode 109 – Bhagavad Gita (Chapter 2, Episode 109)

2. Topics & Tags:

TOPICS: The importance of contemplation (mananam) in understanding spiritual teachings, the relationship between duty and spiritual liberation (moksha), the nature of the soul (atma) and its characteristics, the distinction between direct and indirect perception, and the responsibilities of individuals in fulfilling their duties.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, mananam, moksha, Arjuna, Krishna, dharma, atma, contemplation, duty, perception

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), If a person wants to excel in any field, he should listen to topics related to that field. He should have faith in what he hears. Whatever he has faith in, he has to establish it firmly in his heart. That is called mananam (contemplation), the process of firmly establishing in the mind what we hear by reasoning using related and familiar aspects. It is said that, ‘you have to do mananam properly’. Whoever does mananam is called muni (sage).

What does it mean by doing mananam? It means applying different familiar aspects from the past so that whatever we hear can be established in our hearts. This makes us feel, ‘This is very good. This is what I need for sure’. Engraving it in our mind with different logical points, that is called mananam.

What is the result of performing mananam? Whatever you perform mananam on, you will be ‘seeing’ it. If a person is reflecting on a movie he likes - wherever he is, he can only see the movie. Let’s say he is reflecting on a person. Wherever he is, he can only see and hear that person. Even if the wind blows, we hear that person. With any sound, we visualize that person. Whatever is firm in our heart, we feel as if we are ‘seeing’ it. We may not actually see it, but it feels as though we are ‘seeing’ it. This is called dhya:nam (meditation), nidhi dhya:nam (deep meditation). Thinking about something uninterruptedly.

When you think that way, it feels as if that object is right in front of you. Let’s say your son has gone to a foreign country. If you think about him constantly - you feel as if that boy is calling you and you can hear his voice from somewhere. It feels as if the boy is saying, ‘mother’. It feels like that. If it gets more intense, you feel as if you are 'seeing' him.

This [feeling] is given a name. The boy is far away. His presence is paro:ksha (indirectly perceivable) as he is not prathyaksham (directly perceivable). We have the knowledge that he is paro:ksha. Hence, we started thinking about him more. What happens then? It changes into aparo:ksha sa:ksha:thka:ra (direct perception). It is not called prathyaksha sa:ksha:thka:ra as the object does not exist in front of us. It is called aparo:ksha sa:ksha:thka:ra because it feels as if the object is right in front of us.

Let’s say someone likes mangoes - he feels, ‘they are so good and big. They are so soft.’ ‘They are so tasty when you drink the juice.’ Even while sleeping, he dreams of them. Sometimes he wakes up from the dream, feeling that he has the fruit and is eating it. If someone comes to awaken him, he asks what happened to the fruit. He will cry as if someone has taken the fruit away. Nothing happened. Yet, what he sees internally is so clear as if it [fruit] is right in front of him. It is called aparo:ksha - as it is not paro:ksha, indirect nor prathyaksha, direct. Hence it is aparo:ksha, intuitive. Are we not able to ‘see’ it? We can ‘see’ it. Can we not ‘feel’ it? We can ’feel’ it. Hence, it is called aparo:ksha sa:ksha:thka:ram (knowledge obtained intuitively).

They called it with another technical term. It is as good as seeing. darsana sama:na a:kruthi (form equivalent to vision) It is not darsana (visible to the naked eye), but equivalent to it. Hence it is called darsana sama:na a:kruthi. We should attain this first, when we are here. Regarding what? Regarding a:thma (soul). Why should we have it? You feel that killing others in war is bad, and thus you will go to hell. It is not your business to think about hell or that others get hurt or even die when hit with your arrows. You should follow through with your responsibility. Why should you think what might happen if you do it?

HH's words: Why do you have to think about those kinds of things? What does a surgeon do when he has to operate? He just operates. ‘What should I do if the patient expires? His people might get hurt and accuse me.’ That’s none of his business. As a doctor, with his qualification, knowledge, and capability, he should do the best he can. It is his duty to do it. Depending on other circumstances, the patient may or may not survive. If he survives, the doctor doesn’t have to feel proud that it is because of him. If he expires, he doesn't have to feel guilty and cry. Doctors are great. We can say they have good jna:na (knowledge). Nowadays we are seeing a lot of doctors like that.

Relatives take the patient to the hospital, pay fees, and go through tremendous efforts. A surgeon operates. If the patient expires, the body is packed and handed over. If he survives, he is united with the relatives. \*\* Note to Anil: Check with AB Swami if this needs to be cut to not turn into controversial. | The surgeon is not affected by it in any way except doing what he has to do, right? This is in a material sense. Arjuna should also think in a similar way. Responsibility! What is a military personnel’s responsibility when at the border? He has to protect the border and he has to restrain anyone who crosses it. While restraining someone, he shoots them if needed. If he hesitates to do so, the opposing person will shoot. Hence, pondering over the result… ‘Will I win or lose? Will I go to heaven or hell?’

HH’s words: All these things are none of your business. HH’s words: Your duty is to do your responsibility. Waging war is your responsibility, hence do it. What will you get if you do so? If you wage war, you will attain mo:ksha (release from the cycle of births and deaths), the same as what one gets by doing penance in a forest. As you are doing your duty here, you will get mo:ksha. One who doesn't have this opportunity, by going to the forest, doing penance, may or may not get mo:ksha. As long as you are doing your duty, there is no question that you do not attain it.

padam gachchanthi anamayam (you will go to a state free from suffering) Actually, you got the body for that [purpose]. If you don’t want to make the body work for the purpose it is given, then you are not fulfilling your dharma (duty). If someone neglects his dharma, how can he get utthama gathi (a better state)? This is what needs to be listened to. Hence, Arjuna needs clarity on a:thma thaththva (the truth of the soul). Not just for Arjuna, it has to be clarified for all of us as well. We need to be determined about fulfilling our duties properly.

For that to happen, while doing our duty, we shouldn’t be overly disturbed about temporary gains or losses. Arjuna is getting disturbed like that. Hence the Lord has to preach to him so much! More than these temporary benefits, there is a great permanent benefit called a:thma sa:ksha:thka:ra (direct realization of the soul). Lord says you will get this. padam gachchanthi anamayam (you will go to the Lord’s abode) What do you need to do for that? You have to hear about its greatness. What should I listen to? About a:thma. Listen to that which doesn’t get destroyed. Even if you pay a lot of attention to the ones getting destroyed, they will be destroyed anyway. Listen to what doesn’t get destroyed. What doesn’t get destroyed? A:thma. Where does it reside? Here [in the body]. Who has it? Everyone has it. If you fulfill your duty, it [a:thma] will be released from bondage.

janma bandha vinirmukhthaha (properly and completely released from karmic bondage) We need to know this. How will A:thma be? We know about the body. It has a face, hands, legs, head, teeth, ears, eyes, skin, etc. What is a:thma like? It is in the form of jna:na (knowledge). It has jna:na as its guna (characteristic). So, is it all knowledge? Yes! Then you can simply call him knowledge, instead of saying he has a form of knowledge or characteristic of knowledge.

Sa:sthra (scripture) says a:thma’s swaru:pa (form) is very subtle. e:sha:ha anuhu a:thma (this is the subtle soul) Scriptures prove that he is anu (minute), which means he is very subtle. How can such a subtle one do anything? It has knowledge as a characteristic just as jaggery (sugar) has sweetness. Similarly, a lamp has light. What kind is that [characteristic]? That is knowledge. What about it [a:thma]? It is also knowledge. How is that possible? He is also knowledge and he also has knowledge? Aren’t we seeing it [in the world]? Jaggery is sweet and what jaggery has is also sweet. A salt crystal is salty and what it has is also salty. However, there is a difference in both.

We discussed earlier that worldly examples are not sufficient to describe a:thma. Because the components of a:thma and worldly objects are different. Matter and a:thma are completely different entities. Material objects get destroyed. We are taking examples from this. We are trying to prove an indestructible a:thma through destructible objects. How is it possible? It will help in knowing a little about it. How does it help? A lamp glows as a concentrated flame like a bindu (point of source). From this [source point], light spreads. We call what is glowing in the center the:jas (fire). What is radiating from it is also called the:jas. Both are the:jas particles. What is the difference? The first the:jas is stationary and the second the:jas spreads around. There is another difference between them. In the the:jas that spreads around, there is movement. In the first the:jas, fire, there is stability. One has stability, the other has movement. We should know this.

These [both] are defined with certain names. If the first the:jas exists, the:jas also exists in the spreading around portion. If this doesn’t exist, the one that spreads around also will not exist. That much is clear, right? If the bindu [source point] exists, the the:jas that spreads from it will exist. Otherwise, it won’t exist. Hence, the first one is called gu:ni (the one with qualities) which has guna (characteristic). The one which is spreading is called guna. To put it another way, this [source point of light] has the dharma (characteristic) of spreading and giving light, hence it is called dharmi ka:nthi (light that has qualities). What is spreading is also ka:nthi (light). What is the difference between both? The existence of the one that spreads around is dependent on the existence of this [bindu], hence it is ka:nthi. That is dharma.

One is ka:nthi that is dharmi, the other is ka:nthi that is dharma. Dharma ka:nthi is dependent on the other one, hence it is called dharma. In technical terms, bhu:tha (existence) is the term to use when one thing exists as something. Ka:nthi exists as dharmi, it is called dharmi bhu:tha ka:nthi. It [ka:nthi that exists as dharma] is called dharma bhu:tha ka:nthi. Dharmi doesn’t depend on dharma but dharma depends on dharmi. If there is a fruit, taste is perceivable. But, fruit doesn’t depend on taste. Dharma depends on dharmi. This is an example of a lamp. A:thma is also like that.

We have to recognize the same in a:thma with reference to knowledge. How? Let’s learn about that tomorrow. Jai Srimannarayana!

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