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1. Episode Title: Episode 110 – Bhagavad Gita (Chapter 2, Episode 110)

2. Topics & Tags:

TOPICS: The importance of focusing on permanent benefits over trivial ones, Understanding the nature of the soul (atma) and its eternal knowledge, The relationship between the soul and the body, The role of knowledge in overcoming ignorance, The significance of listening and understanding in spiritual practice.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, soul, knowledge, dharma, karma, spiritual guidance, eternal truth

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), We are discussing verses 2.51, 2.52, and 2.53 in the second chapter of Bhagavad Gita. The Lord emphasizes the importance of attaining the permanent good benefit and advises us to keep aside inferior, trivial benefits. Only then can we reach that good goal, as stated by the Lord.

What is that good goal? Arjuna needs to be informed about it. He must understand that attaining this goal is guaranteed. Only then can he focus his attention on it. Otherwise, he risks losing both trivial and permanent benefits, leading to fear and confusion.

Previously, the Lord explained to Arjuna what the trivial benefits are. Not waging war, simply eating, and enjoying are all trivial benefits that provide only temporary happiness. The permanent benefit is attaining the eternal, indestructible, ever-radiating atma (soul), even if it means losing trivial benefits. Shedding the flaws that cover the brilliance of the atma and allowing it to shine brilliantly is the true permanent benefit.

To achieve this, Arjuna must first focus on it and gain knowledge about it. What should he know about the atma? We all recognize that jnana (knowledge) is significant. The atma is that which possesses the jnana; this is referred to as jnanaika akaram (form of knowledge itself).

If we look for an example in the world, we can consider a sugar crystal. A sugar crystal is sweet and has only sweetness. It is sweetness all over, nothing else. Similarly, salt crystals are entirely salty. One who embodies only knowledge is called jnana swarupa (form of knowledge) or jnanaika akara. This is the atma.

Not only is the atma knowledge, but it also imparts knowledge. If it imparts knowledge, won't it diminish? This is why we hesitate to use sugar crystals or jaggery as examples. If we lick a sugar crystal, it reduces in size and eventually gets consumed, just like salt crystals.

However, the atma is not like that. It is like the Surya (Sun). The Sun gives us heat and light. For how long has it been giving? According to our elders, it has been providing light for 400 or 800 crores of years. It will continue to emit light for that many more years. We are currently in the middle of that timeframe.

Some may argue, "You say a salt crystal reduces by licking; the Sun is also like that." The Sun currently provides light 24 hours a day and 365.4 days a year. That is true! However, how long will it continue to provide light? After it has emitted light for as many years as its limit, it will lose its power and become a planet without radiance. Therefore, we cannot consider the Sun as a perfect example.

While the Sun is a better example than a salt crystal, sugar crystal, or a lamp, it is still not ideal. A lamp only glows if we provide fuel for it; if the fuel depletes, the lamp stops glowing. However, the Sun does not melt or require fuel to shine.

One example may be better than another, but even the Sun is not a perfect representation. One day, due to some merit (sukrutha), it attained light, and once that merit is consumed, it will inevitably lose that light. However, the akruthi (form) of the atma's jnana does not diminish like a sugar crystal when licked. It does not require fuel like a lamp. Unlike the Sun, which loses radiance after 800 or 1600 crores of years, the atma will not lose knowledge over time. The atma's knowledge is eternal; it remains unchanged across all three time periods.

That is the atma. That is 'You.' Do not think the atma is somewhere else. No! The atma is us. We are all like that. In fact, all prani (living beings) are like that. The atma is covered by the body. Hence, although the atma is very bright, its natural state becomes masked. However, it operates through the body, functioning to the extent of the body's strength.

What is the mechanism for it to express its knowledge outward? There is an immediate layer of manas (mind) outside of it. On top of that, there is a layer of indriyas (senses). Above that is the physical body layer. Knowledge must pass through these layers.

This body has seven layers, and each layer is very strong. Let me give you an example to help you visualize how each layer functions. What happens if boiling water spills on the body? You get blisters. The blister forms from the outermost skin layer that absorbs the water and steam, storing it inside.

Out of those seven layers, one layer rises slightly. It is a very thin layer, but it remains strong. Despite the heavy fluid inside, it is so strong that unless you poke a hole in it, there is no chance for the fluid to escape. It keeps the fluid contained as long as the blister remains intact. Almost everyone has experienced small boils after being burned or when hot water, coffee, tea, milk, or soup spills on the skin. Even if you haven't experienced it, you may have seen others who have.

That one layer is strong. There are seven such layers. Beneath them are the fat and muscle of the body. Further underneath are the indriyas (senses), and deeper still is the manas (mind). We have so much protection above it.

Under these protective layers, the jiva (soul) dwells with knowledge. This knowledge must be expressed through all these layers. In whatever ways the manas, senses, and body cooperate, the knowledge is sent outward accordingly.

Actually, the jiva is great. However, it must control whatever it is as long as it resides there. If we pour water into a colored glass, the water appears colored. For example, if a long glass is painted with an opaque color in the center and left uncolored on the top and bottom, the water will be visible at the top and bottom but not in the center.

The body is similar. Based on the body type, knowledge also reflects accordingly. It must pass through the manas, indriyas, and body. If there is an opaque color anywhere in between, then knowledge will not reflect through it. Primarily, the manas is like a heavily colored glass, with the atma inside it.

The karma vasana bijas (residual imprints of our actions) cling to the manas. They also attach to the indriyas and the body. Knowledge must pass through these layers. It goes in and out through them. Earlier, we discussed our ruchi (interest), moha (desire), and vyamoha (deep adoration) for temporary benefits, which impact our karma.

The imprints of our karmas are stored in the layers of the manas, indriyas, and body. One's knowledge is pure. However, because knowledge emerges from those layers, it operates in alignment with them, causing the body to function accordingly. Regardless of the nature of the jiva, as long as it resides within, it has no choice but to cooperate.

Thus, it operates this way. Therefore, Sri Krishna stated in verse 2.52:

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SLOKA WORD -

yada: the: mo:hakalilam

buddhir vyathi tharishyathi |

SLOKA MEANING -

When the intellect is overwhelmed by the quagmire of karmic imprints, it becomes confused.

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This entire effect is called moha kalilam (quagmire of karmic imprints). The knowledge is passing through it, but it does not emerge clearly. It reflects as 'colored' (influenced by the karmic imprints).

Hence, we become trapped here. We mistakenly believe that the 'colors' are meant to be there. Thus, you entered this 'glass.' You will come out of this glass. You must. The Lord desires that for us. If you say, "It is nice here; I will stay here permanently," that is incorrect.

What must pass through these layers is knowledge. This knowledge is sent out by the soul residing within. Simultaneously, it constantly absorbs knowledge as well. When knowledge is expressed, all these layers function, performing good or bad deeds. Based on that, they add a new layer of samskaras (impressions). The jiva is inside; it does not possess any of these. Yet, these impressions attach to its jnana (knowledge). The jiva does not get attached to them, but they affect its knowledge.

Previously, we discussed that the jiva is a substance of tejas (radiance), and jnana is also a substance of tejas. One has dharma (of knowledge), while the other travels back and forth as dharma (of knowledge). Both are jnana. To understand the difference, the wise defined them with two names.

The atma that travels (due to karma) higher and lower and dwells in a body—referring to itself as 'I'—is called dharmi bhuta jnana (knowledge of the one who possesses dharma). Dharmi bhuta jnana means that which is knowledge.

Then what is the one that is transmitted? It is named dharma bhuta jnana (knowledge of the one that is transmitted). All changes occur only to dharma bhuta jnana. The atma does not undergo any changes. However, it mistakenly believes that all changes are its own. That is the problem.

Changes happen in dharma bhuta jnana, but dharmi bhuta jnana thinks those changes are its own. If it does not concern itself with those changes, it will act according to the purpose for which it came, as defined by scriptures and the wise, even if the manas, indriyas, and body do not agree.

If the soul compels the indriyas, body, and manas to act, then the 'colors' on them will clear. It will not add new 'colors.' Waging war is your duty. Set aside whether you like it or not or what you will gain from it. Doing it is your duty, so just do it.

What happens then?

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SLOKA WORD -

mo:hakalilam vyathi tharishyathi thava buddhihi

SLOKA MEANING -

Your intellect will clear the colors accumulated on the glass.

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The glass will become clear. Total transparency will be there. For this to happen, one must have the determination to do so. They should also realize that they are pure and unattached. This realization comes through listening.

Hence, listening is at the root of everything. First, listen. Next, firmly establish it in your manas (mind) as if it is right in front of you. If these two things happen, then you have attained yoga (union).

Sri Krishna used the term yoga in chapter 2. He said in verse 2.39, "I will first tell you yoga." He continued in verse 2.48, "Yoga should be part of your karma." He stated in verse 2.48, "yogaha samatvam" (yoga is equanimity). He said in verse 2.50, "yogaha karmasu kausalam" (yoga is skill in action).

However, in verse 2.53, He said, "thatha yogam avapsyasi" (then you will attain yoga). Engage in yoga, use it as a means, and you will attain yoga. How is it? That's the irony. That’s the beauty of the word yoga. Let’s gradually proceed forward and understand what that means.

Jai Srimannarayana!

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