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1. Episode Title: Episode 113 – Bhagavad Gita (Chapter 2, Episode 113)

2. Topics & Tags:

TOPICS: The importance of understanding the soul (atma), the process of self-realization, the significance of listening and reflection in spiritual practice, the concept of samadhi (meditative state), and the distinction between direct and intuitive knowledge.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, atma (soul), Krishna, self-realization, samadhi, knowledge, listening, reflection, spiritual practice, Arjuna, wisdom

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), We are learning the second chapter of Bhagavad Gita. It explains the great benefit a person with atma jnana (knowledge of the soul) attains. We are recollecting what Yajnavalkya told Maitreyi in this regard. He instructed Maitreyi in an Upanishad called Brihadaranyaka,

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SLOKA WORD -

a:thma va:re: drushtavyaha

SLOKA MEANING -

the essence of the soul can be clearly perceived

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How?

sro:thavyaha (start with listening) - reflect on it incessantly,

manthavyaha - ensure that other thoughts don’t break or block this.

How should it be?

yada: drashtavyaha thatha: nidhi dhya:sithavyaha (visualize it in your mind so clearly as if you were witnessing it with the naked eyes). It may be whatever you desire, worldly or eternal, object or a person.

yada: drashtavyaha thatha: nidhi dhya:sithavyaha (Continue to practice visualizing it until it is as clear as if you can see it right in front of you). This is called darshana sama:na:ka:ra. It is called aparoksha sakshatkara (knowledge obtained intuitively). It means that it is not in front of you, but you ‘see’ it as if it were in front of you.

Sri Krishna explains the process of this in verse 2.53. Let’s read that verse.

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SLOKA WORD -

sruthi viprathipanna: the:

yada: stthasyathi nischala: |

sama:dha: vachala: buddhihi

thada: yo:gam ava:psyasi ||

SLOKA MEANING -

When your mind is steady and undisturbed, then you will attain self-realization.

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The term yoga here means atma darsana (self-realization). You will be able to attain atma darsana. Atma darsana means knowing about yourself. It is for you, not for someone else’s sake. You eat for your satisfaction and you shower to rejuvenate yourself. Similarly, knowing yourself is also something that gives you happiness.

thada: yo:gam ava:psyasi (then you will attain clear realization of Self). Where and how will you attain it?

sama:dha:u (in samadhi, this is a term we must remember) - Sama:dhi is a name for our manas (mind). Why did it get that name? In fact, sama:dhi is the name of the place where bodies are buried. The tomb that is constructed above the burial grave of the deceased is called sama:dhi. That meaning is also in use. However, the meaning [of sama:dhi] Sri Krishna uses here refers to our manas. This manas should become sama:dhi.

Then, should we get equipment ready to bury it? HH’s words: You can’t do that | You can’t do that as you can’t get hold of it. Our people are wearing masks to protect themselves from the virus. However, the masks being used are of no use. Why? Because the virus is so small, even if you have a 3-layered mask, it has the power to penetrate through the mask. Also, people usually pull it up and down their noses. Once you touch it, it is contaminated. You especially shouldn't touch the top.

We see everyone wearing masks pulling them up and down. They don’t wash their hands after that. HH’s words - which is not right | and spread it [virus] all over, which is not right. The virus is so small, it can go through the four layerings of the mask… just as we can comfortably walk through a 10 ft wide entrance.

Atma (soul) is much smaller than a virus. Know about it. Sri Krishna is explaining to Arjuna how to know the Self. Yajnavalkya instructed Maitreyi that she should know the minute Self, as if she were able to directly see it. You can’t see its form; you can know it with its qualities. You can’t see it with your eye; you can perceive it with your manas.

visuddha manasa: gra:hyaya (What it means to attain atma thattva, realization of self, is to perceive it if you have a manas). Indriyas (senses) can’t see it. Manas can ‘see’ it. Manas is called anthar indriya (internal sense). Still, manas can perceive it. When is that possible? When there is no ‘cataract’ in the manas.

If you have advanced cataracts, you can’t see objects. If you have medium cataracts, you will see two images of the same object. He might talk to his wife looking in one direction when in fact she may be in the opposite direction. That’s because he is seeing two images. That’s very dangerous, right? If there are no defects in the eye, you can see the object as is. Likewise, if there is no mo:ha kalilam (ignorance) in the manas, then we can see the desired atma thattva clearly. This is what the Lord said.

This is an internal perception. Hence, it is called aparoksha sakshatkara (knowledge obtained intuitively). Living in this world, despite being highly capable, or a great seeker or having performed many penances… if anyone says, ‘they saw the atma with their naked eyes’, they are making a fool of us. Because it is an invisible reality. It is perceivable to manas like a visible reality.

One can know it [atma] clearly only after leaving this body, getting released from karmic bondage, bathing in Viraja (the divine river), and crossing it… Until that point, you can only have darshana sama:na a:ka:ra sa:ksha:thka:ra (a realization equivalent to direct perception). It is aparoksha sakshatkara (experience by intuition). It is not pratyaksha (directly visible). We have to remember this.

Even if you know that much, you have achieved a lot here. However, you won’t achieve it at once. There is a process for that.

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SLOKA WORD -

sruthi viprathipanna…

SLOKA MEANING -

start with listening

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What happens with listening? If you listen constantly, you will have viprathipanna (special knowledge). Prathipaththi is jnana (knowledge). One who has prathipaththi is prathipanna. Your buddhi (intellect) needs sruthi viprathipanna (knowledge from listening). Some people say viprathipanna is contradictory knowledge. That’s wrong. It means special knowledge. If you listen properly, you will learn new things.

Hence viprathipanna sruthi - you have to listen. To whom? Who is telling you?

[Arjuna] It’s you.

[Sri Krishna] Who do you think I am?

[Arjuna] You are my brother-in-law. Right now, you are my charioteer.

Is that all? However, Arjuna listened to Him with this feeling. Hence, after the second chapter, he said, “You are confusing my nischaya jnana (decisive knowledge). You are confusing me unnecessarily.”

thath kim karmani go:re ma:m niyo:jayasi (Why do you ask me to do activities? You say jnana is great but ask me to work). Isn’t it better to go with jnana? This is how Arjuna questioned. If he had realized Sri Krishna is Wise and what he is saying is beneficial, would he have asked this? He wouldn’t have.

Almost till the end of the 10th chapter, Arjuna was with this feeling. He believed that the one who has come for him as a charioteer and is seated there is his brother-in-law. Arjuna felt, ‘He should drive the way I want him to, how can he advise me? If I listen to him, it will be like listening to an unqualified person.’ He had that feeling, that’s why he questioned him [Sri Krishna] in so many ways.

After the Lord showed his virat rupa (universal form) in the eleventh chapter, Arjuna realized who He was. Then he understood the One sitting in front of him wasn’t just his brother-in-law or a charioteer sitting at his feet following his orders. He is sarva loka niyantha (controller of all worlds). He is all knowledgeable. Later, he came to know that. However, now the Lord has to tell him about Himself.

sruthi viprathipanna (you get good knowledge by listening). Who are you listening to? I am all knowledgeable. I am all powerful. I control all the worlds. I am the reason for the universe consisting of moving and non-moving things. I am telling you. I know everything and control everything the way I wish, I am telling you. Hence you should listen.

sruthi (listen), viprathipanna (not ordinary knowledge, you should get unique knowledge). What happens then? Prior to this, we have emptied our manas of unnecessary topics. It has become empty. All the mo:ha kalilam is gone. It has become like a vessel which has been cleaned. It has become a beautiful shining vessel. We should fill it. Whatever I am telling you, fill it with that.

Whatever I am expounding as permanent and temporary, this atma jnana (knowledge of the soul), fill this [knowledge] in that. Fill it in what? The manas which has become empty. Don’t keep your mind empty. That’s very dangerous. Ghosts and spirits get into that. We know the saying, ‘Idle mind is a devil's workshop’. A lot of unnecessary thoughts will get into it. To stop that from happening, fill it with what I have told you.

How to fill it? This is what He is explaining.

yatha stha:syathi (it has to get established in manas) in two ways.

nischala (immovable),

achala (steadfast).

Where? In sama:dhau (i.e., manas). We can discuss later how that came about. Stabilize it in the manas. What should you stabilize? The knowledge which you obtained by listening, the nischaya jnana (decisive knowledge) or buddhi, when you make it achala and nischala in your manas, then

thada: yo:gam ava:psyasi (then you can perceive atma internally as clearly as if it were in front of you), you can attain a realization that is equivalent to direct perception. Whatever you are closely dedicated to while in the body, that is what you will attain after leaving this. You will definitely achieve that.

In verse 2.53, Sri Krishna clearly elaborated how to mold your manas. Let’s proceed further and attain more clarity. Jai Srimannarayana!

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