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1. Episode Title: Episode 114 – Bhagavad Gita (Chapter 2, Episode 114)

2. Topics & Tags:

TOPICS: The importance of a strong mind, Understanding the concept of sama:dhi (meditative state), The nature of stable knowledge, The process of attaining self-realization, The significance of unshakeable intellect

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, sama:dhi, Arjuna, Krishna, knowledge, intellect, self-realization, stable knowledge, prajna, nischala, achala

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Let’s explore how to build a strong mind.

Let’s chant verse 2.53.

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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 intellect is steady and unshakeable, then you will attain the state of yoga (union).

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You can have a proper darsana (view) of the atma (soul) when your intellect is firm in sama:dhi (meditative state).

When can this happen? If you can attain this state, your intellect will be stable.

What does this mean? If your intellect is achala (firm) in sama:dhi, then it becomes unshakeable.

Next, if it is nischala (unshakable), then you can truly understand.

A jna:ni (wise person) like me is explaining this, and I know things very well. Because of the clarity you gain from my explanations, if your intellect becomes achala, fixed with your manas (mind), then you can 'see' the atma clearly.

Let’s try to understand three words here. The first one is sama:dhi. We are familiar with this term, especially after Covid. We often see it used in the context of burial, where the body is placed in a coffin and buried, making it immovable. However, sama:dhi does not only refer to this.

The mind (manas) can also be in sama:dhi. If you qualify it correctly, it becomes sama:dhi.

When and how does this happen? Dhi (intellect) is that which accumulates knowledge.

What is the place where water is collected and always full? Water exists in wells, lakes, and rivers, but these can dry up. The ocean, however, never dries up.

Hence, it is named as the place where there is water all the time. Water is called jala (water) or va:ri (water), and dhi means always present. Therefore, it is called jaladhi (ocean).

In Telugu, some mispronounce it as va:radhi, which is incorrect. The ocean is called va:ridhi.

Let’s set that topic aside for now. Dhi is something that exists with.

What should exist? How should it exist? In verse 2.53, Sri Krishna said, "buddihi sama:dhau achala stha:syathi." He stated that the intellect should be in sama:dhi, the mind.

Where will buddhi (intellect) be? In the manas (mind). Manas is referred to as sama:dhi. Why? Because jna:na (knowledge) reaches and stays in the manas.

How does it stay there? It should resemble sama:dhi.

What happens when it is like sama:dhi? It becomes stable, without any change.

When we bury a body in sama:dhi, it cannot escape even if it has life. Similarly, for a manas filled with jna:na, the intellect becomes stable.

Let’s say the manas is like a glass tumbler. We fill it with jna:na. How should jna:na fill it? It should fill the glass completely, leaving no room for anything else.

A: (one) + dhi: (fill) = a:dhi (filled with one thing).

Sama:dhau means filled with one thing, such that nothing else can enter. This manas is filled with unshakeable wisdom.

Hence, Sri Krishna uses the term here, "sama:dhau buddihi stha:syathi."

What kind of buddhi is this? It is sruthi viprathipanna (extraordinary knowledge) because it is taught by Me and the wise.

How should it be filled? First, it should be nischala (without movement).

The Lord used two words - nischala and achala. These words sound similar, but there is a wonderful meaning in that.

Nischala means without movement, while achala also means without movement.

We fill a glass with water and keep it aside. What is the state of the water? It remains still as long as it is untouched.

However, if the glass is moved, the water spills. If we put the glass upside down, all the water spills out.

As long as we are listening to a discourse, we feel stable and knowledgeable. But once we move away, we revert to our old selves.

Nischala buddhi is like holding a dog's tail straight. It stays straight as long as you hold it.

Similarly, as long as we are listening, it feels good. However, once we are away, our knowledge also reverses.

Nischala is when the movement has paused. We desire that there should be no movement at all.

What do we do to stop the movement? If we put the glass in a freezer, the water will freeze.

If we move the glass, will the water move? No! If we put the glass upside down, will the water spill? No!

Previously, the water was still as long as it was untouched. But once you touch it, it spills.

If you can keep the glass in the freezer, with constant practice and reflection, meditate on it as if it were visible to you.

If you switch the power on for a minute, then off for five minutes, can you expect the water to freeze? No!

If you keep the power on constantly, then if you move the glass, the water stays still. This is achala (stable).

Previously, it was nischala (unmoving).

Sanskrit is a great language for this reason. Chala means movement, while nischala means that the movement has stopped temporarily.

How should the knowledge attained behave once it fills the glass of manas? Nothing else should get into it.

What happens if we pour oil into the glass of frozen water? The oil will not mix; it will stay on the surface.

This means that whatever you filled in the glass is set firmly.

Buddhi should stay firmly in the manas, sruthi viprathipanna: (knowledge obtained through listening).

Initially, it will be nischala (unmoving). You need to practice that.

After that, you have to take it to the next step.

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SLOKA WORD -

samadhau: achala: buddhihi

SLOKA MEANING -

If the knowledge fills the mind and becomes stable...

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Without letting anything else enter it, then you are qualified to attain a:thma sa:ksha:thka:ra (self-realization).

If someone says, ‘sit for a minute, I will give you a:thma sa:ksha:thka:ra,’ it just means he is using the other’s weakness, but he can’t give him anything.

Sri Krishna is explaining this process. It is important for the knowledge to be stable or achala.

What is this achala jna:na (stable knowledge) called? It is beneficial.

Prajna is the knowledge that is beneficial. If it is stable, it is sthitha (steady). One who has it is called sthitha prajna (steady wisdom).

Sri Krishna explained this to Arjuna in verse 2.53.

After listening to this, Arjuna wonders with various questions. Let’s find out what they are and go further.

Jai Srimannarayana!

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