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1. Episode Title: Episode 118 – Bhagavad Gita (Chapter 2, Episode 118)

2. Topics & Tags:

TOPICS: The importance of seeking knowledge from wise teachers, Understanding the two methods of teaching, The significance of controlling the mind, The role of humility in spiritual growth, The nature of self-realization and its challenges

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, ego, humility, self-realization, teaching methods, desires, sthitha prajna

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), to grasp a subject, we must approach the wise and listen to what they say. The one who is teaching should be knowledgeable, and the one who is listening should be interested. He should be a jigna:su (inquisitive seeker). You can’t absorb everything in a day. You shouldn’t stop learning because you are unable to grasp everything you hear. If you continue to listen to it with interest, gradually you will know what needs to be known.

The one who is preaching will try to preach in two ways if he is competent. He tells the listener that the task can be done and it can be done well. He tries to encourage the seeker and ensure he is not scared of the work. To do so, he first describes the means and how to do it. He speaks of the results next. First is the means, and next is the benefits of doing it. This is one method of upade:sa (teaching).

The second method is as follows. If we talk about the means first, he may or may not be interested in doing it. Since we are humans, we feel like doing less work and getting more benefits. For people with this perspective, we have to teach them accordingly, right? For such a person, they first reveal the benefit of doing it. Knowing the greatness of the benefit, he will ask, ‘What can I do to attain such a great benefit?’ He will try to do the required work properly.

If a person earning 10,000 rupees sees an advertisement for a position with a 50,000 rupee salary, he will feel like pursuing it. If the benefit is great, then we think of how to attain it. If it is said that they are giving gold for free somewhere, what do we do then? However difficult it is, we try to obtain it. Based on the value of it, we try to do that.

There was a movie called ‘Mackenna’s Gold’. The whole mountain was full of gold (in the movie). The water bodies, trees, rocks, soil, everything had gold in them. Once people came to know about it, many groups of people started rushing towards it from different directions. It’s not the movie that’s important, but the fact that once we know the benefit is great, we want to attain it. We think of how to attain it, what we can do to attain it, how to reach it, and we will certainly put in all the efforts for it. This is the case in worldly as well as in Vedic subjects.

Arjuna asked about a:thma sa:ksha:thka:ra (self-realization). Sri Krishna spoke about its benefit saying, praja:ha:thi yada: ka:ma:n (when one gives up all desires).

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SLOKA WORD -

praja:ha:thi yada: ka:ma:n

SLOKA MEANING -

when one gives up all desires

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[Arjuna] Oh, you get such a great benefit?

[Sri Krishna] Yes.

[Arjuna] Tell me what I need to do to attain it?

[Sri Krishna] First, you have to control your manas (mind). Make it sama:dhi (stable). Next, dhuke:shu anudvigna manaha (the mind that is not disturbed by sorrows) - He said in verse 2.56.

How can manas be controlled? Control your mouth first. There are two purposes of a mouth. One is internal (eating) and one is external (speaking). Control them. Both are very difficult. What comes outside the mouth is speech. Controlling it is very difficult. We may feel talking is difficult and keeping quiet is easy. No! Staying quiet is more difficult. Talking is also difficult. If we know how to talk, then the next stage of stabilizing the manas is achieved.

Talk only what is required, avoid what is not required, eat what is required, avoid what is not required - is it easy for us to do that? If someone is saying something, we get curious and want to listen to what he is saying. Words are so dangerous. Talking is so difficult, staying quiet is also very difficult. Both are difficult. Not just outside, but internally too. This is our first endeavor.

He described four stages in yadha samharathe: cha:yam (when one withdraws).

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SLOKA WORD -

yadha samharathe: cha:yam

SLOKA MEANING -

when one withdraws

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If you attain the first one, you will get the others. First, if you control the bodily activity, then your speech will be in control. Once your speech is in control, your manas will start to get under control. Once manas becomes nischala (undisturbed), it will get to the achala (stable) stage. Once it becomes achala, you will immediately have a:thma sa:ksha:thka:ra (self-realization). No one can then disturb it. This process is described in beautiful order, top to bottom and bottom to top. Sri Krishna packages these four verses and preaches it to Arjuna. This is one method of teaching (revealing benefit first).

Let’s see the other method. Arjuna was proud and arrogant thinking he was the best. Even now he is showing his attitude in front of Sri Krishna on the battlefield. Maybe no one gave him a chance to display it before. Once he committed some offense in Dharmaraj’s place. They made him undertake a pra:yaschiththa (repentance) for it. Of course, people repent and yet continue to sin. Arjuna has to be brought into a proper track. So, his arrogance has to be curtailed, humility has to be instilled in him, and steadfastness must be taught to him.

[Arjuna] ‘Tell me what it is, then I will see how I can attain it’. This arrogance is not right. He needs to be told something that he can’t attain. First, a:thma:nye:va:thmana: thushtaha (one who is satisfied only with the self) [2.55].

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SLOKA WORD -

a:thma:nye:va:thmana: thushtaha

SLOKA MEANING -

one who is satisfied only with the self

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[Arjuna] That’s so difficult. How can it be possible for me?

[Sri Krishna] Oh, you can’t do that. Then do this or do this.

[Arjuna] I can’t do that either.

[Sri Krishna] Then, at least do this.

Sri Krishna had to take this approach to curtail his arrogance. You might have heard of this story. Bhi:ma used to be very arrogant that he was the best. He went to get saugandhika pushpa (a specific flower) at Draupadi’s request. He used to feel that he could fight and win over anyone. A:njane:ya (Hanuman) wanted to cut him down to size. We must have seen it in a movie. A:njane:ya disguised himself as an old monkey, put his tail across the path and sat in a corner chanting Ra:ma’s name.

On his way, Bhi:ma saw this monkey’s big tail across the way. He shouldn’t cross over it. When people are sitting with their legs spread out or sleeping, kids want to cross over them. However, that is not correct. We shouldn’t do that. Bhi:ma felt he shouldn’t cross over the tail. Bhi:ma came and looked both ways. He saw the monkey.

[Bhi:ma] Who are you?

[A:njane:ya] Ram, Ram, Ram, Ram.

[Bhi:ma] Take your tail away.

[A:njane:ya] You can see how big the tail is. I am very old. I don’t have the energy to move it. Why don’t you move it and go your way?

Since he didn’t have an option, Bhi:ma tried to move it with his hands as it won’t be appropriate to move it with his feet. It didn’t move. He used both his hands. It didn’t move. He used all his strength. It still didn’t move. Then, his arrogance took a backseat. Till then, he used to think he could lift anything. With all humility, Bhi:ma asked, ‘Who are you? Why are you here? I am va:yu putra (son of the wind personified). I have a brother called A:njane:ya who is also the son of the wind personified. Are you the same one?’

In the beginning, one doesn't care for anyone due to arrogance. This is people’s attitude in general. What should be done then? He needs to be given a shock. He needs to be told something which makes him feel that he can’t do it. After his arrogance is cut down, if he is then told what needs to be told, he may understand it. That’s how he did it.

We see a similar incident with Indra also in history. After the war with ra:kshasas (demons) ended, everyone felt, asma:kam eva:yam vijaya:ha (this victory is ours), asma:kam eva:th vijaye:thi (who said this?). Everyone was feeling individually that all this happened because of him alone. Just now they escaped after being beaten by asura:s (demons), they are feeling proud again. If asura:s come, they will be beaten again. Thus the Lord felt that their ego should be deflated. He took the form of a big yaksha (supernatural being) and appeared next to them. Not knowing what it is, they sent Agni (the fire god), the youngest among them. He went with pride.

[Agni] Who are you?

[Yaksha] I will tell you who I am. But first, who are you?

[Agni] Can’t you see the fire? I am Agni.

[Yaksha] Oh, you are Agni. What do you do?

[Agni] How can you ask me that? I am a famous person. I can burn anything.

[Yaksha] Can you burn this blade of grass?

Agni tried his best but couldn’t burn it. He hung his head in shame and stood aside. Va:yu devatha (wind god) also went the same way. Pride doesn’t let you care for anyone. It doesn’t let us think if the other person is our well-wisher, if he is an elderly person, it makes us behave the way it wishes. This is pride. This needs to be reduced in Arjuna.

Arjuna asked who is a sthitha prajna (matured soul). Responding to Arjuna, the Lord said sthitha prajna is, a:thmanye:va:thmana thushtaha (one who is satisfied only with the self).

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SLOKA WORD -

sthitha prajna

SLOKA MEANING -

matured soul

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Whoever is enjoying with a:thma (soul) in his manas, he is called sthitha prajna. Arjuna didn’t understand.

[Arjuna] How do we get that state?

[Sri Krishna] Praja:ha:thi yada: ka:ma:n sarva:n pa:rttha mano:gatha:n (when one gives up all desires from the mind).

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SLOKA WORD -

praja:ha:thi yada: ka:ma:n sarva:n pa:rttha mano:gatha:n

SLOKA MEANING -

when one gives up all desires from the mind

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He should banish all desires from manas. Jaha:thi is to abandon; prajaha:thi to completely abandon; sarva:n ka:ma:n is all the desires. From where do we abandon them? mano:gatha:n (in the mind). It is difficult for us to leave desiring external things; how can we remove those from manas? He felt this to be a very difficult thing to do. Arjuna has desires in his heart. He wants kingdom, domination over others, no losses in war, etc. All these are desires.

Praja:ha:thi yadha ka:ma: (you should leave everything along with its roots). Arjuna felt it was impossible for him to do that and gave up on it. Sri Krishna said, ‘I will tell you the previous or the one even before that. I will tell you the fundamentals.’ First, he started at the topmost but Arjuna didn’t understand anything. So, he started from the basics. This is the second method of teaching. Telling the benefit first and then the means.

To cut down the arrogance in an egoist, the most difficult thing can be described first, followed by the less difficult ones. If you can’t do that, do this. If you can’t do that also, do this much. Sri Krishna is describing the four stages of sthitha prajna. Let’s proceed further, understanding them. Jai Srimannarayana! Jai Srimannarayana!

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