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1. Episode Title: Episode 119 – Bhagavad Gita (Chapter 2, Episode 119)

2. Topics & Tags:

TOPICS: The nature of a sthitha prajna (matured soul) and its characteristics, Understanding the importance of a clean mind, The relationship between a:thma (soul) and manas (mind), The impact of desires on spiritual knowledge, The process of purifying the mind through good deeds.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, sthitha prajna, Arjuna, Krishna, a:thma, manas, desires, karma, good deeds, purification, spiritual growth

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), In Bhagavad Gita, when Arjuna asked, ‘Who is a sthitha prajna (matured soul)?’, Sri Krishna responded to it with four verses. Arjuna asked, ‘How do you describe the appearance of a sthitha prajna? What are his physical, mental, and verbal attitudes?’ In response to that, Sri Krishna uttered four verses.

In the first one, verse 2.55, Sri Krishna said what his a:kruthi/swaru:pa (form) will look like:

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SLOKA WORD -

prajaha:thi yada: ka:ma:n

sarva:n parttha! mano:gatha:n |

a:thmany e:va:thmana: thushtaha

stthitha prajnas thado:chyathe: ||

SLOKA MEANING -

Such a person is called sthitha prajna. Who? Whoever is satisfied in the a:thma (soul).

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Here, the Lord used the word a:thma (soul) two times. We think a:thma is ji:va (individual soul). A:thma also means manas (mind). It also means innate nature. It is one term, but has many meanings. We should take the meaning based on the context. It is not right to question, ‘Why take this meaning, why not the other?’ There are four or five meanings because you can use the appropriate one based on the context. In this context, a:thma means manas. And the meaning for the other instance of the term a:thma is ji:va.

The first instance is: a:thmanye:va - in the a:thma (as per Sanskrit Grammar). The second instance is: a:thmana: thushtaha - with the a:thma (as per Sanskrit Grammar). A:thma is knowledge. It is in the form of knowledge. It should be filled with knowledge. Because it (mind) is filled with it (a:thma, knowledge), there should be nothing else there. If manas (mind) is filled with a:thma, where is the space for anything else there? If a room is filled with darkness, that means there is no light. If it is filled with light, that means there is no darkness. If it (manas) is filled with a:thma, anything other than a:thma doesn’t exist there. If it (manas) is not filled with a:thma, then other things other than a:thma exist there. If other things are there, then a:thma doesn’t enter it.

A:thma doesn’t tolerate any impurity or any other things next to it. If there are other thoughts, a:thma doesn’t enter there (in the manas) at all. What are the other thoughts? My body needs to be healthy. I need money and a good position. I need mansions and vehicles. If these desires are there, a:thma jna:na (knowledge of the soul) doesn’t enter there. Then what should we do? We should remove these thoughts.

If we have to do gruha pravesham (house warming ceremony), do we enter it with all the ‘waste’ materials previously used for construction like rock, wood, sand, water, etc.? A:thma wants cleanliness. He will not even enter if there is anything impure there. What should we do then? Remove all those. We should then wash it clean and sanitize.

After a long time [COVID-19], schools are reopening. What should the school staff do? They should take out any waste and do the repairs. Sanitize the premises and keep it neat. Then everyone will come. If we have to fill manas with a:thma, whatever was there in the manas previously needs to be emptied. What is manas generally filled with? Think about it once.

Let’s say God appeared in front of us. It is difficult to imagine, but let’s imagine. Let’s say God appears and says, ‘My dear devotee, I am happy with your devotion. Ask whatever is your desire’. What will you do then? What will you ask? We will ask for some time, get a pen, paper, and start writing. Even if days pass, the list won’t be completed. That means we have so many desires in manas. Because we have all these, we only think about them. All these need to be emptied. If there are other things in manas, it can’t have a:thma jna:na.

When it (manas) is filled with a:thma jna:na, other things won’t come in. We have the karma va:sana:s (instincts of our past actions) from crores (millions) of lives filled in our manas. Right now, we have them in our manas. We may feel like eating something like a fruit, drinking something like milk or water, playing for some time, singing for some time, etc. So, our manas is filled with the va:sana:s, instincts of karmas, activities from the past. Not just the manas, but the indriya:s (senses), the instruments of the manas are also filled with karma va:sana:s. Not just indriya:s, our body is filled with karma va:sana:s. What will they do? The ones (va:sana:s) on the body are very powerful. They keep pulling him in different directions saying that they want this or that.

When the body goes in a direction, indriya:s also follow the body out of gratitude for allowing them to stay in the body. When indriya:s go behind (the desires), they take their leader, manas along with them. Manas is in a pitiable state of going wherever it is pulled. We can imagine the state of the person sitting on a chariot with five horses pulling in different directions. Currently, our situation is like that. When the body is going in a direction, indriya:s are going with it, taking manas along with them. Because of the power of manas, buddhi (intellect) becomes subordinate and follows manas. Not just following, but whatever manas does, buddhi tries to justify it.

If whatever manas is doing is not right, if what he is eating is not right, buddhi tries to justify it because of the power of manas. We see when some politician comes to power, his subordinates praise him; they do whatever he suggests. As long as he is in power, they obey him and do whatever is asked. Once he retires and comes out, he talks about ethics, and what is dharma (righteousness), and what is not. When working in the Police department, why didn’t he then say what was right or wrong? When on duty, he didn’t feel like saying anything. He wanted to punish those who are righteous also. He wanted to support whoever was favorable to the government.

Once he has retired and got whatever is required and feels he is safe, then he criticizes the government saying, ‘Government should have acted like this. We should have protected our dharma, righteousness, etc.’ What happened to all this talk when he was working? He was the one who was enforcing punishment on the one following dharma too. There is no answer when you ask a question like this. Just like this person used his buddhi to support those in power and degraded himself, our buddhi is also under the control of manas, indriya:s, body and tries to justify saying, ‘Yes, this is good. What can we do if it is written in our fate?’ Buddhi tries to justify it too.

First, we have to clean the dirt in our manas. Once manas is emptied, buddhi supports whoever is in manas. If a:thma is in manas, then it (buddhi) feels, ‘What is better than a:thma? A:thma is permanent. A:thma is knowledge. Body doesn’t have knowledge. Previously, it used to feel, ‘What is better than indriya:s? Body is the means for dharma.’ If our body is good, we can do anything. We shouldn’t do ekadasi (fasting), and make it feeble. We shouldn’t forbid certain food items. It is our duty to take care of the body, hence feed it. If it is good, everything will be good.

In this case, it (manas) was so strong, hence buddhi supported it. Now, if a:thma is filled in the manas, it (buddhi) will say, ‘Who is better than a:thma? Knowledge is the property of a:thma. There is no knowledge in the body. It is made of inert things. None of the indriya:s have knowledge. They also came out of nature, mahath thaththva (great principle). Manas doesn’t have knowledge. It came out of sa:thvik ahanka:ra (ego dominated by goodness). Hence, a:thma is the proprietor. Now, buddhi starts supporting a:thma for everything. Buddhi is very critical. It supports whoever is powerful.

buddhi karma:nusa:rini (intellect follows karma) whichever way karma pulls, buddhi goes that way and justifies it. Hence, we have to correct karma first. First, do your activity properly. What happens when you do tasks? Whatever is accumulated, those karmas will start melting. Similar to how a stone can be cleaned with another stone, the dirt of karma va:sana:s attached to manas can only be cleaned by doing sathkarmas (good deeds). Karmas have to be cleaned only with karmas. It is said:

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SLOKA WORD -

vajram vajre na bhidhyathe

SLOKA MEANING -

You can’t use a stick to break a diamond. It can be broken only with another diamond.

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The va:sanas, instincts of karmas can be eliminated only by performing karmas. What kind of karmas? With sathkarmas, good deeds. When you are doing the karmas, if you put the right bha:vana (feeling) towards it, it will become sathkarma or a powerful karma. When you do karmas that way, sarva:n ka:ma:n prajaha:thi (all desires are eliminated) the desires you have towards a task, that you need the result, prajaha:thi yadha ka:ma: (eliminate that). It should become prajaha:thi, all desires must be rooted out completely.

There is a su:kthi (saying), by Pillai lo:ka:cha:rya ji [a guru in lineage]:

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SLOKA WORD -

adaya va:sana yo:de vidugaiyum

SLOKA MEANING -

You have to leave it along with its instinct.

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Sri Krishna instructed this to Arjuna. Arjuna felt he won’t be able to do it. He needs to be shown an example. Telling him an example, Sri Krishna is encouraging Arjuna that it is possible to completely eliminate it from manas. He takes Arjuna further inspiring him. Let’s try to understand how He does it. Jai Srimannarayana! Jai Srimannarayana!

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