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1. Episode Title: Episode 121 – Bhagavad Gita (Chapter 2, Episode 121)

2. Topics & Tags:

TOPICS: The qualities of a sthitha prajna (realized soul), the importance of self-satisfaction, overcoming desires for sensory pleasures, the relationship between mind and external objects, the significance of detachment, and the process of attaining stable knowledge.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, sthitha prajna, Arjuna, Krishna, desires, detachment, mind, self-satisfaction, knowledge, vishayas, karma, va:sanas

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Sri Krishna begins to explain the qualities of a sthitha prajna (realized soul) to Arjuna, beginning from verse 2.55 in Bhagavad Gita. In verse 2.55, He introduces Arjuna to the quality of one whose realization has reached the final and fully ripened state. Why? Because if one knows that the result is extremely great, he will quickly develop interest in it.

Let’s say one who is earning INR 1000 comes to know of a job paying INR 10,000. He tries to find out how to go about securing it. Because he knows the result, he feels that the efforts are worthwhile and thus develops interest. Therefore, [He declares] the end result: ‘the world applauds one as sthitha prajna, a realized soul’. Arjuna wants to know who that is? Whoever is…

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SLOKA WORD -

a:thmany e:va:thmana: thrupthaha

SLOKA MEANING -

satisfied with the self in his mind

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How do we refer to one who has attained that? a:thma ra:ma (one whose happiness lies in himself). He must become a:thma ra:ma. What is it that is blocking us from becoming an a:thma ra:ma? The thoughts in us and the resulting desires for vishayas (objects of pleasure for senses).

When does one desire for these vishayas? If these vishayas are in [the mind], then there is a temptation for those. Hence, what do we do? We must eliminate the desire for the vishayas. We can eliminate the desire for the vishayas but we cannot eliminate the vishayas themselves. Because we are living amidst vishayas. We cannot do anything to eliminate them.

However, the feeling towards them such as… “This is mine.” “This is for him.” “This is because of me.” …these desires/attachments towards them dwell within, not in the vishayas. Vishayas are external [to manas (mind)]. Vishaya means the taste, smell, color, sound, touch of a pada:rtha (substance). These are called vishayas. These do not live in the manas. However, their respective va:sanas (records of their experiences) are in the manas.

Let’s take a mango. Where is it? It’s not in the manas, it’s on the tree or a basket or in your hand. It has the taste. It has the smell. It has a color. It has a surface that can be touched. So, all vishayas exist in the [physical] world. Objects exist in the world around us. We live amidst those. There is no danger if we live amidst those. The danger is when they enter us.

Let’s say we need to travel via a water route. That requires a boat. You must take the boat and it must go on the water. It’s not dangerous if the boat is on the water, but it is dangerous if the water gets into the boat. What happens if water gets into the boat? It simply drowns. You will also drown along with it. Therefore, what must one do if water is getting into the boat? He should carefully bail out water from the boat.

However much water gets in, all of that must be bailed out. We must be careful enough to not allow water to seep through to the boat. The boat can be on the water. Not can, it MUST go on the water itself. Just because it is said that there shouldn’t be water [in the boat], if you think of throwing the boat out of water, where will you be then? So, throwing the boat out of water is unworkable. The boat must travel on the water and you must travel on the boat ensuring water doesn’t get into the boat.

What that means is… We must live in the world. The objects around, the responsibilities and the related experiences will all exist for sure. In reality, a body is given for that purpose alone. Arjuna! You are given the body to fight in the war. Therefore, you must fight in this war. Don’t say you will not fight in this war. Don’t say you will give up the bow and arrows.

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SLOKA WORD -

rattho:pastha upa:visath

SLOKA MEANING -

don’t break down and become inactive

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Don’t say that. You must fight. However, what must you abandon?

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SLOKA WORD -

prajaha:thi yada: ka:ma:n sarva:n parttha! mano:gatha:n

SLOKA MEANING -

You must abandon the desires that dwell in the mind

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You must abandon the karma va:sanas (imprints) and karma samksaras (tendencies). All of them don’t impact just at one level. As long as they dwell within, they pull buddhi (intellect). They pull the jna:na (knowledge). Such ‘pulled’ manas encourages the senses accordingly. Senses instigate the body. Body acts accordingly and accrues additional records. As long as they are in you, they will only add more records. It is impossible to cut them down.

Therefore, what should you do? The feelings about them such as… “I am doing this for myself”, “This is only possible because of me, otherwise it will not be possible”, These feelings! He is advising you to steer clear of these. How do you do that?

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SLOKA WORD -

prajaha:thi, prakarshe:na jaha:thi

SLOKA MEANING -

not casually, but abandon them thoroughly such that they never return

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We discussed this aspect earlier. What do we do to get rid of darkness? We light a lamp. How should we light it? We should light it up in a way that darkness never comes close again. It must be lit so powerfully that darkness will never surround you again. Only then is the lamp useful, right? That’s when you can ‘see’ the objects properly.

You will be able to decide what should be done, and what should be avoided. Yes, we have lit it. Darkness is now gone. We will therefore turn it off to avoid wasting fuel. What happens if we do that? It has only suppressed darkness from ‘showing up’. If you turn off the lamp, darkness will automatically surround you all around. It will disable you from knowing yourself. It will disable you from identifying who is in front of you. It will also disable you from identifying anyone else around you.

Despite everything being around you, the darkness will make you feel as if they are all useless, not letting you see them. If you desire not to be surrounded by darkness, then make sure the light doesn’t get turned off. Try to strengthen the intensity of the light. Avoid having to repeatedly light the lamp by making use of perhaps an electric bulb. Let it glow to the fullest. Then, you will not even know [of any ‘darkness’] within. There will be no room for any ‘dirt’ to enter.

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SLOKA WORD -

praja ha:thi

SLOKA MEANING -

abandon them completely

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Abandon what?

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SLOKA WORD -

ka:ma:n yada:

SLOKA MEANING -

Whenever you abandon the imprints related to desires

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Whenever you abandon the imprints related to desires, drive them away such that they never return,

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SLOKA WORD -

mano:gatha:n

SLOKA MEANING -

that dwell in the mind

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Now that manas has emptied, a:thma (soul) enters it and occupies it fully. If there are imprints within, even when you sit to pray to God, it will suddenly ‘peek’ at some savories like ladoo (sweet) and jilebi (fried sweet) etc in the kitchen and then return. When does this happen? Only when those imprints are within, they divert it.

If we begin to meditate and don’t want to think of a monkey, why is that only a monkey comes to your mind? It is because the ‘record of not wanting it’ is in there, it pops up again. \*HH says this in English | We should see that it is completely washed out. If we try to erase it out completely and succeed, then what else would divert the a:thma jna:na (knowledge of soul) you attained? What other factor exists that can discard it?

Let’s say we are speaking with someone on a cell phone. If there is another call while on a call, the voice on the current call lowers and you get notified about the new call. If you ignore the other call, it will disconnect, then you can continue with the original call. When do you give something a chance to enter this? Only when there are other things that have already entered. If there is nothing inside, [then there is no chance].

If there is a sim card in a phone, then there is a voice. If you remove it, [nothing interferes]. If you can abandon the va:sanas in that manner,

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SLOKA WORD -

prajaha:thi yada: ka:ma:n mano:gatha:n

SLOKA MEANING -

then you will feel

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then you will feel

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SLOKA WORD -

a:thmany e:va:thmana: thrupthaha

SLOKA MEANING -

satisfied with the self in his mind

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what Namma:lwa:r expresses overwhelmingly, ini enna korai vinam, saying “I am no longer short of anything.” We can also be happy in the same way.

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SLOKA WORD -

stthitha prajnaha thado:chyathe:

SLOKA MEANING -

He is the one who can be called as the ‘one with solid stable knowledge’

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He is the one who can be called as the ‘one with solid stable knowledge’, not anyone else who has something else [in mind]. If it [manas] is full [with a:thma jna:na], it will not let anything else [other vishayas] enter.

Have you ever heard of Vikramarka Simhasanam (the throne of King Vikramarka)? There is something called a Vikramarka simhasanam. Whenever anyone sat on that throne, it seems it would not let any thought enter him overpowering him by imposing its power. How righteously, powerfully, greatly king Vikramarka ruled, the one who sat on the throne would give such great advice as long as he sat on it. When he got off from it, he would go back to his original nature.

As soon as he got off from it, all his feelings would return. Sometimes, when someone is imposed with some ideology, it’s called bhu:tha:ve:sa (possession). If that happens, his nature takes a back seat completely. He speaks, behaves and exhibits attitude of the other bhu:tha (being). Similarly, if we are able to impose a:thma on the manas, everything else automatically will go away. Those go away and thus this [sthitha prajnatha] takes shape.

It is difficult to abandon the [desires for] other [vishayas]. This is the problem. Because they are all ‘hard-earned’. Some people do not feel like using a suggested medicine to cure a disease. If one advises a covid-positive person to use a herbal root based medicine… that can be had as a lehya (paste).

Doesn’t matter whether third wave or what other variants of the virus like delta or delta ++ or black fungus enter, it is a medicine that can highly boost up your immunity to overcome any of those variants. Use some coriander seed and similar natural products in the recommended process, but one will not want to follow these suggestions. Because others recommend costly medicine and hospital, many tests, how can the other methods work? He will simply choose that method and go that route. He may not come back. We witnessed many such people.

There are many people who have got better this way. There are many people who have lost lives that way. Only a few got better that way. However, all those who used this method got better. High percentage of people who used that method lost their lives. Then, why are people preferring to go that route? Because it is ‘hard-earned’. It’s hard to let go. That is the problem.

Let’s say we assumed something to be a 100 rupee note and put it in our pocket. We have been going around assuming we have 100 rupees. However, we realize later that it is a waste paper. What do we do then? Do we continue to keep it with us feeling that it is valuable? No, we simply crumble it and throw it out. Once we know that it is useless, we don’t even think about throwing it out.

Let’s say we take something in our hands wanting to eat it. We then realize it’s a cockroach. It looked like some chocolate and he picked it up to eat. He immediately realizes it to be a cockroach. What does he do? He feels disgusted, and throws it out far away without even thinking about it ever again. Similarly, when we can steer clear of the thoughts about other vishayas in such manner, then manas gets filled with a:thma jna:na.

We might think that this requires abandoning the objects or experiences etc. No, not at all. You should give up the attachment towards them from your mind. If that is done, all these [objects, experiences etc] can become enhancers of a:thma jna:na. This is the matured, ripened state of sthitha prajnatha, state of a fully realized soul.

Sri Krishna introduced this to Arjuna. Having heard this, Arjuna felt that abandoning all these from the mind is not a simple task. He asked for another way. Lord Sri Krishna then introduces him to the second way in the next verse, 2.56. Let’s learn further. Jai Srimannarayana!

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