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1. Episode Title: Episode 134 – Bhagavad Gita (Chapter 2, Episode 134)

2. Topics & Tags:

TOPICS: The importance of depending on divine help for controlling the mind, Understanding the nature of the mind and its wandering tendencies, The consequences of attachment and desire, The role of anger in decision-making, The significance of associating with wise and good people.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, mind, senses, Krishna, Arjuna, attachment, desire, anger, wisdom, meditation, puja, spiritual guidance

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita, chapter 2… Today, we are discussing an important question: ‘Are our efforts enough or do we need help from others in controlling our mind?’ We are exploring how the Lord instructed us about this in the second chapter. Our efforts are commendable, but it is always beneficial to depend on the Lord who can make those efforts successful.

In verse 2.61, the Lord says:

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SLOKA WORD -

yuktha a:si:tha mathparaha |

vase:hi yasye:ndriya:ni

SLOKA MEANING -

If you stabilize your mind (manas) on Me, I will ensure your senses (indriya), mind, and intellect (buddhi) are controlled.

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The Lord has promised us this. If you focus on God, that is good. However, if people think they can do it by themselves with their efforts, what will happen?

[Arjuna] Sri Krishna, if You are not with me, is there any loss?

[Sri Krishna] What can I say? Learn about how they will behave without My grace.

Sri Krishna is instructing us on how our senses, mind, and intellect will behave if they do not have His support. Primarily, what does the mind (manas) do? It thinks about unnecessary topics. We may feel that we can control what it thinks about. Why not?

If I don’t want to see something, am I not closing my eyes or turning my head away? If I don’t want to eat something, am I not closing my mouth? If I don’t want to listen to something, am I not closing my ears? It is true that you can close your eyes, ears, and mouth when you want to. However, how can you close or stop your mind?

In fact, there is no instrument to close your ears either. When you want to do puja (worship) or meditate, someone might start making noise. Will you be able to avoid listening to it? Even in the case of some senses, we are unable to control them fully; forget about the mind. The mind is an internal instrument.

When you sit down to meditate after closing the doors and lighting the lamp or incense stick, the mind gets an opportunity to wander to the marketplace you visited the previous evening and starts thinking about what you refused to buy, wondering if it was the right idea. The mind ‘wandered’ there and started to think, ‘We should have bought it yesterday; today its price has also gone up.’

What is the mind doing? Though you are sitting here, it doesn’t need anyone’s permission to go anywhere, and it has the capacity to go anywhere in a second. It goes to the place where you do not want it to go. Whatever you didn’t want to eat, the mind starts thinking about it. Whatever you didn’t want to see, it starts seeing that. Whatever you didn’t want to do, it starts doing that. It is not in our control. The mind is the leader of the senses.

Sometimes in our dreams, the mind goes to places we do not imagine and roams there. It feels as if we are really there, eating, seeing, and doing everything. Whatever we don’t want, it starts meditating on that.

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SLOKA WORD -

dhya:yatho: vishaya:n pumsa:ha sangaha theshu upaja:yathe

SLOKA MEANING -

As one thinks of objects, attachment arises.

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You are a good person and sat in puja for an hour. However, your mind was wandering somewhere for 59.5 minutes. Only when you were thinking of sitting and getting up was it in your control. All other times, it was roaming elsewhere. You cannot control it. Try it once when you are doing puja. If you think, ‘I don’t want to think of a tiger at all,’ during puja, only that comes into your thoughts. Tigers from India or Africa or other places appear in your thoughts with their mouths open.

Whatever you don’t want, the mind goes towards exactly that. It is not in our control. Once it goes there, it starts thinking many thoughts about it. Similar to how a virus spreads, thoughts also keep spreading like that. If it is something that the mind likes, it keeps bothering you until you acquire it. That is called attachment (sangaha) or connection (sambandham). With attachment, you get desire. If the desire is not satisfied, you get angry.

The Wise have told us that this attachment is very dangerous.

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SLOKA WORD -

sangaha sarva:thmana: he:yaha

SLOKA MEANING -

Attachment is very bad in every way; leave it.

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sache:tha:thum na sakyathe:

It’s not easy to leave it [attachment]. If you can’t leave it, then do attachment. But you are asking us to leave it. No, that’s fine. Do attachment, do more of it. How to do it?

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SLOKA WORD -

sadbhissangha sada: ka:rya:ha

SLOKA MEANING -

Develop attachment with good people and knowledgeable ones.

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Desire to be in close proximity with them. What happens then? As the mind desires attachment, you are giving that. Since it should not degrade you, you are giving it good attachment.

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SLOKA WORD -

sadbhissangha sada: ka:rya:ha

SLOKA MEANING -

Develop attachment with good people.

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SLOKA WORD -

sadbhissango:hi bheshajam

SLOKA MEANING -

That will become a good medicine.

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Let’s suppose someone is used to drinking a lot of milk. He got sick because of that and went to a doctor. Let’s say the doctor mixed medicine in that milk and gave it to him. How happy will he be if he gets to drink milk which he likes so much? His sickness gets treated with the medicine, and he could have what he liked. That took care of both.

Similarly, the mind will make you do attachment with physical objects by turning you to that side. What should you do for that?

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SLOKA WORD -

sadbhissangha sada: ka:rya:ha

SLOKA MEANING -

Make friendships with good people.

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What will that do?

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SLOKA WORD -

sadbhissango:hi bhe:shajam

SLOKA MEANING -

It cuts down various faults in our thought patterns; removes them and purifies us.

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Hence, the Wise advise us to do that. Sri Krishna says, ‘If you want to do it yourself without depending on Me, there will be all kinds of dangers. Observe carefully.’

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SLOKA WORD -

sanga:th sanja:yathe: ka:ma:ha

SLOKA MEANING -

Once attachment happens, desire develops.

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You should have the desire for good things. Desire is not bad. Not having a desire for what’s worthy, that is bad. Why will desire itself be bad? To study well and get good marks. Can we say such a desire is bad? No! It is a good desire. However, if you say, ‘I will not study or touch books. I will only play games and watch T.V.’ and ‘However, in exams, I should get 99.99%.’ This is bad.

Desire is not bad. Not having it in the right way is bad.

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SLOKA WORD -

sanga:th sanja:yathe: ka:ma:ha

SLOKA MEANING -

We are naturally inclined to desire; when we go behind them and they are not fulfilled…

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SLOKA WORD -

ka:ma:th kro:dha:th abhija:yathe:

SLOKA MEANING -

We feel someone stopped our desire from being fulfilled.

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We feel it happened because of someone. We feel like harming them. Whatever emotion we feel for the person who came between us and our desire is called anger (kro:dham). It doesn’t stop there. If it increases more, we feel like hurting that person.

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SLOKA WORD -

kro:da:th bhavathi sammo:haha

SLOKA MEANING -

When anger increases, confusion (sammo:ham) happens.

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What is confusion? You lose the ability to judge between right and wrong. Rama Chandra, while leaving to catch the deer, told Lakshmana, ‘Be careful. Recently we had a big dispute. That demoness (ra:ksha:si) came. Later other demons (ra:kshasa:s) came. This whole place seems to be filled with demons. We have to be careful. Now we have this magical deer. I will go as Sita desires it. However, we can’t trust anything here; we have to be careful. Take care of Sita. I will come back soon. If I can get it live, I will get it; otherwise, as Sita asked, I will get its skin.’

Rama went and tried to capture it. As he couldn’t do it, he thought of killing it. When he killed it, he realized it was a demon in disguise. He regretted following the deer. He got more concerned as the demon called out for Sita and Lakshmana before dying. Unsure of what would happen, Rama started running back swiftly. On the way back, he saw Lakshmana coming from the other side. He enquired what had happened.

[Lakshmana] Sita scolded me and said, ‘Rama is in trouble; that’s why he called out for us. Go and check.’

[Rama] Don’t you know me? Why did you come?

[Lakshmana] Sita might have got upset with me otherwise.

[Rama] So what if she got upset?

[Lakshmana] She scolded me.

[Rama] She might have scolded you. That’s fine. When someone is sad, they may not even know what they are saying. Did you get worked up just for that? You left Sita alone for that. Is it right to come like this? Is that what I told you to do? Why did you come to me? You said…

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SLOKA WORD -

aham sarva:m karishya:mi

SLOKA MEANING -

I will do whatever you ask me to do.

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I asked you to guard Sita. You left her and came.

[Lakshmana] It is true I said that. I accompanied you [to the forest] with the same intention. However, if she scolds me, what should I do? I got angry.

[Rama] Are you doing what anger is asking you to do or what I asked you to do? Are you Rama’s servant (Ra:ma Da:sa) or a servant of anger (kro:dha da:sa)?

They went back and looked. Whatever they feared had happened. They couldn’t find Sita. We call this as prana:sam (disappearance). Whoever they primarily wanted to protect has disappeared. That situation has come about. Similarly, anger makes us unable to judge between right or wrong, makes us forget how to behave by disabling our intellect, and landing us somewhere else rather than at our goal.

If you depend on your senses, there are many chances of something like this happening. Hence, don’t put the responsibility on yourself.

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SLOKA WORD -

yuktha a:si:tha math paraha

SLOKA MEANING -

Put the responsibility on Me.

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I will take care of ensuring things go smoothly. Saying so, the Lord proceeds in chapter 2, clarifying that He is the one who protects everyone from degradation and uplifts them.

Jai Srimannarayana!

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