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1. Episode Title: Episode 138 – Bhagavad Gita (Chapter 2, Episode 138)

2. Topics & Tags:

TOPICS: The importance of controlling the mind for personal growth, The story of Lal Bahadur Shastri and his purity of intention, The relationship between the senses and the mind, The tale of King Parikshith and his quest for knowledge, Understanding the cycle of creation and dissolution, The significance of knowing about the divine and the teachings of sages.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, mind, senses, Lal Bahadur Shastri, King Parikshith, Sri Suka Deva, karmic bondage, Na:ra:yana, Bha:gavatha, Sri:mad Bha:gavatham, spiritual guidance, self-control

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), We are gradually proceeding forward after learning the summary of chapter 2. In chapter 2, the Lord handed us a wonderful key. We might have heard, ‘mana e:va manushya:na:m ka:ranam’ many times. Manas (mind) is the reason for a person to be reformed or degraded. If his manas is good, there is nothing that a man can’t achieve. If his manas doesn’t cooperate, even if he has many wonderful means at his disposal, he can’t achieve anything. Manas is very critical. We have heard many stories of the brave. We have also learnt about the results of the dedicated practice employed by many great personalities. Based on the firm resolve of the mind, they made great progress and attained many things.

We might have heard in the past of one of India’s former prime ministers, Lal Bahadur Shastri. He was wise and came from a humble background. Though he was the prime minister of a country like India, he didn’t even buy a home himself, as his only goal was to serve the country. He didn’t desire it. He didn’t even consent to a house that his children could get with his position. He didn’t consent to a promotion for his children, as he didn’t want to be known as someone who misused his position. He had a goal and purity of mind for that goal. He lived with that purity until his last breath. We have heard of many great personalities like him. The reason was the purity in their minds. It is critical to have manas (mind) in control. Indriya:s (senses) are in control of the mind. It is foolish to think we can control indriya:s by controlling the body. Because these senses are similar to a dog’s tail. As long as it is held with a stick, it looks straight. As soon as we remove it, the tail curls again. That crookedness is natural for it. However much one tries, it still reverts. The senses are also like that. Sri Krishna explained this to Arjuna in the second chapter.

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SLOKA WORD -

vishaya: vinivarthanthe:

nira:ha:rasya de:hinaha rasavarjyam

SLOKA MEANING -

The senses withdraw from their objects when a person is not attached to them.

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It is foolish to think ‘I will not eat to win over the tongue.’ You have kept the food away from it. The tongue has been given to work with you to take God’s names or say good words. Food gives strength to it [tongue] and you have kept that away from it. What will it do then? Desiring food, thinking about it, the tongue continues to cry for it. It doesn’t give you an opportunity to think about what you want to think [God’s names]. You can’t do anything while it is crying for it. The underlying manas is like a lenient parent which gives into kids' demands. Though the manas wants to remember thaththva (reality), because the tongue is crying, it also follows the tongue. Thus, manas loses focus on its goal.

rasavarjyam (the imprints of the taste from the past) are in the manas too. They are strong in the indriya:s. Hence, manas goes behind indriya:s. Manas goes behind the crying ‘sense’. It could be any of the senses. We have a cover for our eyes and mouth. We can’t survive if our nose is covered. Hence, it is always open and smelling. The ear is also open like that. Our skin is also exposed from all sides. If you think you can forcibly control them by sitting in a room with all doors closed… We spoke about this in the past. There was a great person who wanted to win over his senses and sat under a tree. That resulted in the great Bha:gavatham (Bhagavata Purana). A king named Parikshith approached the person sitting under the tree. The king asked him for water. This person was in meditation, hence he couldn’t hear the king, who became enraged. The king put a snake on the sage’s neck. We don’t know if the snake was alive or dead. The king desired to take revenge and went on his way after doing so.

After some time, the sage’s son reached the place. He noticed that there was a snake on his father’s neck. He wondered if a live snake which was put on his father died because of the impact of his father… Or if someone put a dead snake on his father to disturb his meditation or to insult him? What happened? Regardless, the son cursed, “whoever did this will die in 7 days after being bitten by the snake, Thakshaka!” Even that rushi’s (sage's) son had so much power. That day, when the rushi woke up to the outer world from his inner meditative state, the son came crying to him. He informed him that someone had put a snake on him [father] and that he cursed him. Since that great person does tapas (austerity), he went into meditation and saw that… it was the ruler of that country, Emperor Parikshith.

‘When the king comes to our a:sram (hermitage), it is our duty to honor him. I didn't do it as I was in meditation. You should have done it, but you were playing outside. Both you and I didn’t do our duty. He was thirsty, hence he put it on my neck. It is not his fault. It is our fault as we couldn’t offer our services to him. What will happen to the kingdom if you curse the ruler? Hence, go right now and tell him what you did. Ask him to do whatever is required and be ready.’ The boy refused to go. The father insisted that he go as it was he who had cursed him. So, the boy went and informed the king. The king didn’t get upset. He was knowledgeable and felt remorse for what he had done. He realized he was cursed and he only had 7 days.

‘Only 7 days! Let's enjoy the time as much as possible.’ This is how most people would think. ‘Let’s eat what we want to, see what we want to, do what we want, give inheritance to whoever has to be given.’ However, King Parikshith didn’t think like that. He thought of inviting all the wise and asking them… ‘Blessed with a human body, what is the best state to attain after leaving this body? What is it that needs to be known in these 7 days to attain that state?’ The time he had was very less, just 7 days. He invited all the wise from across the country and inquired. They might have said what they felt was appropriate. Meanwhile, Sri Suka Deva arrived. He was a 16-year-old bramhacha:ri (celibate). He didn’t even know how to tie his clothes. The assembly of rushis (sages) stood and paid their obeisances. That great person came straight to the king and took his seat. The king offered him all his respects.

‘What should I do in these 7 days so I don’t come back into this succession of births?’ the king asked. Sri Suka Deva thought and said, ‘The great Khatwanga attained the ultimate state in one jha:mu (48 minutes). It is not a problem for you to attain that state. If you desire it, I will begin.’ The king said, ‘Please tell me.’ Suka Deva kept telling and Parikshith kept listening. The world which we see and are living in, from where and how did it come into being? How did it get this form? And in whom will it ultimately merge into? The state between srushti (creation) and pralayam (dissolution) is called sthithi (preservation). Why do these 3 happen? So the soul can get rid of its karmic bondage. There is only one who can relieve us of it and He is Na:ra:yana (the Supreme Being). All we need to do is to know about Na:ra:yana.

Once we know about Him, we will be freed from karmic bondage. Then we don’t need to return to this cycle of srushti and pralayam. Just know how many times Na:ra:yana brought about this srushti, sthithi, and pralayam. Know how, why, when, and for whom He did it. Though He has been effectuating it for so long, this ji:va (soul) is unable to get rid of his karmic bondage. Because he gets immersed in the senses. We just discussed that the senses are like a dog's tail which are always pulling him down. Hence, he hasn’t been able to attain it yet. No one is able to know about the Lord clearly. Hence, srushti, sthithi, and pralayam are continuing. Some great ones were able to know about God and they reached God. However, the ones who didn’t attain that stage are in multitude. For their sake, He is continuing with the creation of the universe. He [Suka Deva] preached this.

Hence, what should you do? Know about Him [Lord]. It is not so easy to know about Him. Hence know about the ones who tell you about Him. He is Bhagava:n (the Lord). Those who tell about him are Bha:gavatha:s (devotees of the Lord). Hence know about Bha:gavatha Maha:thmya (greatness of devotees). So, he delivered the preaching as a big scripture called Sri:mad Bha:gavatham in 12 cantos. Why did all this come about? ‘I will restrict my indri:ya:s!’ Someone tried to do that and it resulted in this. We should restrain the senses, yes. But we need to know how to restrain them. Sri Krishna preached this to Arjuna in Bhagavad Gita in verse 2.59. We have discussed this in the past as to how Sri Krishna did it and what He said. Let’s recollect how he did it as we conclude this chapter and go forward. Jai Srimannarayana!

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