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1. Episode Title: Episode 142 – Bhagavad Gita (Chapter 2, Episode 142)

2. Topics & Tags:

TOPICS: The importance of controlling the mind, Methods to achieve mental tranquility, The role of God in guiding our senses, The story of Rama, Vali, and Sugriva, Understanding attachment and detachment in life

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, mental control, Krishna, Rama, Sugriva, Vali, attachment, detachment, tranquility, avata:ra

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), In Chapter 2, Sri Krishna advised how one can attain control of one’s mind. There are two ways one can try to achieve this. First - by one’s own effort. Second - by delegating it to someone capable of achieving it for us.

In a court, we must present arguments ourselves. If we are incapable of arguing, we delegate this to a capable lawyer. He will then argue on our behalf. Actually, the defendant against whom the case is registered should argue. If he is able to, he should argue for himself. But we are usually not well-versed in law, unaware of the processes, how to handle questions and objections, and logical propositions. Hence, we select a person who is well-educated and experienced, and delegate the case to him. We designate him to argue on our behalf. But the first right to argue our case rests with us. This delegation can be done.

On external matters, such an option (i.e., delegation to others) is possible to an extent. There are some folks we know who can argue without the need for a lawyer in a court of law. Whether it is the case he filed or the case filed against him, in both scenarios he can argue for himself in front of a judge. As long as he can operate within guidelines, the judge will also allow this. There are people like this.

Since common folk do not have this option and are not familiar with law, they delegate this responsibility to someone. Now, if you consider the matters of life, God is the one who gave this human body and the world it exists in. He is also the indweller. If He is known, then everything is known. However, the chance to learn about Him is very limited. The senses and mind pull us towards many external sensory objects in many directions. Imagine the state of a rider in a chariot where the horses pull in various directions uncontrollably; our state sitting in this body is similar to that of this rider. We must therefore submit it in the hands of the One who has the strength and the capability to bring all the senses in and carefully direct them.

Sri Krishna hence said in Chapter 2.61 verse, ‘I can drive them. Keep them in My purview.’

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SLOKA WORD -

tha:ni sarva:ni samyamya

yuktha a:si:tha mathparaha |

SLOKA MEANING -

If the person we entrust our senses to is careful, we will be happy. But He is not careless! He feels the same or at times, even more joy and pain than us. We therefore do not need to worry about it. He must feel that our pain is His. Also, He should not snatch happiness from us. Some folks do lip service saying, ‘I will treat your happy and sad times as mine!’ ‘I will give my difficulties to you and will enjoy your happy outcomes.’ What benefit is there for us having such a person around? We need someone who can alleviate our difficulties and who can bring happiness into our life. Don’t we benefit from such a person? God possesses such a quality.

He demonstrated this many times during His avata:ra:s (incarnations). In the Ramayana, between Vali and Sugriva, Rama befriended Sugriva. History taught us this. Kabandha had already advised Him to befriend Sugriva. Many wonder why Rama did not befriend Vali directly, but chose Sugriva instead. Vali is the reigning king. There are many benefits to having Vali as a friend. Ravana would listen to him. Rama’s task would have become easy. Instead of making acquaintance with him, why did Rama choose to befriend this nomad, useless one that wanders around hills and mountains? Many quickly doubt this choice. Even Vali wondered about it.

After Rama struck Vali down, Rama went to see him. Vali confronted him. Vali said, ‘Hey Rama! Being son of Dasaratha and descendant of Ikshvaku, I thought you would be an intelligent one. Being a disciple of sage Vasishta, I thought you are well-educated. I did not expect you to be this ignorant.’ Rama asked what happened. Vali said, ‘I am very powerful. I held Ravana under my arms and dragged him through seven seas. Yet You killed me and approached my weak brother. You killed me to strengthen your relationship with him. How smart are You? What is your thought process? Is this intelligence?’

If a country needs to establish relations with others, which country should it begin with? If a small country needs to build relationships with various bigger countries, which one should it choose? It is beneficial to choose a country that is developing at a faster pace, is technologically advanced, and is well-endowed. It should not opt to partner with a country that is struggling to take care of itself. This is common sense. Forget how our country is managing its affairs. India in earlier days befriended Russia instead of America. Now, our leaders elevated the country where it can operate on its own. We are fortunate in that sense. Let’s leave that aside.

Vali said, ‘You fought me to befriend him.’ In fact, Rama did not know who Vali or Sugriva were. Earlier, at the time of killing the demon Kabandha, a Gandharva (celestial singer) appeared from him. He said, ‘Rama, there is a great one called Sugriva wandering around with his four ministers in the nearby mountains. He lost his kingdom. He is, however, capable of providing support in your search for Sita. Befriend him.’ Rama did not know these people until Kabandha spoke of them. When Rama did the final rites of Kabandha, a Gandharva appeared from it, spoke this, and left. That’s all Rama knew then. He therefore traveled and befriended Sugriva.

When Sugriva requested Rama to kill his enemy Vali, He obliged.

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SLOKA WORD -

e:kam dukham sukham cha nau

SLOKA MEANING -

‘From this moment on, when we pledged to be friends with the fire deity as witness… From this moment on we shall endeavor to share good and bad times together.’ So He does not do anything that displeases Sugriva. He would help him out of his difficulty and provide things that make Sugriva happy. That’s all Rama knew. So He decided to do the same. Therefore when Sugriva said, ‘Hey Rama, Vali is my enemy and must be killed’, Rama obliged.

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SLOKA WORD -

sugri:va vachana:th

va:lim jagha:na

SLOKA MEANING -

So He killed Vali. Later an interesting act happened. Sugriva has some human traits. Despite being a monkey, he possessed more human traits than that of a monkey. Since he didn’t like Vali, he had him killed. After Vali fell, he wept sitting next to him, ‘O! Brother, we lost you!’ He began shedding crocodile tears then. Sugriva was indeed shedding crocodile tears! But for Rama, he is His friend. Seeing Sugriva sad, Rama was truly heartbroken.

Says Valmiki,

…sanja:tha bha:shpaha paravi:ra hantha:

Having considered one as His friend, irrespective of the friend’s true intent, He [Rama] treated His friend’s sorrows and happiness as His own. While Sugriva was feigning sorrow, Rama really shed tears! Rama became,

…sanja:tha bha:shpaha…

This is the nature of God. Whether it is as Rama, Krishna, Varaha, Narasimha, as a fish or another form or as a Kurma (tortoise), whichever avata:r He is in, His nature doesn’t change. There will be no change in His natural behavior. What is His natural behavior? Act according to your intent. To transform Himself to suit your needs so He can elevate you. To extricate someone who fell into a well, one must descend into it and help him. If this person [savior] falls into the well and onto the victim, he would hurt him further. So the savior should not be the one who falls into the well along with you; instead, he should be able to prop you up. God who is with us all the time is the One who can elevate us. He listens to us and takes us to a higher level.

Therefore He [Sri Krishna] advised us to put the burden on Him. He also declared what He would do in that case. What will He do? ‘I will ensure that the constant inflow of sense objects does not disturb your stable state of mind.’ ‘I will ensure your state is not disturbed by various experiences encountered.’ He mentioned this with the example of the ocean. Later in verse 71, He explains by taking us to a higher level. Not just when experiencing materialistic things, but even when they are kept at bay, He said He will make sure that the mind’s tranquility is not affected. He mentions this in verse 71.

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SLOKA WORD -

viha:ya ka:ma:n yas sarva:n

puma:ms charathi nispruhaha |

nirmamaha nirahamka:raha

sa sa:nthim adhigachhathi ||

SLOKA MEANING -

He will certainly attain a stable state. How? nirmamaha nirahamka:raha I will ensure he is not bogged down by mamatha (feeling of ownership) that could damage him. ‘I will make sure he is not affected by pride.’ So will he still be dealing with materialistic aspects of life? Yes, he will.

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SLOKA WORD -

puma:ms charathi nispruhaha

SLOKA MEANING -

Spruha (attachment) indicates, ‘I will make sure that he will not cling to anything and get carried away by constantly brooding on it.’ Eat. Only when you need to, but do not brood over its attractiveness, taste, its form, and whereabouts while ignoring other things. This is called Spruha. A school-going child who has education as his primary goal will not think about what he is eating or drinking. Whatever his mom offers, he takes it. He eats because he has to and continues to study. A guru’s disciple once asked the guru’s wife, ‘Mother! Why did you put castor oil in today’s food?’ She responded, ‘Today’s food is the same as that served daily. Your focus was on your education and you were not bothered about what was served.’ ‘Now that your focus has shifted from education to food, it must be time to go home because your study time is over.’ This [food] is necessary. However, if you go behind it, it is called spruha. Senses must function without this spruha.

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SLOKA WORD -

puma:ms charathi nispruhaha

SLOKA MEANING -

When this soul moves among everything, but free from attachment. What happens then? viha:ya ka:ma:n Anything that he experiences will not affect him in any way …sa:nthim adhigachhathi he will then have a tranquil mind. Let’s progress to learn how one attains this. Jai Srimannarayana!

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