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1. Episode Title: Episode 143 – Bhagavad Gita (Chapter 2, Episode 143)

2. Topics & Tags:

TOPICS: The importance of mental peace, Understanding desires and their management, Krishna's guidance on meditation and focus, The relationship between the mind and God, The nature of attachment and detachment

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, mental peace, desires, meditation, Krishna, attachment, detachment, Jadabharatha, spiritual guidance

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), We are at verse 2.71 in Bhagavad Gita.

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SLOKA WORD -

viha:ya ka:ma:n yas sarva:n puma:ms charathi nispruhaha |

nirmamo: nirahamka:raha sa sa:nthim adhigachhathi ||

SLOKA MEANING -

One who has given up all desires and moves without longing, free from possessiveness and ego, attains peace.

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Krishna advises to disregard the desires, not the sensory objects themselves. It is very important to observe the wonderful terms He used. He didn’t suggest you give up eating but He advises you to learn how and what to ingest. He didn’t suggest you close your eyes but He advises you to learn how to perceive things when you see them. He didn’t suggest you don’t listen but He advises you to learn what is worth listening to.

We were taught in childhood… vinadagunu evvaru cheppina, vininanthane ve:gupadaka… Listen, but do not get carried away by everything that you hear. Reflect on it. Does it make sense or not? Is this method right or wrong? We must direct it [whatever you hear] in a way that helps us in attaining our goal. We must leave the responsibility of enabling us to mold in the hands of God. We should use them [what we hear] towards reaching God.

Pedda Jeeyar Swamiji used to say always… “The nature of mind is to wander. Don’t stop it.” “If you want to control thoughts, don’t restrict them. Let them flow.” How will the mind listen to us when it is on the go? “Do the following” Please enlighten us. “You are worshiping, trying to perform dhya:na (meditation). What distracts you?” A sweet shop that sells jile:bi (a type of Indian sweet).

“Good, then just relish that thought.” But, I will lose the track of meditation, won’t I? “No, happily enjoy that thought. What do you do when you remember the jile:bis?” I generally blame the mind for thinking about jile:bi and try to drag it away. “Don’t do that.” “If you do that, your mind will make extra efforts to go closer to the same.” Then, what should we do? “Let it go.” Then, wouldn’t it simply feed on it? “No, it won’t.” “Because earlier the jile:bi came to your mind as an object of your pleasure or your mind perceived it that way.” “Now, you will direct it as an offering to Sri Krishna.” “Jile:bi, how yummy! Let’s offer to Sri Krishna.”

You did not ask the mind to not look at jile:bi because it is looking at it. You asked the mind to look at jile:bi as an offering to Krishna because it is diverting you from the goal. Now, it [the mind] understands what your need is. And it also looks at what it desires. Now, because the jile:bis are intended for offering to Krishna, prepare larger jile:bis! The ones made and offered to the Lord in Sri Rangam are very large, as big as two hands. Round, shining like gold, juicy, crispy on the outside, soft inside! You are giving your mind better jile:bis, those which the mind doesn’t even know of. However, you are telling it that they are being made as an offering to Krishna.

Is it now wrong for the mind to think of jile:bis? Is it wrong for it to see jile:bi? It’s not desiring the jile:bi for itself anymore. If it is thought of as an offering to Krishna! This is just an example. Whatever you think of, this is how it must be thought about. Whatever it is you are thinking of, whatever it is! There is nothing in this world that does not belong to God. Therefore, it doesn't matter what your mind thinks of. No need to be scared. You need not get upset when your mind is wandering on various different things or ways.

It is our limitation for not being able to establish a connection between the desired object and Krishna. We must learn in what way each thing belongs to Krishna. If it [mind] reaches a beachfront, and is seated on a shore watching the waters, it’s okay. Bring Sri Krishna along to the shore. Seat him there. Show its beauty [to the mind] with Krishna sitting next to it. How beautiful is the bund (embankment), the beautiful plants and flowers along its way. How wonderful is the water, the waves and the breeze. What’s wrong with this? You are not at loss if your mind is wandering there in this way. It is in fact useful.

This is stated in the Upanishads… yadha: sakunihi su:thre:na prabadhhaha disam disam prabadathi Imagine the mind to be a bird. A bird is beautiful to look at when it flies. One can watch the beauty of the wings. However, if you let it go in order to watch its beauty, it will not be in your hands. It will go away from you. It must be in your control yet be able to watch its wings. What should we do? su:thre:na prabadhhaha It must be tied to a strong supporting stem with a string that doesn’t break even upon trying hard. If it’s a long string, tie it to its leg and let it go. It happily flies like a kite to the extent it is allowed by the string holding it. You can thus watch the beauty of its wings. You can also retract it whenever you feel it’s enough and position it where you want to.

This is what you must do to our manas (mind). Therefore, we must not forget the word mathparaha (one who is devoted to God) used in verse 2.61, even in verse 2.71. If we make God as the strong support, then the desires will become desires for God. Therefore, vishayas (objects of sense) are not bad. It’s the desire for those vishayas that is bad.

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SLOKA WORD -

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

SLOKA MEANING -

Put away all the desires from your mind that you think are for you.

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Inculcate the bha:vana (mood), that ‘these belong to God and therefore they are for God.’ Now… puma:n charathi nispruhaha One will have spruha (longing) for something when you think of it as meant for you. You will not feel for something if you think it’s not yours and not for you. Now… charathi (moving) Senses are moving. Charathi is an amazing word in Sanskrit. chara gathi bhakshanayo:ho There are two meanings for it. Charathi means to eat/experience. Charathi means to move away or be gone. Both meanings can be used.

Disregard (charathi) the desire for the objects. Yascharathi, whoever is experiencing (charathi)... Both are happening: experiencing and pushing away. Because it is the quality of the senses to work, they work. However, you must make sure not to get attached to objects. When learning the stages of sthittha prajnatha (focused state), we discussed the example of Jadabharatha. It was the 2nd stage of mental steadfastness. Jadabharatha would eat when someone offered him something. If nothing was given, he wouldn’t eat. Even if he ate, he didn’t ‘know’ what it was.

Palanquin bearers asked him to support it on one of the four sides and walk. He walked because he was asked to. That’s all. Because someone placed it on his shoulder and it was on him, he carried it and walked. He didn’t have any relation with what it was, the way to carry it, and the way to walk when carrying it. charathi (he is moving [along with the objects]) However, he is charathi (distanced) and thereby undistracted by any of the experiences related to those objects. Why is he able to do this? Jadabharatha does not have the spruha (feeling) that he is the body. It is a means formed for me for a temporary period. He has the belief and is certain about being the atma (soul) within, in union with God.

When traveling by road in a car, the car comes into contact with the dirt, stones, etc. There is no need for the traveler to have any relation with them. There is also sunlight, rainwater, and air from above and around. The car comes into contact with them, but you as the one sitting inside the car need not care about them. You know that the car is different from you. Similarly, the physical body is a car. We are dwelling in it. Our goal is God. When this car is traveling, it has to move in the way it needs to, along one of the paths that it has access to. Jadabharatha is in this state. We must also attain this.

We must continue to work as long as we live in this world. A great man is currently ruling this nation. He does pay mind to other things. What he must do is to run all the areas in the most efficient way to the extent of his abilities. Because he is not attached to them, it seems he sleeps peacefully at the end of his day. It seems he also wakes up peacefully and resumes his responsibilities 100 percent. He will do so until his term is complete.

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SLOKA WORD -

nisspruhaha

SLOKA MEANING -

The reason is nirmamaha (unattached) nirahanka:raha (without arrogance).

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While in power, it is okay to hold office. Yet, when their term is over, certain elected officials don’t want to relinquish that authority. They did not become nirmama (unattached) from it. They want to be there. They are entwined with attachment for it. Because they feel they belong there. They have durahankara (presumptuousness). They are not nirahanka:ra (without arrogance). It was appropriate for them to live there when they were in power. Let’s say one of them is some minister like the Minister of Agriculture or some other ministry. It is the place designated for the Minister, not for him. When he is not the minister, how can it be his?

“I have been here all this while. How can I leave this?!” You are not in that position now. Then, why that official residence? There are so many such buildings in Delhi. There are probably such buildings in many places. We don’t know. This [body] is a place of residence given to you. It is not you. It is an abode given to you. As long as allocated for you, you should live here. Afterward, what relation do you have with it? However, we don’t accept this. We feel… We feel “this [body] is me - everything related to it is mine; I should be the one sustaining it all.”

Therefore, ahanka:ra (false identification with the body) and mamatha (false ownership) trouble people. When your attachment reduces (nirmamaha), you should also cut down ahantha (ego) (nirahanka:raha). When these two are subdued, then spruha (urge for them) decreases. It is then that his ‘experiences’ stop becoming desires.

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SLOKA WORD -

viha:ya ka:ma:n yas sarva:n puma:ms charathi nispruhaha |

nirmamo: nirahamka:raha sa sa:nthim adhigachhathi ||

SLOKA MEANING -

Only then will he have attained a steady and stable mental state. He will then be able to live in peace.

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This happens when he recognizes the Self within. Sri Krishna explained this in verse 2.71 while nearly concluding chapter 2. Let’s learn how. Jai Srimannarayana!

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