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1. Episode Title: Episode 145 – Bhagavad Gita (Chapter 2, Episode 145)

2. Topics & Tags:

TOPICS: The pursuit of happiness and its definition, Understanding sorrow and its causes, The concept of bramha:nanda (the greatest happiness), The importance of inner cleansing, The role of the Bhagavad Gita in achieving spiritual growth, The distinction between body and soul needs, The significance of belief and conviction in spiritual practice

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, bramha:nanda, Krishna, happiness, sorrow, inner cleansing, spiritual growth, belief, conviction, ahanka:ra (ego), samsa:ra (worldly existence), ra:ga (attachment), bramhi: sthithi (state of realized mind)

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Everyone desires a:nanda (happiness). Irrespective of nationality, race, religion, age, status, position, or educational qualification, every single person desires something called happiness.

What is happiness? The feeling that ‘this is favorable for me’ is defined as happiness. What is sorrow? The feeling that ‘I don’t like this, it is not favorable for me’ is defined as sorrow. We refer to happiness as that feeling or a state of mind that something is favorable for one. Everyone desires happiness. All activities are aimed at happiness. It is for happiness that one accrues knowledge or any possessions.

How much happiness does one want? It must be the greatest. There is nothing wrong in desiring it. One desires the greatest happiness. When you offer two different fruits to a little baby, he chooses the bigger one. Whatever is ‘big’, everyone desires that. Whatever position is the highest, people desire that. Whatever gives greater wealth, people desire that. Whatever is the most spacious home, people desire that. Whatever is the highest position, people desire that. Everyone desires whatever is greatest.

\*HH’s words | It is a nice thing. You are eligible for attaining it, desiring it, and you can definitely attain it too. However, if you can understand and desire what is the best and the greatest... Bhagavad Gita gives you the opportunity to attain it. That happiness is named bramha:nanda (the best and the greatest happiness). Bramha is the name given to that which is greater than everything. Bramha means that which is bruhath (the biggest) in the world and outside the world. Therefore, whatever is the greatest happiness of all is called bramha:nanda.

However, what is the use if it is the greatest? It should also make us great. Whatever can make that happen is in fact called bramha. bruhathi brumhayathi ithi bramha (that which is the greatest and that which makes the one who reaches it, also equally great).

What do we desire? Like a magnet that gives the iron piece which reaches it, its power and transforms it also into a magnet, we desire that which can take us to the greatest state of happiness. That is called bramha a:nanda. This is also called bramha nirva:na (the state of ultimate bliss). bramha nirva:nam ruchchathi (you are definitely attaining/experiencing it).

We must observe how Krishna uses the word and conveys it beautifully. ruchchathi, this is in present continuous tense. It’s not ‘attained’, or ‘will attain’. He says ‘attaining’ it. It is in present continuous tense. He revealed wonderful meaning by using the present tense this way.

The last verse of chapter 2, verse 72.

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SLOKA WORD -

bra:mha nirva:na mruchchathi

SLOKA MEANING -

It is declaring that we will definitely attain bramha:nanda.

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God is promising that He will give it to us. He will give us that which is the greatest and that which will elevate us to becoming the greatest. There are some hurdles for it. What are those hurdles within us? They are the hurdles in the manas (mind). There are no hurdles externally. One is lack of belief, a doubt. Is it true? Does it happen? Our life is full of doubts. We took birth with them and we are also growing with them. We will also die along with them. Our whole life is filled with doubts. These are the primary dangerous hurdles.

Firstly, you need certainty. You will certainly attain it. He will surely give it to you. You need conviction on this. Secondly, you must clean the dust from your manas. What is the dust? One is inability to recognize Him. Second is ignorance of who you are. Third is believing that you are the body. Fourth is believing that whatever are the needs of the body are your own.

When you are traveling in a car, the needs of the car are not your needs. What you need is food, water, sleep, etc. What the car needs is gas, diesel, lubricants, etc. It has its own needs. Its needs are not your needs. Your needs are different from the needs of the car. Shouldn’t we understand this difference? Similarly, the needs of the body and the soul are different. You must know what both are. You must give priority to the soul’s needs and address the needs of the body only to the essential extent. If you give it beyond its needs, it will overpower you. We must know this.

Therefore, the body is a very dangerous tool. It is not appropriate to restrain it from its needs completely because it is a tool. We must take the responsibility of nourishing it as needed, only to the extent that is needed. However, what happens is that various other kinds of dirt keep accumulating on it. We talked about this in the past. Like vishaya spruha (desire for sensory objects), keeps accumulating on it. These must be washed out regularly. Don’t we regularly wash the car that we use? Don’t we keep it clean? We must also wash this ‘car’.

However, we only know how to clean the external body but are incapable of cleaning the inside. Generally, we can clean something if the dirt is removed. But how can we clean the inside? The ‘water’ that can clean the vishaya va:sana (imprints of objects of pleasure) is supplied by God. Some places cannot be cleaned by regular water. It requires hard water. There are separate factories that make heavy water. Some jobs get done only if such heavy water is used.

Power is produced by extracting energy from Uranium pellets. Not thermal energy, but where power is generated from water. In such a case, very high energy is released from them (uranium pellets) after they are squeezed. To control that radiation, there is something called heavy water. The split uranium pellets are dropped in the heavy water. It controls the emissions from them. As long as they are in that heavy water, the emissions are controlled. Regular water cannot be used for this purpose.

Similarly, what ‘water’ can clean the dirt accumulated in various ways in the body? That ('water') is Bhagavad Gita. This is what the Wise and the Sages who experienced it have declared.

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SLOKA WORD -

sakruth gi:tha:mbhasi sna:nam

SLOKA MEANING -

Using the waters of teaching given by Sri Krishna, we must clean the inside.

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We must listen to the teachings, we must comprehend them. Using that, we must clean ourselves. What can it do?

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SLOKA WORD -

samsa:ra mala mo:chanam

SLOKA MEANING -

A collective name for all the types of inner dirt is samsa:ra (worldly existence).

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We think samsa:ra is the name for the people surrounding us, the home, the wealth, etc. All this is not samsa:ra. That’s not true. It is the feeling you have towards them. That is called samsa:ra. If your home is bad, you should get rid of it. However, do we do that? If relatives are bad, we may kill them all one after another. However, it is not the correct thing to do. It’s not the objects or people that are bad. However, it is the feeling you have towards them that can go wrong.

Why will it go wrong? It goes wrong because of ahanka:ra (ego) and mamaka:ra (the thought of 'This is mine'). The reason for those is the spruha (desire) that grows internally. This is called samsa:ra. That [feeling in the mind] must go, not necessarily these [objects, wealth, relatives, etc.]. It is also called ra:ga (attachment). If ra:ga is steered in the right direction, then a gruha (home) becomes a thapo:vana (place of spiritual practice). If ra:ga does not leave you,

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SLOKA WORD -

vane:pi do:sha: prabhavanthi ra:gina:m

SLOKA MEANING -

There’s no point; even a peaceful forest can become burdensome.

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Therefore, it is the inner cleansing that must happen. It is in the state of mind that cleanliness must happen. What is the water that must wash it away?

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SLOKA WORD -

sakruth gi:tha:mbhasi sna:nam

SLOKA MEANING -

Try to clean your mind with the ‘waters’ of Gita.

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It will clean the dirt resulting from ahanka:ra and enable the rise of saththva guna (goodness). You will then know your swaru:pa (inherent nature). This allows you to turn your focus towards a:nanda. It will make you reach the best state of a:nanda. It will bestow you with bramha:nanda, the best and the greatest kind of joy.

bramha nirva:nam ruchchathi (When will this happen?) It happens when bra:mhi: sthithi (a state of realized and resolved mind) is attained. It is given that [bra:mhi: sthithi] name.

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SLOKA WORD -

e:sha: bra:mhi: sthithih pa:rttha!

SLOKA MEANING -

What happens when one attains this?

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Anything attained can be lost again, isn’t it? One may lose anything else, but not this inner state [of mind].

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SLOKA WORD -

nainam pra:pya vimuhyathi

SLOKA MEANING -

Once attained, there is no way that it will revert.

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It remains stable forever. So, when must you reach this state internally? It’s okay to reach it whenever you can, before you lose this life. It is good to do the right thing anytime. It’s better to chant the name of Narayana at least before your last breath, isn’t it?

Let’s say you have talked about all different things in life. However, if you chant the name of Narayana in your last moments, it will still yield a better state. If one does so from the beginning or for the most part of one’s life, we need not clarify what state he would attain. Therefore…

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SLOKA WORD -

sthithva: sya:m anthaka:le:pi

SLOKA MEANING -

Even if you attain this state at least at the end of your life,

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bramha nirva:nam ruchchathi (you will experience the best and the greatest state of joy). That is, he will attain a state that never gets destroyed. This is a great upade:sa (message) by Sri Krishna in chapter 2. His wish is that we all attain this state. The rest of the 16 chapters in Bhagavad Gita are the elaboration of chapter 2. Whatever topics are taught in this chapter are individually elaborated in the rest of the chapters. Let’s try to learn them gradually. Jai Srimannarayana!

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