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1. Episode Title: Episode 7 – Bhagavad Gita (Chapter 2, Episode 7)

2. Topics & Tags:

TOPICS: The importance of a healthy mind, Understanding the types of sorrows (tha:pa), The role of manas (mind) in human existence, Overcoming mental weaknesses, The significance of guidance in spiritual practice

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, mental strength, dharma, tha:pa, manas, Viswamitra, guidance, spiritual practice

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), today we will explore the significance of the mind (manas) in our lives. The mind is the most important instrument for a human being. If this mind is healthy, you can face anything. However, if the mind is weak, a person becomes a slave even to the simplest of things. Elders and sages (rushis) have stated in scriptures that it is crucial to keep the mind healthy. They have also provided us with various means to achieve this.

A well-equipped, purified mind is our good friend, while an uncultured mind (lacking in good qualities) is our strong enemy. The impact of the mind on us is more critical than the effect of external friends and enemies. If we want everyone to treat us kindly, we must train our mind to be good.

The difficulties, challenges, or defects caused by the mind are referred to as a:dhya:thmika tha:pa:s (sorrows caused by the mind). There are three kinds of sorrows known as tha:pa thrayas: a:di bhouthika (sorrows caused by external beings), a:di daivika (sorrows caused by natural forces), and a:dhya:thmika (sorrows caused by the mind).

A:di bhouthika tha:pa:s arise from the beings (bhu:thas) around us. A:dhi daivika tha:pa:s are caused by the life-supporting forces of nature. A:dhya:thmika refers to those caused by the mind itself.

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SLOKA WORD -

a:pada:m apahartha:ram da:tha:ram sarva sampada:m

lo:ka:bhi ra:mam sri:ra:mam bhu:yo: bhu:yo: nama:myaham

SLOKA MEANING -

I bow repeatedly to Lord Rama, who removes all obstacles and grants all wealth.

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The scriptures teach us that the word a:thma (soul) has many meanings. Depending on the context, we should take the meaning that is relevant. Here, it is used to indicate the mind. The problems related to the mind are called a:dhya:thmika problems.

Bhu:thas are the formed substances around us. Anything visible is a substance—moving or non-moving, small or big, living or non-living. All these were formed at some point, hence they are called bhu:thas. The difficulties caused by these beings, which are made of fire, water, earth, and air, are called a:di bhouthika tha:pa:s.

For instance, if a rock or a thorn pierces our feet, it causes us pain. If a mosquito bites us, we feel discomfort. These are some inconveniences we face. Sometimes we may eat something that causes disturbances in our stomach. Such pain or difficulty is also caused by a form created by nature around us. All these are referred to as a:di bhouthika tha:pa:s or sorrows.

We may also face sorrows or difficulties from our pets or wild animals, which are also a:di bhouthika tha:pa:s. Additionally, we may encounter difficulties from people (friends, relatives, or others) around us, whether they are favorable or unfavorable. All these beings are called bhu:thas. Both objects and beings are referred to as bhu:thas.

Bhavathi ithi bhu:tha (It becomes, hence it is called bhu:tha). Whatever is around us and visible to our eyes is called bhu:tha. All the difficulties caused by them are called a:di bhouthika tha:pa:s. We need freedom from these sorrows. They won’t stop; they keep affecting us. However, we should strive to reach a stage where we are not in sorrow because of them. We should be able to overcome a:di bhouthika tha:pa:s.

The second type is a:di daivika. De:vas (divine beings) are the life-supporting forces around us. They are not visible but have an impact on us. This impact is often subtle, arising naturally from the environment. For example, when we feel the air move and feel cold, or when we notice an increase in the intensity of sunlight, these experiences are due to nature’s forces. If these forces cause us difficulty or inconvenience, it is called a:di daivika tha:pa or dhu:kha (sorrow).

A:dhya:thmika tha:pa:s are those we create for ourselves in our minds. In reality, the troubles we experience may not be real, but we feel their presence, leading to pain. These are caused by the mind. If we can correct the issues caused by the mind, we can overcome whatever is caused by the forces of nature or bhu:thas.

It is essential to remember that without mental strength, even if we have other resources, they won’t be of much use to us. Therefore, it is crucial for us to focus on the mind. This focus is not as important for animals or other beings, but it is vital for human beings. The existence of a person is validated by the mind.

Man’s growth is achieved by focusing on the mind.

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SLOKA WORD -

mana e:va manushya:na:m ka:ranam

SLOKA MEANING -

The mind is indeed the cause of a human being's success or failure.

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For everything, the mind is the primary reason. Hence, to keep the mind firm and efficient, we must consider the foods we eat, the beverages we consume, the environment we are in, the clothes we wear, and even our hairstyles or other adornments. All these factors contribute to creating a favorable state for the mind.

Our Elders have established guidelines regarding recommended and prohibited foods based on this understanding. Some people may question, “Why shouldn’t we see this, eat that, or drink this?” They wonder why certain foods are acceptable while others are not. However, we may not be capable of thinking critically about this on our own. We need guidance to find the right path.

Who will guide us? Those with past experience can provide this guidance. For instance, to guide Rama on the right path, Viswamitra had to come forward due to his extensive experience. Although Rama already had Vasishta as his Guru, it was felt that none of the others in Dasaratha’s court were entirely suitable to train Rama, which is why Viswamitra was brought in.

Viswamitra had gained comprehensive experience but was initially weak in mind. When he saw something good, he had a tendency to covet it for himself. This weakness led him to attempt to take a cow from his Guru’s ashram by force. He made many efforts and performed penances to acquire what he desired. To overcome his mental weakness, he traveled extensively and practiced diligently.

Fortune favored him, and his efforts were fruitful. As a result of his great penance, he developed significant mental strength. He learned to withstand disturbances without being affected, achieving great inner strength. Just as a chimney protects a lit lamp from the wind, Viswamitra became impervious to external influences.

After completing his penance for 10,000 years, just as he was about to partake in prasa:da (food offered to God), Indra, the Lord of heaven, came disguised as a brahmin and begged for food. Viswamitra recognized Indra but chose not to be angry. Instead, he felt compelled to offer food to Indra and returned to his practice without disturbance.

Since he had controlled his mind through practice, Valmiki portrays Viswamitra as capable of guiding Rama on the correct path. The mind is not something we can see. If it were visible, we could manage it more easily. Although we cannot see or access it, the mind is crucial for achieving good or bad outcomes.

That’s why we must cultivate our mind favorably through the food we eat, the drinks we consume, the clothes we wear, the way we speak, the imagery around us, the society we engage with, and the friends we keep. We should strive to make our mind good through all these influences. Fortunately, Arjuna had such companionship. A capable person like Sri Krishna became his guide, able to dispel any doubts he had. This was indeed his good fortune.

Arjuna’s heart was overwhelmed by a mental weakness, which Krishna observed.

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SLOKA WORD -

klybham masmadamaha pa:rtha

kshuddhram hrudaya dourbalyam

thyakthva utthishta paranthapa

SLOKA MEANING -

O Partha (Arjuna), do not succumb to this weakness of heart, which is unworthy of you. Arise and stand up, O conqueror of enemies!

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This mental weakness is detrimental. If we harbor mental weakness, it signifies that all faults have entered us, serving as a precursor to disaster. Therefore, if we can first address this weakness, we can achieve what we need to accomplish.

Let us continue our journey along with Krishna in Bhagavad Gita, Chapter 2, as He encourages Arjuna to fulfill his duty.

Jai Srimannarayana!

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