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1. Episode Title: Episode 91 – Bhagavad Gita (Chapter 2, Episode 91)

2. Topics & Tags:

TOPICS: The impact of thoughts on karma, Understanding the work of a Yogi, The Yogi’s approach to responsibilities, The importance of equanimity in actions, Transforming past karmic imprints through right actions

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Karma Yoga, Arjuna, Krishna, dharma, samskara, nishkama, samadrishti, saadhana

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Even today, a few great leaders do not forget their original lifestyle. Meaning, their humble beginnings and rule the state and country righteously, benefiting the people. Neither do they become arrogant from the status of their position. Nor do they think about their own personal profit and loss. By living a simple life and abiding by their duties, they work toward developing the nation. Although such people are rulers, they must be called mumukshu (one desiring moksha), or karmayogi (one whose karma becomes a means for the ultimate goal), because their deeds are nishkama (not driven by selfish desire). They do not reap the benefits of their deeds for themselves, be it profit or loss. They believe that these responsibilities are given to them by God and they abide by them. And continue to do good for society.

How is such people's karma (activity) like? A common example is used to explain. If there is a drain in which dirty water is flowing - everything looks fine until water flows normally. To clean it, if we poke it with a stick, the dirt accumulated at the bottom gets disturbed, comes to the surface, and smells very bad. To clean this, it must be emptied completely, and water should be forcefully pushed through. This flushes out the waste remnants. In Bhagyanagaram, now Hyderabad, River Musi had a very bad stench. No one could bear the smell while traveling on that road. Once, there was a flood. The water from the flood flushed out the entire dirt and waste and cleared up the river. Now, freshwater flows in that river. This is an example. The same applies to us. Our body, its parts, including manas (mind), heart, have samskara (imprints) of our previous births. They give rise to various feelings. Due to these feelings, we get attracted to various things. We develop feelings like ‘me, mine, and because of me’, degrading us further.

What should be done to erase these samskaras? A massive gush of fresh water with a load of [qualified] material can push out the existing waste material in a stagnant dirty water body and make it clean. Similarly, when all karma (activity) is done with sama drishti (perceiving everything equally), it can gradually erase past karmic imprints and make one nishpapa (free of sins). This is a beautiful process. There’s another similar example we see in common. If there is something recorded on a CD or a pen drive or any such device and we do not like it… We need not destroy it or open it to erase the content on it. All we need to do is insert it into a device that can overwrite it. The old record gets erased automatically and the desired content stays firm in it. We have all experienced this.

For millions of our past lives, different parts of the bodies have been used as ‘pen drives’ to store various kinds of records. If we realize this whilst in this body, attune to samadrishti and start working accordingly, even as we fulfill and abide by our responsibilities of this body, i.e. following swadharma (one's own duty), not only will it not pile up new sins, but also just like the heavy pressure of a fresh gush of water with added [qualified] material unclogs existing stagnant waste material, it will gradually clear the karmic records or the samskara accrued over millions of previous lives, cleaning and transforming one’s personality to a sattvic (pure) attitude. This requires sadhana (practice).

For this, Sri Krishna explains in verse 2.38 of Bhagavad Gita,

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SLOKA WORD -

laabhalaabhau jayaajayau

thatho yuddhaaya yujyaswa

naivam paapam avapsyasi II

SLOKA MEANING -

“You are fighting this war for the sake of duty and neither are you expecting to gain or lose from it nor that someone will praise you. You are doing it because it is your responsibility. This becomes karma nishta (dedication to action) or karma yoga practiced by a mumukshu.”

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This will be useful to you in all possible ways. This sadhana is necessary. The reason is that old records are very powerful. They affect us without our knowledge. For example, as soon as a calf is born, it can find where its mother yields milk from and positions its mouth there to feed. This is the effect of the previous karma. In the case of humans, someone must show the baby where food is available. But animals do not need such help. We notice that the animals around us get up within minutes of their birth, start walking, and drinking milk. This is the effect of jivanadrishta (life perception). This is the effect of previous karma. To clear its (previous karma) effects, new ones (karma) should be injected. However old they may be and however long they may have resided, everything will be erased. This is God’s mechanism. He explained that ‘in the manifestation created by Him, this is the effect of a human’s bhavana (feelings).’ We must transform our bhavana. It is critical.

For this reason, He says “samaukruthwa,” equating them. How can we equate profit and loss or victory and defeat? Because winning is winning, and defeat is defeat. They have their pros and cons. This means that these should not affect your manas (mind). In your manas, you must feel that you have fulfilled your responsibility. If you can think that whatever the outcome is, it does not affect you and reach this detached state of mind, it will give you these desired benefits mentioned. He taught Arjuna through verse 38, that this is the state of bhavana that humans should attain. He also explains the same thing later. Bhavana is transformation of knowledge. Bhavana is also a kind of knowledge. However, this acts as a great fire. In the 4th chapter, He says,

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SLOKA WORD -

jnaanaagni sarvakarmaani bhasmasaath kuruthe

SLOKA MEANING -

Just like a spark of fire when thrown on dried twigs burns the entire bundle of twigs… if we can inculcate sama drishti (perceiving things equally) in our deeds, that too with an intention of serving God, it will definitely destroy the previous karma.

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In verse 2.39, He says,

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SLOKA WORD -

karmabandham prahaasyasi

SLOKA MEANING -

The unsolicited bond that forms based on our karma…what happens to it? It will be destroyed. It will leave us at once. You will be released - but when?

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buddhya yukto yaya - when your intellect develops sama sthiti (state of equilibrium). What happens then? Karma-bandham will be destroyed. There are a few elements in developing sama buddhi (equanimous intellect), perceiving things equally. Which He described as sankhye buddhihi (intellect of knowledge) and yoge buddhihi (intellect of action). Sankhya means knowledge and yoga means work. Any task must have an underlying intellect. That is, any applied knowledge is supported by intellect. When we must finish a task, we do it only when it is supported by the corresponding knowledge. Because we are initially equipped with knowledge of what it is and how to work on it. Once we know that, it reaches the manas (mind). The mind signals the sense organs which signal external parts of the body and then manifests to a karma (action).

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SLOKA WORD -

aathma manasa samyujyathe mana indriye:na

indriyamardye:na, thathaha prathyaksham

SLOKA MEANING -

Before we pick up an item, first we think about the item as worth picking up. That thought is called jnana (knowledge). Once we gain jnana, it reaches the mind and signals that this is something we can pick up. From the mind, the signal reaches sense organs and then reaches the external part, hand. Because of the mind’s sankalpa (resolution), the hand reaches out to the object, feels it, and picks it up. This is a beautiful process happening without explicit knowledge of it.

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There are two things here… one, the knowledge we gained internally and second, the action that took place externally which is kriya (action). This knowledge is supported by some intelligence. Also, the task is performed with the support of some intelligence. He [God] named the underlying support for knowledge as sankhya buddhi. The underlying support for action performed is named as yoga buddhi.

If these two exist properly, karmabandham prahaasyasi. The bond that is existent because of the karma of our previous births can be cleared. Saying this, He described sankhya and yoga buddhi. Let us continue to learn about them. Jai Srimannarayana!

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