\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

1. Episode Title: Episode 122 – Bhagavad Gita (Chapter 3, Episode 122)

2. Topics & Tags:

TOPICS: This episode discusses the hierarchy of control over internal faculties, starting from the senses (indriyas), to the mind (manas), to the intellect (buddhi), and finally to desire (ka:ma). It explains how to bring these internal "children" under control, emphasizing that desire is the most challenging and dangerous enemy. Krishna's teachings on cultivating a resolute intellect (vyavasa:ya:thmika buddhi) and performing all actions as sacrificial service (yajna) to the Lord are highlighted as the path to overcome desire and attain spiritual liberation. The episode also touches upon the importance of surrendering to Krishna for protection and guidance.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 122, Karma Yoga, Krishna, Arjuna, indriyas, manas, buddhi, ka:ma, desire, control, self-control, yajna, dharma, surrender, devotion, Dhruthara:stra, Pandavas, Bhima, Vyavasaya:thmika buddhi, Avyavasa:thmika buddhi, eternal enemy, spiritual practice, senses, mind, intellect, ego, penance, Mahabharata, spiritual guidance, liberation, divine worship.

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord),

A teacher has many tricks up her sleeve to control unruly children. All kids are not similar. Some are passive. Some obediently obey instructions. However, some are very naughty and very adamant. If an instruction is passed, they do the opposite of it. They do the exact opposite of what’s being told. Teachers end up trying creative ways to bring such kids into control. They must think of various tricks because if they don’t handle the class, their own survival is at risk. Instead of taking it as burdensome, a loving person, by nature, tries various methods for the same.

-----------------------------------------------

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 repeatedly bow to Sri Rama, who removes all calamities, bestows all wealth, and delights the world.

-----------------------------------------------

We should also apply the same with the ‘children’ dwelling within us: indriyas (senses), manas (mind), buddhi (intellect) and their inspirer, ka:ma (desire). At the end of Chapter 3, Sri Krishna is teaching us how to bring these tools toward a good path and control them appropriately. What is it that can be easily controlled? What is it that is really hard to bring under control? We must know this first. We can then work on those which can be easily controlled and bring them to our side. Later, we can make gradual efforts on that which is really adamant.

In verse 3.42, He says…

-----------------------------------------------

SLOKA WORD -

indriya:ni para:nya:huhu

SLOKA MEANING -

The senses are very adamant.

-----------------------------------------------

No matter how much you explain, they won’t listen. If you say that bitter gourd is good for health, you may eat it the first day, crying. The second day, you won’t go near it. If you say that sugar is not good for health, you will literally only want to eat sweet foods. You will only go in that direction. They are the ones that you want to eat. Despite knowing that it is not right for you, you will want to pick up that first from the prasa:dam (sacred offering) plate. Because indriyas (senses) got used to them, they become defaulted to them. It is difficult to get them to work on things they are not used to.

-----------------------------------------------

SLOKA WORD -

indriya:ni para:nya:huhu

SLOKA MEANING -

The senses are very adamant.

-----------------------------------------------

As discussed earlier, if required we must punish them and withdraw them gradually. It could take a year, two years, or five or ten years and the interest or attraction towards them might reduce. Even after reducing, they will try to run after them when they encounter those same temptations. With a very long term practice, they may be able to keep distance. If we separate vishayas (objects of experience) from indriyas (senses), there is a limited chance of coming into control.

-----------------------------------------------

SLOKA WORD -

indriye:bhyah param manaha

SLOKA MEANING -

The mind is stronger and more adamant than the senses.

-----------------------------------------------

If we try to bring manas (mind) in control, it looks to be in control - but in reality, cheats us. We plan on performing japa (chanting) for sometime. We send away everyone and sit for meditation. Once we close our eyes, the manas (mind) starts to pace. It goes here and there, does that and this. It won’t say that it is going somewhere, doing something there, or returning. After settling back, then we realize manas (mind) has wandered to unnecessary places. Can’t it ask permission first? Can’t it notify us when returning? No, it won’t. We may not realize at other times but we experience this precisely when doing puja (worship), meditation, or reading some good book. When a person picks up a self improvement book, all of this comes into experience. Firstly, indriyas (senses) go against him. Eyes want to sleep. Mouth wants to eat something. Legs want to move. Hands want to do something else. Indriyas (senses) wander wherever they want to. Manas (mind) travels wherever it wants and we won’t know about it. Regulating manas (mind) is harder than regulating indriyas (senses) because it is stronger and more adamant.

-----------------------------------------------

SLOKA WORD -

indriye:bhyah param manaha

SLOKA MEANING -

The mind is stronger and more adamant than the senses.

-----------------------------------------------

Because that is the impact on manas (mind) from vishaya va:sanas (imprints of experiences with objects). After some practice, manas (mind) might listen. If indriyas (senses) start to listen after repeated instructions and pulling back… We might be able to gradually bring manas (mind) into control by chanting some sthothra (hymn) very diligently. We should do something such as a bhajan (devotional song), loud chanting of prayers, so the mind won’t be able to think of anything else.

-----------------------------------------------

SLOKA WORD -

viswam vishnur vashatka:ro:

bhu:tha bhavya bhavathprabhuhu

SLOKA MEANING -

He is the universe, Vishnu, the controller, the Lord of past, present, and future.

-----------------------------------------------

Making someone chant or chant it ourselves. If we start this process, gradually after a certain time, manas (mind) will start to think favorably. It might let you read that book. Initially, it won’t even look at it or hear it or sit for it. After a certain period of practice, it might sit for some time. When one sits in jail, he won’t be allowed to do anything like using a cell phone or watching TV. What will he do? He won’t be allowed to go out of the four walls. How long will he sit like that? He will end up falling asleep. If he can’t sleep, he will think of something. After some time, one can bring the body into control. Similarly, in some time, one can try to bring manas (mind) into control. By giving manas (mind) that which is suitable… What is meant by ‘suitable’ things? Krishna told Arjuna to give [manas (mind)] those that are related to Him. If you train manas (mind) that way for a period of time, buddhi (intellect) might decide it on some day. “Those others are not suitable for us. Let’s stop them.” But, it’s very difficult. Because no matter how old one might be, if we tell that person that he is being made Prime Minister… He will be very excited. If someone has done all that he could in politics and thought he doesn’t want to do anything with it anymore… At 90 years old, if someone tells him that he is being made the Prime Minister… He will run like a 9 year old. We know of such examples. Initially, manas (mind) has some logic prepared to say that those things are not suitable. But, the underlying buddhi (intellect) is even stronger, the decisive faculty. Initially, one may decide that [retiring] is right for him. But, when someone comes and says he might be getting that seat, the earlier decision breaks. It starts to make efforts to get to it again. We are witnessing this in society. Meaning, buddhi (intellect) is so powerful. It is perhaps possible to control the indriyas (senses). It is perhaps possible to control the manas (mind). However, it is extremely difficult to control the buddhi (intellect). After working hard for some time, even if you get buddhi (intellect) into control, regulating desires is even more difficult.

We may have heard about Dhruthara:stra. He knows Pandavas are good people. He knows his sons are being bad. Yet, he did not pull his buddhi (intellect) away from his sons. He knew that Pandavas were good people. His manas (mind) was in his control. Indriyas (senses) were in his control. Yes, the buddhi (intellect) had decided that his own sons must get the kingdom. What can he do? The war almost ended. Duryodhana was the only one remaining. Bhima fought with him and killed him by breaking his thigh. It’s all over. Finally, his buddhi (intellect) came to the conclusion that his sons wouldn’t get the kingdom. The ka:ma (desire), and wish must be in control. Right? He should think, “Pandavas will now rule the kingdom. Let them happily do it.” But the desire in Dhruthara:stra was so strong that he called Bhima over to eliminate even him! Sri Krishna was next to them. That’s why he was saved. Otherwise, they [Pandavas] would have been consumed by the fire of desire. In fact, they would have been killed long ago.

krushna:sraya:ha (leading lives resorting to Sri Krishna only)

krushna bala:ha (our strength does not matter, we are useless, Sri Krishna is the real strength, the goal is to walk the path He shows)

krushna na:ttha:scha pa:ndava:ha (they felt Krishna is everything)

That is why, He gave them life. Even in the last minute, He protected Bhima and the rest from not falling prey to Dhruthara:stra by controlling him. Because they took refuge in Him, because they have surrendered to Him… He protected them. This is what Mahabharata enlightens us with. Ka:ma (desire) in us is also of that nature.

He explained it.

-----------------------------------------------

SLOKA WORD -

indriya:ni para:nya:huhu

indriye:bhyah param manaha |

manasas thu para: buddhihi

yo: buddhe:h parathasthu saha ||

SLOKA MEANING -

The senses are superior to the body; the mind is superior to the senses; the intellect is superior to the mind; and the soul (or desire) is superior to the intellect.

-----------------------------------------------

Ka:ma (desire) is very dangerous. It can mislead buddhi (intellect) too. It can change the decision achieved by buddhi (intellect). In Chapter 2, He explained that buddhi (intellect) is of two types. One is vyavasa:ya:thmika buddhi (resolute intellect). Second is avyavasa:thmika: buddhi (irresolute intellect). Vyavasaya:thimika: buddhi (resolute intellect) is when it is e:ka (fixed with a single focus). Pandavas have decided that Krishna is everything for them. Whatever He tells, that is what they do. There is no second independent thought about it. Finish! This is

vyavasa:ya:thmika: buddhi hi e:ka (fixed intellect in one direction)

bahusa:kha:hi anantha:scha: buddhayaha avyavasa:yina:m (there is no fixed direction for intellect, it goes in multiple directions)

If buddhi (intellect) is not firm on something, manas (mind) will always make resolutions in favor of indriyas (senses). It will drive buddhi (intellect) along with it. That will destroy the person. Therefore, dear one! Ka:ma (desire) is something that can mislead buddhi (intellect) also. What should we do about it? Swami is explaining the method for that in verse 3.43.

-----------------------------------------------

SLOKA WORD -

e:vam buddhe:h param buddhva:

samsthabhy a::thma:nam a:thmana: |

jahi sathrum maha:ba:ho:!

ka:maru:pam dura:sadam ||

SLOKA MEANING -

Thus, knowing that which is superior to the intellect, steadying the mind by the intellect, O mighty-armed one, conquer this enemy in the form of desire, which is difficult to overcome.

-----------------------------------------------

Ka:ma (desire) is stronger than buddhi (intellect) and is very adamant. It will consume those interested with it. If one says he does not drink coffee, the person next to him will encourage him to try. It will give you relaxation. It will give good stimulation. You can drink it. It should not become an addiction - what’s wrong in it. That’s how one feels in the beginning. After some time, it makes one addicted that if he doesn’t have it at that time, he feels like the world is turning upside down. That’s how far desire takes him. Things around him also will add and grow the desires in him, like fuel to fire. Remember we talked about this earlier… Smoke, mirror, and placenta. He gave three examples. For some, desires arise from within. For some, they are influenced by external forces. For some, they are ever existing. Ka:ma (desire) is always encapsulating him. It is a very dangerous one. It is stronger than buddhi (intellect).

e:vam buddhe:h param buddhva: (realize that it is stronger than intellect)

samsthabhy a:thma:nam (mind) a:thmana: (intellect) (control your mind with intellect)

God termed both of them as atma (self). We learned earlier that the word atma (self) is used to refer to many things.

a:thma (self) ji:ve: (in the living being) dhruthou (in courage) de:he (in the body) swabha:ve: (in one's nature) parama:thmani: (in the Supreme Self)

The word atma (self) can be used for all of these. Here, He is using atma (self) for two. One is that manas (mind) has the name of atma (self). The second one is that buddhi (intellect) also has the name of atma (self).

samsthabhy a:thma:nam (mind) a:thmana: (intellect) (control mind with intellect)

When you control them, you can defeat nithya vairi (eternal enemy) known as ka:ma (desire).

jahi sathrum maha:ba:ho (mighty-armed one)! (win over the enemy called…)

ka:maru:pam dura:sadam (that ka:ma (desire) which is impossible to control in anyway)

jahi (win over it)

He called Arjuna as mahaba:ho (mighty-armed one)! Why? Because he has ahanka:ra (ego), a feeling that he is powerful and can achieve it all. “I pleased Paramasiva with my thapas (penance).” “I pleased Indra with my efforts.” He has such pride. “You think you have such strong shoulders - yet, your strength is not enough to control ka:ma (desire).” Your muscle power cannot stop it.

dura:sadam (unsuppressible)

It is very strong. What should be used to suppress it? It should be suppressed with buddhi (intellect). It is buddhi (intellect) that should be used to suppress manas (mind) and ka:ma (desire). That is why one must work on enhancing buddhi (intellect). What He said about buddhi (intellect) in Chapter 2, vyavasa:ya:thmika: buddhi (resolute intellect), we must revisit and apply it here.

a:thma:nam (mind) a:thmana: (intellect) samsthabhya (control mind with intellect)

If you can qualify manas (mind) with buddhi (intellect), there is a chance that ka:ma (desire) can be controlled. This is the great upade:sa (teaching), which He is giving us. He started by advising us to do everything as yajna (sacrificial action), every activity as service to the Lord. That is at the beginning of Chapter 3. He said, He created everyone alongside yajnas (sacrificial actions). He said that yajna (sacrificial action) is the center of everything. He asked us to live life as yajna (sacrificial action). He said yajna (sacrificial action) is nothing but worshiping Him.

yaja de:va pu:ja:ya:m yajnam (Yajna is a:ra:dhana (devotionally driven service and prayer) to the Lord.)

Yajna (sacrificial action) is a:ra:dhana (devotionally driven service and prayer) to the Lord. You must lead life as yajna (sacrificial action). The activities of indriyas (senses) are for yajna (sacrificial action). The resolutions in mind should be for yajna (sacrificial action). The firm determination of buddhi (intellect) is to lead your life in the process of yajna (sacrificial action). If you do all of that, then…

-----------------------------------------------

SLOKA WORD -

de:va:n bha:vayatha: the: de:va: bha:vayanthuvaha

SLOKA MEANING -

By this, you nourish the gods, and may the gods nourish you.

-----------------------------------------------

You can worship Nature and Nature will cooperate with you. Since I am also with you, if you submit everything you do to Me through Nature, I will receive it. I will bestow the necessary help for you. Whatever work you are doing, do not take the burden yourself. “This is all me. It is happening because of me. This is all mine.” It is your responsibility to change that bha:vana (feeling). He stated this clearly. He started Chapter 3 with this. As He reached the end of the chapter, He said…

ka:ma ru:pam dura:sadam jahi (you must win over ka:ma (desire) which is difficult to overcome)

Even though you don’t wish for it, it [ka:ma (desire)] is that which is inspiring you. I am telling you to submit all that you do to Me. Yet, it is ka:ma (desire) that is not letting you submit them to Me. So, what you must take control of is ka:ma (desire). It is your primary enemy. It is not something you can try and satiate with various things. It is not something that you can suppress even though you try. So, you must take control of it.

maha:ba:ho (mighty-armed one)!

To win over it, focus on Me. Submit your bha:va (feeling) on Me. That is when it transforms into yajna (sacrificial action). All activities that you do as yajna (sacrificial action) will become divine worship. Whatever you attain because of that will be amrutha (nectar of immortality).

yajna sista amrutha bhujaha (one who experiences the nectar of immortality as a result of performing yajna (sacrificial action))

ya:nthi bramha sana:thanam (he will realize atma (soul) or God, then nothing will bind him)

Saying so, He does the swaru:pa niru:pana (establishes the true nature) of karma (action) that is practiced. He establishes who the activities should be performed for and how. Sri Krishna thus ends Chapter 3 of Bhagavad Gita. It is called karma yoga (path of action). It is a scripture of 43 verses. Now that is concluded, let’s progress toward Chapter 4.

Jai Srimannarayana!

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*