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1. Episode Title: Episode 116 – Bhagavad Gita (Chapter 2, Episode 116)

2. Topics & Tags:

TOPICS: The importance of protective armor in life, the story of the Brahmin and the goat, the influence of others on our decisions, the significance of stable knowledge, the concept of sthitha prajnatha (steady wisdom), and the nature of self-realization.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, protective armor, Arjuna, Krishna, knowledge, wisdom, dharma, sthitha prajnatha, self-realization, karma, ignorance

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), When the leaders of nations participate in public functions, they are provided with huge security. They are protected from any stones or bullets which might come their way. They are provided with bulletproof vests. You might have seen them. If someone like a prime minister goes into public, you never know what might happen, hence they are provided with security. Probably you might have seen it on January 26th or on August 15th. When they address the public from the Red Fort or some other place, the podium is surrounded with a large glass-like shield. It is like protective armor. You can see through it. However, even if someone shoots with a very powerful gun, it doesn’t get broken. It is so strong. That is like protective armor or protective wall. That is also called pra:sa:da (fortress), a fortress meant for protection.

We all need a protective cover too. People with knowledge definitely need it. Because as soon as we think of doing a good deed, there are people who are always ready to cause hurdles. You might have heard of a story in your childhood. Once a Brahmin bought a goat because its milk is very healthy and if you drink it, you can do your work more efficiently. So he bought a black goat. A few people saw it and they understood he was an innocent Brahmin. They wanted to cheat him and take away the goat from him. We might have heard this story in second or third grade in Pancha Tantra stories. They stood in four assigned spots to cheat him. First, one person came and asked him, ‘Hey Brahmin, why did you buy the black dog and why are you taking it with you?’ The Brahmin replied, ‘I bought a goat, not a dog.’ Just to be sure, he looked at it once to see if there was any change in it. It was the same. So, he didn’t care about the comment and went a little further.

As per their plan, the second guy came up to him. He said, ‘You are not even supposed to touch a dog, how come you are taking it?’ That was in olden days. Nowadays it is a status symbol to take care of dogs. In those days, touching dogs wasn’t considered appropriate. The Brahmin replied, ‘I didn’t buy a dog, I bought a goat.’ He tried to confirm it. After the second person left, he got a doubt and touched it to confirm if it was a goat or dog. It looked like a goat. He hit it once and the goat said ‘mee’ (bleat). He believed it to be a goat but wondered why the other person thought otherwise. He started having doubts. After going a little further, the third person came. He said the same thing. Now the Brahmin was confused; he thought, ‘Is there something wrong with my eyesight or me?’ After going a little further, the fourth person came and said, ‘Go away, you can’t come here with dogs.’ The Brahmin thought, ‘Looks like I made a mistake. Maybe something is wrong with my eyesight or me.’ Thinking thus, he left the goat there even though he bought it with a lot of money. All four took away the goat.

This story teaches us that some people divert others from doing the right thing and get the same benefit for themselves. Such people will always be there. Such people will be there for everyone. Will you be influenced by them or not? Will you fall into their trap or not is the big question. Even for the common people doing general tasks, there are many such people [to divert them]. Imagine the trouble for a person who has acquired some knowledge, after observing the temporary nature of the world, recognizing the cause for pain, wanting to get rid of ka:rmic (karmic) bondage, and desiring to attain the permanent state of bliss. We can imagine how many attempts will be made to pull him back and degrade him. He shouldn’t fall for such things. They talk [eloquently] like…

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SLOKA WORD -

ya:mima:m pushpitha:m va:cham pravadhanthe

SLOKA MEANING -

They speak words that are like fully bloomed flowers.

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Does he fall for them or not? What should be done if he shouldn’t fall for that? We can’t expect that no one should talk. We can’t think of going to hills or forests to avoid that talk. You should live in the world and do your duty also. We should live our life, do our duty, and have to live in the world around us. However, he shouldn’t fall prey to such things also. So, what should we do? We should have protective armor. It shouldn’t be like the one which people wear when they go to space. That won’t work. Medical personnel wear PPE suits while attending to COVID patients. External suits like these are not what you need. You need armor that protects your internal knowledge from being disturbed. This is very essential. We call it with a term. What is it? To have a fixed goal given by sa:sthras (scriptures), and by the wise. It should be yielding permanent happiness always. It should be favorable to you and stable.

How much ever ‘sweet’ talk and attempts are made around you, they should all dissolve at the surface but not disturb the indwelling you. They shouldn’t impact you. What should you do for that? Just like there is protective armor surrounding politicians, similarly, he too should have such protection. What kind of protection should it be? It shouldn’t be something that covers him in a way making others invisible to him and him invisible to others. It should be a see-through glass. What is the purpose of setting it [protective armor] up in front of the prime minister? He should be visible to others and others should be visible to him. However, nothing should attack him. It should protect him. Isn’t that what we said? Similarly, there is a pra:sa:da (mansion) with prajna (proper knowledge) which is called prajna pra:sa:da. This should be sthira (stable). That is called sthitha prajna (steady wisdom).

First, we have to listen to this. Whatever we hear, we should think about it. With our techniques, we should make it stable in our heart. Whatever is in our heart should be so firmly established that it shouldn’t get disturbed whatever anyone does. What is that called? sthitha prajnatha (steadiness of wisdom). The more knowledge we attain, the more our ignorance will decrease. What is ignorance? Forgetting what is permanent, we spend time behind temporary things believing them to be permanent. We feel, ‘Oh we lost so much time. We should have attained what we needed to attain even earlier.’ Such a feeling is named nirve:da (disappointment) or thapana (suffering). Sthitha prajnatha is achala buddhi (firm intellect) which can’t be shaken.

Sri Krishna tells Arjuna that it is only then one will be eligible to attain self-realization (an eternal reality). We discussed previously that sthitha prajnatha is a pre-qualification for a:thma sa:ksha:thka:ra (realization of the self). If you have this [sthitha prajnatha], you will get that [a:thma sa:ksha:thka:ra]. How can we achieve this quickly? Arjuna has a desire to get sthitha prajnatha and a:thma darsana (seeing the self). Those who have a:thma darsana are always in a solitary place. Solitary place means forests or something. Let’s say if Sri Krishna said that sthitha prajnatha is achieved by those in solitary places like forests. [Arjuna] Thank God. That’s what I am desiring. I will go there. Why should I go through the trouble of war? Arjuna might leave this and go there. That’s his desire. He is averse to war. Dharmaraj and others don’t have such thoughts. Only Arjuna has such thoughts. He has to be told that war is his primary duty and he has to fulfill it. One shouldn’t renounce their duty.

To get a job, we need certificates. Nowadays, there are people who buy certificates with money to get a job. Arjuna was a role model for all such people in those days. He is desiring the same thing. Is there any other opportunity? If there is, then I will not wage war and go there. He told this in the beginning,

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SLOKA WORD -

shre:yo bho:kthvum bhaikshyamapi iha lo:ke

SLOKA MEANING -

Begging for alms is preferable in this world.

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But he doesn’t know that

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SLOKA WORD -

vane:shu dosha:ha prabhavanthi ra:gina:m

SLOKA MEANING -

First, the attachments in the mind should leave.

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The defects are in the mind. They should leave. Jna:na (knowledge) should be stable there [in the mind]. If that is not stable, what’s the point in going to forests or mountains or swarga (heaven) or anywhere?

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SLOKA WORD -

nivruttha ra:ga:sya gruham thapo: vanam

SLOKA MEANING -

If the attachments in the mind are reduced, even if you are at home,

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Whatever acts you do will become thapas (penance) or yo:gam (yoga) and it becomes a means for a:thma sa:ksha:thka:ra. If that [knowledge] is not there, even if he is doing penance in forests, it will create instability in his mind. We have heard many stories about Vishwamithra. We have heard the histories of many other people too. Mother Si:tha gave a upade:sa (teaching) to Ra:ma about a great person. [She explained] how he got degraded by the impact of a knife next to him when he was performing penance. As long as there are defects in his mind, whatever he is doing will be a waste. It won’t be of any use to him.

Arjuna asked Sri Krishna a question. ‘Please tell me how sthitha prajnatha will be. How can we recognize a sthitha prajna? How does he talk?’ What is his mental state like? He asked all these in verse 2.54.

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SLOKA WORD -

Arjuna uva:cha

stthitha prajnasya ka: bha:sha:?

sama:dhistthasya ke:sava! |

stthitha dhi:h kim prabha:she:tha?

kima:si:tha? vraje:tha kim? ||

SLOKA MEANING -

Arjuna said: What is the speech of one who is steady in wisdom? O Krishna, how does he sit? How does he walk?

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It is a beautiful question. We discussed earlier that sama:dhi (meditative state) is good manas (mind), a mind in which jna:na (knowledge) is stable. He is sthitha prajna. For that person, ka: bha:sha? Bha:sha (speech) means va:chakaha shabdaha (describing word), a describing word. What is that word describing about him? What does he look like? sa sha a:kruthihi ke:drushihi (What is his nature/personality/traits)? Bha:sha doesn’t mean language here. How can we recognize a sthitha prajna? What is his swaru:pa (nature/personality/traits)? This is a question which needs to be answered.

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SLOKA WORD -

stthitha dhi:h kim prabha:she:tha?

kima:si:tha?

Kim vraje:tha?

SLOKA MEANING -

How does he conduct himself verbally? What is his mental state like? What are his activities like?

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How does he act, think, and speak? How are these three in him? Please let me know how we can recognize him. If that is easy to do, I will adopt that, stop waging war, and go there. This is Arjuna’s question. Sri Krishna gives a wonderful response to that. Let us listen to it slowly. Jai Srimannarayana!

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