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1. Episode Title: Episode 104 – Bhagavad Gita (Chapter 3, Episode 104)

2. Topics & Tags:

TOPICS: The divine purpose of Bhagavad Gita teachings for human well-being. The importance of setting a clear and higher goal in the journey of life. Distinguishing between temporary magical achievements and lasting natural progress. Understanding the concept of self-realization (atma sakshatkara) and God-realization (bhagavad sakshatkara) as ultimate life goals. Comparing the qualities of a wise person (pandit) to those of a child (bala) in terms of honesty, curiosity, and equanimity. The role of ripened knowledge versus unripened knowledge in shaping behavior. Overcoming inner enemies like liking (raga) and disliking (dwesha) through wisdom or innocence. Krishna's guidance to Arjuna on surrendering actions and performing duties without attachment.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 104, karma acharana, life goal, utthama goal, atma sakshatkara, bhagavad sakshatkara, prakruthi, bala, pandit, pandithyam, nishkapata, rujuthvam, tatparata, equanimity, jnana anudaya, jnana paripaka, pravrutthi, muni, raga, dwesha, Arjuna, Krishna, surrender, dedication, responsibility, wisdom, self-realization, God-realization, spiritual guidance, action, knowledge, detachment, Bhagavad Gita upadesam.

3. Main Content:

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

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

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Teaching humans about dedication to their responsibilities…

Explaining the details of pros and cons involved…

Consequently, enabling them to lead a happy life journey…

This is God’s intent and that is why He gave Bhagavad Gita upadesam (teaching).

Firstly, there must be a goal for the journey of life.

Then, the journey must begin.

Traveling without a planned destination is of no use.

We all know this.

If the goal is to reach the office, then you look for routes and decide on a car, cycle, walk, etc.

Or if you have to reach somewhere else, that becomes your goal.

Accordingly, you plan the journey. Journey is the task in action.

The action must continue and there must be a goal.

Both are important.

Any task in action is useless without a goal.

It will waste energy.

If you have a goal with no tasks for action, that is impossible.

You will not achieve it. Because it requires magic.

And that is never practical in the real world.

For earning money, one may do some magic. That is doable.

However, nothing in the real world can be achieved through magic.

It requires a systematic course of action.

If something is achieved through magic, it also disappears in the same way.

Magicians bring out nice fruits using their magic.

They make a fruit from the seed. However, it disappears right in front of our eyes.

The fruits that are borne by the tree naturally exist properly.

They are accessible for everyone.

Whatever happens naturally is useful and beneficial for everyone.

Otherwise, it would not exist.

The journey of life is a karma acharana (task in action).

It needs a goal.

What should be the goal?

It should be an utthama (higher) goal.

Everyone’s life continues.

What is the goal? The goal is to reach a higher state.

Who is reaching the higher state?

Is it the body? No.

A body disintegrates. What stays is the soul.

It is the soul that’s caught up amidst prakruthi (nature).

What one must work for, is to separate the soul from nature so it stays in its natural state.

Our sages named that state as atma sakshatkara (self-realization).

God is the One who makes it happen.

If one can learn about God, this also comes into control.

Hence, it is called bhagavad sakshatkara (God realization).

You can have either that or this as the goal.

Otherwise, if you don’t want to go all the way there, you can aim for a higher state in your current life.

There must be some goal.

If one understands his goal, he won’t care for anything else that comes in between.

For a bala (little one), the goal is to get something to eat.

For someone who is just crawling…

He wants to eat some sweets, chocolate, or whatever!

His goal is anything that can be eaten. Give him gold and he refuses it.

Give him valuable diamonds, each costing 70 or 100 crores.

He will throw them away. They are immaterial to him. They are of no use to him.

Give him a banana. He will take it immediately. That is his goal, something to eat!

[He doesn’t care] for anything that is not edible.

You may say, ‘hey! That’s gold, that’s diamond.’

But that’s only useful for you. He has a goal.

There is no use of anything that is different from the goal, no matter how great or of what kind.

There is no need of raga (liking), or dwesha (dislike) towards them.

You give him gold and he will throw it away.

If someone takes it away, he doesn’t mind.

“Someone is taking away such a valuable thing of mine!”

He won’t feel either anger or hatred toward that person.

“You gave me such valuable gold and costly diamonds!”

He won’t give any big hugs or treat that person specially.

Why? Because the little one has a goal.

A goal-oriented person doesn’t care about anything regardless of how ‘valuable’ they may be.

To tell this, Vedanta gives us the example of the little boy.

If a human being has the wealth of knowledge, tattva jnana (knowledge of realities), he will also be like the little one.

Good knowledge is called panda.

One who has panda is called a pandit (one who has good knowledge).

What a pandit has is called pandithyam (good knowledge).

How does the one with good knowledge behave?

pandithya nirvijya balyena thishtaseth atha munihi (one whose knowledge is fully ripened, he will behave like a little one)

What does it mean to behave like a little one?

Does it mean to simply have his diaper changed, cry, crawl, etc.? No!

We must observe the qualities of a bala (little one).

What are the qualities of a little one?

Nishkapata (honesty). He will laugh if he finds something funny. He will cry if he finds something sad.

“I am sitting in a meeting. Hence I should not laugh.”

“I am sitting in a meeting. Hence, I should not cry.”

He won’t feel that way. Whatever is within, that’s what is expressed externally.

It is called Rujuthvam (honesty).

A pandit will have Rujuthvam (honesty).

This is a quality in a bala (little one).

What is the second one?

A curiosity to learn / know anything.

He has curiosity for something that’s new.

This is a quality in a pandit.

For anything good, he wants to be able to realize it, grasp it, and know about it.

He has tatparata (curiosity) about learning something good.

This is the second one.

The third one…

He won’t have the quality of boasting about his greatness.

Little kids are cute. All of them are good-looking.

As they grow with unnatural and fraudulent things, they become scary to look at.

Until then, all kids have the same language, thought and action.

They all cry in the same way irrespective of being from a Telugu, English, Tamil, Urdu, or Arabic family.

Language is not a barrier for them.

Thoughts don’t hold him back.

In such a state, kids are so lovable and good-looking.

If you praise little ones, they don’t go and compete in Mr. World or Ms. World.

They don’t care if they are being praised or criticized.

They don’t have the tendency to boast about their being so great in this or that aspect.

This is their greatness.

Meaning, they take everything with equanimity.

He smiles when you criticize. He smiles when you praise.

Even if you scold or praise, he smiles.

He doesn’t care about anything, i.e. engrossed in his goal and not caring about anything aside from that goal.

He is fixed to his goal. We see this in kids.

If a small toy is all that he wants, he keeps playing with it.

If he is in his mother’s lap, he plays happily.

Outside of that, it doesn’t matter what you give or say to him.

This is childhood.

This is also a pandit’s quality, with a small difference.

The quality of the little one is a reflection of jnana anudaya (his unripened state of knowledge).

A pandit can be that way because of jnana paripaka (the ripened state of knowledge in him).

One is filled with knowledge while another has no knowledge.

But, both their pravrutthi (behavior), is the same.

Generally, we say that 60+ is the second childhood.

Does it mean he wakes up one day and starts to talk like a child and cry? No.

What does he do then?

The state of equanimity..

manava manayoho tulyaha (taking everything with equanimity)

tulya nindastuthihi (equanimous to criticism and praise)

samalostah kanchana (equanimous to a lump of clay and gold)

Above are the qualities that we are told about.

Taking everything with equanimity -

Not boasting about his greatness -

Being honest -

The expectation is that after 60 years, one will have a ripened and complete state of mind.

That is why, people say that whoever crosses 60 years is like a child.

A child is compared to God. And so, the older people are compared to God.

Whether they actually become the same like God is a different topic.

However, such a person is one who can be a muni (able to control emotions).

Muni (one who stays calm).

Others react very positively for anything favorable.

If something is not suitable, they react very harshly.

With them, there is no balanced state of affairs.

Raga (liking) and dwesha (dislike) do not work on him [muni].

A bala (little one) out of unripened knowledge…

A pandit out of ripened knowledge…

Both keep raga (liking) and dwesha (dislike) in their own limits.

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SLOKA WORD -

thayo:r na vasam a:gachche:th thau hyasya paripantthinau || v3.34

SLOKA MEANING -

One should not come under the control of these two (liking and disliking), for they are indeed his enemies.

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In verse 3.34, He says that they don’t come under their control.

A pandit realizes that they are his enemies and puts them aside.

A bala (little one) doesn’t know about them and so he stays out of them.

However, both of them act. Both have karma acharana (work to do).

Because he is a bala (little one), he moves his hands and legs.

He behaves appropriately when his mother is giving him a bath.

He smiles when he sees someone or someone talks to him.

He smiles if he is feeling good.

He doesn’t think of his smile to be showering pearls.

He doesn’t smile for the sake of a photo or show off.

He doesn’t get excited about his looks.

His smile is natural.

This is in a bala (little one).

In a pandit, because his knowledge level is ripened, there is a maturity in him.

That state is useful for the child to grow.

In the older one [pandit], it is useful to give direction to others.

That is the difference between the both.

So, Arjuna…

“Do you think you can control the inner enemies on your own? If so, try it.”

“Otherwise, depend on Me.”

mayi sarvani karmani sannyasya adhyatma chetasa (With good thoughts of the learned mind, leave that relation to Me.)

I will take care of it.

Then, the karma acharana (work you do), will not bind you to it.

yuddhyasya vigatha jwaraha (You can happily do your work. There will be no fault.)

This is the teaching given in chapter 3 to guide Arjuna forward.

Let’s continue to gradually learn.

Jai Srimannarayana!

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