



GI:THA: JYO:THI
A garland of 48 **Sloka:s** selected from **Bhagavadgi:tha**

**“PATIENCE MAKES A
WISE MAN INVINCIBLE.”**

3. yam hi na vyatthayam thye:the:
purusham purusharshabha |
sama dukkha sukham dhi:ram
so:mruthathwa:ya kalpathe: || 2-15

In the course of our existence in this body, which is a combination of five elements, we experience various pleasures and pains. They cause fluctuations in our mind. We forget our duties due to excessive pain or pleasure. Neglecting one's ordained duty is the source of all kinds of pain. We should not forget our responsibilities to escape calamities. Pleasure and pain make us to forget our responsibilities. Hence they should be within bearable limits. Attachment to sense objects is the source of pleasure and pain. We consider favourable circumstances as pleasure and unfavourable circumstances as pain. When we think we have achieved something we feel elated and when we think somebody has caused us some loss we feel miserable. The relation between the senses and their objects is called as "*Ma:thra: sparsa*." (subjective perception) The *Ma:thra: sparsas* create disturbances in us and due to those disturbances we shun our duties.

The *Ma:thra: sparsas* do not come or go by our desire. Just as the rain and sunshine come, they too come at their destined time. We do

not abandon our duties because of the vagaries of nature nor do we criticize them, but we simply bear them. Similarly, the Lord ordains us to withstand these *Ma:thra: sparsas*. He who practices this moral becomes a wise man and will not shun his duties. He who performs his duties without being disturbed by pleasure or pain attains immortality. That means he will be freed from all sins, liberated from ego and will attain the state of eternal bliss.

Dhi:ra means an intelligent man. Here the intelligence means that intelligence by which one is not disturbed by pleasure or pain. How to attain such intelligence? The answer to this question is, we have to accept that which is ordained to us by fate. Instead of that, if we try to achieve something expecting happiness out of it, we will be in agony as soon as we lose that thing. If we accept favourable or unfavourable circumstances as ordained by fate without desiring for them or getting attached to them, we will not be disturbed in any circumstances. Such a state is called as the state of equanimity. It is definitely difficult to attain such a

state but if one attains such a state, he is indeed a great person.

Can we live through pleasure as pain and pain as pleasure? To go to forest after renouncing everything is painful. Lord Rama had to go to forest and it was inevitable. If one feels going to forest as painful, one has to go to forest with tears. If it is inevitable, why should we go to the forest with tears! We should go happily, so we should not think that going to forest is painful. We should take it as a pleasure trip. Lord Rama did the same. Addressing His step mother who was instrumental in sending Him to forest, Lord Rama cheerfully said "as you love me you have shifted the burdensome Kingship on the shoulders of my younger brother and you are sending me to forest for a pleasure trip. By this I understand that your love towards me is unlimited."

Lord Rama was not angry with his stepmother for what she did to Him. As He went to the forest as desired by her, even Kaikeyi was not angry with Him. By that Lord Rama got the honour of obeying His father's orders, serving the Sages, annihilating the demons and performing various auspicious activities. He became a role model for all of us and is worshipped as an ideal person even today. If Lord Rama had thought that going to forest is painful, as Lakshmana did, everything would have become adverse (Queen Kunthi is also one good example of such enlightened people).

Similarly we should also treat pleasure as pain. If we overcome pain we do not cry, we

feel happy. Normally we feel like crying when we lose something that is pleasing. However if we consider pleasing things as painful things we don't get attached to them. Hence even if we lose the pleasing things due to the influence of time or due to our Karma we will not be disturbed. Lord Rama has set this example for us to follow.

Lord Rama was neither elated, when his father declared in the open court that He will be the Crown Prince nor was he disturbed when his father asked him to go to forest forsaking the Kingdom on the very next day. Such a person is called as a *Dhi:ra* or a wise-man.

All that, which the body undergoes, will not influence the mind. When one experience's pleasure, one thinks that he has attained this due to his hard work and feels very happy. However when he loses crops, position and opulence he thinks Lord is merciless; and that He could not bear our happiness and thus accuse the Lord in various ways. If we consider both pleasure and pain as granted by the Lord there will be no fuss. If a fan fails to function due to the failure of electricity on a summer afternoon we do not cry but withstand the heat, we explore other means to beat the heat. Not crying is the first step, withstanding the heat is the second step and always performing the duties with intelligence (i.e. exploring other means to beat the heat) is the last step. One who realizes that is a *Dhi:ra*, he is the one with equanimity and will attain immortality, the same has been assured by the Lord.

Jai Srimannarayana !