**HH – BG – 04**

**PREACHINGS -**

Dear devotees... When taking **avatharas** (incarnations), God's primary objective is to educate people with appropriate knowledge on the purpose of life. Activities performed during these **avatharas** are in accordance with those respective time periods. One common activity during each **avatara** (incarnation) is revealing an **upadesa** (divine message). He manifested as a wild boar (**Adi Varaha**) at the beginning of this **kalpa** (time period). He gave an **upadesa** then. Later, he arrived as **Narasimha** (half-man, half-lion). He also gifted a divine message then. He descended as **Sri Rama** and gave an **upadesa** then as well. He offers a message capturing the essence of each **avatara**, known as **charama sloka** (ultimate verse). For each **charama sloka**, he prepares the backdrop before revealing that divine message. For example, we might want to enjoy the sweet water inside a coconut. However, it is covered with a white flaky substance... ...that in turn is encompassed in fiber-like material... ...which is encapsulated in a green-colored shell...in this manner, a tree offers us the coconut. Similarly, God assembles a nice package before offering a **charama sloka**. That package is **Bhagavad Gita**. Its essence, the **charama sloka**, is chapter 18 verse 66. Everything prior is simply context to help us to grasp that ultimate message properly. **Bhagavad Gita** has 700 verses, grouped within 18 chapters. Who grouped them into 18 chapters? Was it **Sri Krishna**? **Arjuna**? **Veda Vyasa**? Or was it the great, later historians who distributed them as such? Keeping this discussion aside, we see that the chapters are organized based on relevant topics. The 18 chapters are organized as 18 types of ‘**yoga**'. The **charama sloka** embellishes these as a supremely beautiful message. Scholars reveal that this **charama sloka** is **Sri Krishna's** ultimate message.

In the 4th chapter, God explains that he descended on earth to take care of devotees who are inclined to help society. Those devotees are known as **sajjanas**, **sadhus**, or **prapannas** (faithful ones surrendered to God). ‘**Prapanna**' is a person who has believed and taken Lord alone as his protector. God arranges whatever is needed for such **prapannas**. He treats that as His objective for taking an **avatara**. This act of protection is known as ‘**pari tranam**'.

**SANSKRIT WORD =** tranam

**SANSKRIT WORD MEANING =** to protect

**SANSKRIT WORD =** pari tranam

**SANSKRIT WORD MEANING =** complete protection from all sides, in all respects

God declares this alone is the objective of His **avatara**..

**SANSKRIT WORD =** pari-trana:ya sa:dhu:na:m sambhava:mi yuge: yuge:

**SANSKRIT WORD MEANING =** descending to protect **prapannas**, He is also known as ‘**prapanna parijatham**' (like a flower from a wish fulfilling tree, giving whatever is desired for **prapannas**)

What does he do when descending? Though his primary objective is to protect these devotees, With warnings, He keeps in check evil ones hurting devotees. If they heed the warning, He is pleased. If not, he will make them understand. If necessary, He will administer appropriate punishment so they return to a proper path. Hence, He is referred as **vetra thothraikapana ye**. He holds the **vetra thothram** (a horse whip), in his **pani** (hand). In reality, is this whip meant for horses? Probably not. Why? **Sri Krishna**ʼs horses did not need to be beaten or reined in to do their job. They precisely understand the **ingitham** (thoughts), of the chariot driver. They act according to whatever the driver is thinking. Given **Sri Krishna**ʼs chariotʼs horses are of this nature, the whip in his hand is not meant to direct them. We wonder why is He holding it?

**Alwars** (devoted saints originating in South India), reveal that the whip is actually a weapon in disguise.

**SANSKRIT WORD =** or maya por panni

**SANSKRIT WORD MEANING =** though an external weapon to destroy enemies is needless

To follow this realmʼs rules, He is constantly giving chances, birth after birth. However, if someone has deep faith and interest, Lord connects him with an **acharya** (teacher) who graces him with Lordʼs name, **manthra** (sacred syllables) and form. The resulting exchange of divine knowledge liberates both student and teacher. This is generally the case for **sajjanas** (pious people). However, for those causing disturbances, he assures they are weeded away.

**SANSKRIT WORD =** vina:sa:ya cha dushkrutha:m

**SANSKRIT WORD MEANING =** riddance of enemies is not His primary objective

As a matter of fact, this happens in the natural course of His primary activities. This is why He is called '**vetra thothraika pa:naye:**'. He holds a whip-like object in one hand. A weapon is needless. He holds the whip simply to follow the rules of this world. **Alwar** says, “is this necessary for You, O Lord?” “Simply for the guise of warfare, you do so, but it is not actually needed.” “It is used to misguide all the warriors, as if you need to control the horses.” “A forward whiplash annihilates the army in front. A backward whiplash eliminates the army behind.” “Like this, you are the one who conducted the entire war.”

**SANSKRIT WORD =** maya ppo:r panni

**SANSKRIT WORD MEANING =** normally, we say “I did” or “I made it happen”

He did not make the war happen. He, Himself, conducted the entire war! All others present were mere instruments. He confirmed with **Arjuna**...

**SANSKRIT WORD =** nimittha-ma:thram bhava, savyasa:chin

**SANSKRIT WORD MEANING =** a mere instrument, **Arjuna** (savyasachin)

Thus, with the power of incredible **sankalpa** (intention), without prejudice, God performed a wonderful act of eliminating everyone fighting in that war. The riding whip in His hand indicates the act of punishing evil. His primary activity is **prapanna parijathaya** – like a flower from a wish fulfilling tree, giving whatever is desired for **prapannas**.

**SANSKRIT WORD =** ve:thra tho:thraika pa:naye:

**SANSKRIT WORD MEANING =** in his other hand, You are holding the riding whip to properly steer the evil ones

“Not to control evil – you hold the whip to control our senses!”

**SANSKRIT WORD =** jna:na mudra:ya krushna:ya

**SANSKRIT WORD MEANING =** after removing evil, He bestows knowledge to **prapannas**

As if holding a whip, He is actually displaying ‘**jnana mudra**' (posture of knowledge dissemination). This is a beautiful posture, known by many names **jnana mudra** / **chin-mudra** / **atma-mudra**. He teaches righteous activities to the world with this posture. This indicates **jiva** (showing the index finger). It is called **tharjani** - the one which threatens. We are the ones threatening everybody else. Right? Others are scared looking at us. That is our ability. Hence, this **tharjani** denotes us. This is called ‘**angushta**' (showing the thumb).

**SANSKRIT WORD =** angushttah ma:thrah purushaha

**SANSKRIT WORD MEANING =** the thumb denotes God

This finger is assigned to us (showing the index finger). The remaining three fingers refer to **prakruthi** (nature). The three **gunas** (attributes), present in **prakruthi** – **rajas**, **thamas**, **satthva** - are indicated by these. The **jiva** (soul) has to be pulled away from these three. He should continue to live with **prakruthi**, but turn away from it, surrendering to God, with head bowed down. That respectful bowing needs to be done by the **jiva**. Since this posture reminds the **jiva** of his duty, it is termed ‘**chin mudra**'. As it gives necessary knowledge, it is also termed ‘**jnana-mudra**'. Since it asserts the innate nature of **atma** (soul), it is called ‘**atma-mudra**'. Lord is displaying this **mudra** with His hand holding the riding whip. **Jijnasus** (knowledge-seekers) recognize this posture. **jnana mudra:ya krushna:ya**. This **mudra** also serves another purpose. He is milking the essence from all **Vedas** and offering it to us.

**Vedas** are like the milk-yielding cows and this posture indicates the process of giving the essence. He milked the elixir of **Gita** and gave it to all of us. Let's accept and enjoy this. Let us all pass on this elixir to all our near and dear. To teach us this, God unveiled His form as a charioteer, holding the riding whip. He gave us the elixir of **Bhagavad Gita**. Let's dive into that elixir and enjoy the essence to some extent.

Jai **Srimannarayana!**