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1. Episode Title: Episode 101 – Bhagavad Gita (Chapter 3, Episode 101)

2. Topics & Tags:

TOPICS: This episode discusses the primary goal of human life, which is self-realization and ultimately God-realization. It emphasizes the necessity of gaining control over one's body, senses, mind, and intellect to achieve a peaceful and victorious life. The discourse highlights the dangers of succumbing to attraction (raga) and aversion (dvesha), identifying them as internal enemies. Through the story of King Janaka, the importance of having a firm, higher goal in life is illustrated, demonstrating how such a goal enables one to remain detached from sensory distractions even while performing worldly actions.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 101, self-realization, God-realization, atma sakshatkara, Bhagavad sakshatkara, mind control, sense control, intellect, body, raga, dvesha, attraction, aversion, internal enemies, goal setting, detachment, Janaka Chakravarthi, Yajnavalkya, karma yoga, moksha, spiritual discipline, peaceful life, victorious life, spiritual guidance.

3. Main Content:

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

In Bhagavad Gita, God teaches everyone what they need. However, He proclaims that the primary goal for every being is to attain ‘Him’. Prior to attaining ‘Him’, there is realization of atma (soul). Soul refers to ourselves. Meaning, we must realize who we are. Realizing who we are, is termed as atma sakshatkara (self-realization). This is one goal. Bhagavad sakshatkara (God realization), is another goal. Prior to self-realization, [there is a step]. We can only realize who we are after we take control of ourselves.

What does it mean to take control of ourselves? It is to make sure the tools around us are following our instructions. What tools do we have? There are… Buddhi (intellect), Manas (mind), Indriyas (senses), Sharira (body). We should try to have control over these. Are these in control? None of these are in control! The body is not following our instructions. The senses are not following our instructions. The mind is not following our instructions. The intellect is not following our instructions to begin with.

Regardless of one’s status, everyone seems to talk differently based on what position they are. A person talks differently after he is appointed to a position compared to prior that. He talks one way on assuming his post and changes after some stability. He talks one way while working and a different way after his work is complete. He talks one way until he gets what he wants. He talks another way if he doesn’t get what he wants. His talk changes after he gets what he wants. We are a witness to all of these in the world. Why is this and what is the reason for these kinds of things to be happening? How can we bring these in order? How can we bring rujutva (order), to this? Consequently, how can we try for self-realization? Or how can we try for God-realization?

Self-realization or God-realization are for later. Firstly, you should live a peaceful life here. You should have a smooth life. You should lead a victorious life. Isn’t it? Even for that, you need rujutva (order). You should put your body, senses, mind and intellect in order. What should you do to put them in order? This is what He is talking about. If we depend on Him for this, He says He will support and make the effort simpler for us. Will everyone agree to this? There will be people who turn against God and ‘raise a knife’ on Him! “We can achieve what we want and we have all kinds of power.” “We have achieved everything.” There are some who think this way. It’s essential to warn people of such a nature on what could lead to. If they can achieve it in the process, that’s the greatest thing they can do. That’s fine and He also feels happy. However, they do not know how difficult the task is! So, God feels responsible to let them know. That’s why, to control them on your own… “Do you even know what is diverting you?” We don’t know. He explains it.

Firstly, don’t succumb to raga (attraction) and dvesha (aversion). Learn to be above raga (attraction) and dvesha (aversion). Don’t go overboard and take something so close to heart. Don’t hate something without reason. Don’t hate something and push it away. You shouldn’t do both.

thayo:rna vasama:gacche:th (Do not come under their control)

What is the reason?

thouhi asya paripandhinow (They are one’s enemies)

indriyasya indriyasya:rtthe: (With senses being the base, we behave as per them…)

They work with their respective attributes. Hence, what should you do? You must first have a goal. You should keep moving towards that goal as much as possible and move ahead. You can control these enemies to an extent. You can stay away from their pangs. Otherwise, they will continue to keep dragging you. “Come on, come on.” If you are fixed on your set goal, you will know which direction to go. You can make way for it. Is this possible? Having set a goal, is it possible to escape from them? Yeah! Does that mean we stop following our tendencies? No need! While the tendencies continue, you should not be focused on them. You must definitely focus on something else.

Earlier, we might have heard of some incidents relating to Janaka Chakravarthi. Janaka was learning from a great sage named Yajnavalkya. Janaka is by nature wise. So, he would listen keenly, observe and learn from the guru’s teachings. Generally, a teacher wants to look at the student who is studying well. The teacher wants to try to get that student to learn more. Whereas, if someone doesn’t evolve despite being taught multiple times, the teacher won’t be enthused. The rest of the students were this way. However, Janaka was very attentive and keen. Hence, the guru would teach him. Janaka finished his schooling, and returned to the kingdom and became a king. Even after that, the guru would quote Janaka as an example to students of later batches. The guru would say, “He was very attentive and wise. He would answer very well.”

The students got angry. They were jealous. “Guru likes Janaka because he is a king. A king has lots of money to give.” “A king can honor him with so many services. He can give many respectful offerings.” “Many gifts, and articles.” “So, he likes him. What can we give?” They started to talk amongst each other. This impression grew stronger. Guru was able to make this out. He thought he should teach them a lesson. He should make them understand why he had taught Janaka with so much interest. He felt it was necessary to tell them why he quotes him and refers to him occasionally, even now.

There are always some leaders in the group. So, he called two such ‘leader’ students. The guru gave them two objects and asked them to hand them over to Janaka. He asked them to find out how he was doing and return. He gave this message to them and sent them both. These students thought about Janaka - how he could be a self-realized one, yet simultaneously a king. “We are in the asramam. We have attained knowledge of the self.” “As a ruler, he needs to talk to so many people and go everywhere.” “Where is the knowledge of the self while doing all of this?!” “How can he have knowledge of the self? How can he be a karma yogi (one who practices karma yoga)?” “How can he be the ideal one for karma yoga (path of action)?” “How can he do that? He will need to punish many. He will need to praise many.” “Guru has partiality.” This is how they talked amongst each other. The two ‘important’ ones. He sent them both to ‘examine’.

They both arrived. Janaka learned that they had come from his guru. He felicitated and arranged grand accommodation for them. He said that he would meet them both after they have their dinner. He arranged a proper dining area for them with great exquisite flooring. Great walls, awesome paintings around. The ceiling had wonderful designs. They were offered golden seats. They were served on golden plates. Their servers were beautiful. The cooked dishes were aromatic and flavorful. Wonderful arrangements were made for their bath as well. They sat down to have their meal. They were looking at all the beautiful ornamentation around. As they looked up, they saw two large sharp-edged swords hanging, each directly above them. If either fell, it would directly hit the brahmarandhra (a specific point on the crown of the head) on their head! Also, it wasn’t held securely, connected only by a thin string. If the string comes undone, they will attain ‘moksha (liberation)’.

They were just reciting their pre-meal prayers which include offering water. They were half way through. They should finish that offering. After the prayer was offered, they should have the meal. If they don’t, that becomes a dosha (sin). They cannot get up until the post-meal prayers are offered. Whatever was served, should not be left. Hence, they must eat. So, they continued to finish the pre-meal prayers that they had started and were half way through. Om pranaya swaha, apanaya swaha (offerings to the vital airs)… The serving team was serving. They were eating. They completed the entire meal. They completed the post-meal prayers. They got up and left feeling, relieved as if given a new life. They took tambula (mouth-freshener). They washed their hands and everything was completed.

It was then that King Janaka paid a visit. “We are blessed to have you. We could not spend time with you until now due to our work.” “Yet, we are happy that you had a nice meal..” “I got urad dal ladoo specially made for you. Did you eat?” They didn’t know what they had eaten! “I also asked them to make gulab jamuns for you. Did you have them?” “I got them to make a very yummy fry, and a special curry, also mustard based pickle.” “I also got them to make many others. Did you eat all of them?” There was nothing left on the plate but… They didn’t remember eating gulab jamun, urad dal ladoo, mustard based curry, fry, etc… They said they didn’t focus on what they were eating. “I got them made specially for you. How come you did not relish any of them?” “Did our people not serve you well?” [to the serving team] “Hey…what happened?” “You have done everything well but you hung a knife on the top of our head.” “We would die if the knife fell on the head.” “How could we eat? We just ate something quickly, that’s all.” They had eaten everything. They did not hold back on the activity of the senses. Their hands worked. Their mouths worked. Their eyes worked. Their tongues worked. Their plates were emptied. However, because their focus was on the knife overhead pointing down at them rather than at the food… Despite the activities taking place, they did not get tied to them. Otherwise, they would have described each of the items they had. Despite doing the activities, they had their focus on that [knife] rather than these [the food items]. So, they [senses] could not tie him to them.

Similarly, when a person can establish a goal in his life… Either a worldly goal or … A goal of atma sakshatkara (self-realization) - for a jnani (wise one), a goal of Bhagavad sakshatkara (God-realization), for a bhakta (devotee)… Let it be anything… Only when one has a goal that is beyond the senses and their objects in the world… One can emerge from the clutches of these enemies. Otherwise, one will fall prey to them and continue… Like Yamadharma Raja (Lord of Death) said… punah punaha vasam apadyathe me (He will continue to fall prey to them and get tied to them). Nothing else! He is explaining this in Bhagavad Gita, verse 3.34. He is explaining about the primary enemies. Let us try to learn clearly about them.

Jai Srimannarayana!

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