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1. Episode Title: Episode 103 – Bhagavad Gita (Chapter 3, Episode 103)

2. Topics & Tags:

TOPICS: This episode discusses the nature of inner enemies, specifically `ra:ga` (love/attachment) and `dwe:sha` (hatred/aversion), and how they hinder spiritual progress. It emphasizes the importance of having a clear and firm spiritual goal to overcome these internal obstacles. Through examples of great sages like Jadabharatha, Viswamithra, and Kanva, the discourse illustrates the challenges and successes in controlling one's senses and emotions. Krishna's teachings guide individuals on fulfilling their duties without being swayed by personal attachments or aversions, highlighting that actions aligned with a higher purpose are justified. The concept of equanimity (`sama si:tho:shna`) as an internal quality is also explored.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 103, Krishna, Arjuna, ra:ga, dwe:sha, love, hatred, inner enemies, spiritual practice, goal setting, dharma, duty, Jadabharatha, Viswamithra, Kanva, Sakunthala, equanimity, sama sithoshna, self-realization, hurdles, spiritual guidance, senses, sense objects, penance, Bramharshi, Lord, Bhagavan.

3. Main Content:

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

In chapter 3, Sri Krishna is explaining topics necessary to help us to move forward properly. What are the hurdles in the journey? What is their nature? "How can you overcome them through your efforts?" "Or If you want to depend on anyone, why choose anyone else? I am here. Depend on Me." He said. If you say you don’t need to depend on anyone or… If you think that you do not need anyone to support you and that you will try yourself… At least know what those hurdles are and make your efforts. This is what He wanted to say in summary from verse 3.34 onwards.

Sometimes, we can’t do something despite our desire to do so. In some cases, despite not desiring to do something, our tendencies make us do it. Do you know the reason for it? `Ra:ga` (love) and `dwe:sha` (hatred). `Ra:ga` (love) and `dwe:sha` (hatred) do not let us act as per our resolve. They will drag us as per them like an underwater current. If a person sits in a heavy flow, he gets carried away by it. How should we face them in such a case? History demonstrated examples for us. Firstly, you must have a goal.

What is the reason for `ra:ga` (love) and `dwe:sha` (hatred)?

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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 dangers, bestows all prosperity, and delights the world.

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SLOKA WORD -

indriyas ye:ndriyasy a:rtthe: ra:gadve:shau vyavastthithau |

SLOKA MEANING -

Attachment and aversion are established in the objects of each sense.

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Where do `ra:ga` (love) and `dwe:sha` (hatred) come from? How do they come? We should know that first. What do we know about `ra:ga` (love) and `dwe:sha` (hatred) to begin with? Do they stand in front of you and introduce themselves to you? “I am `ra:ga` (love) and I am `dwe:sha` (hatred).” It’s not like the story of Sra:vana and Bha:drapada.

An elderly person was leaving for town. He has an innocent wife. He is leaving for 2 months. She is going to be staying alone. He bought all the necessary groceries, etc. It is the rainy season and it won’t be easy to go out. He said, “Sra:vana and Bha:drapada’s are approaching. Watch out.” As soon as he left, two guys knocked on the door and introduced themselves. One as Sra:vana and another as Bha:drapada. She reacted saying that her husband talked greatly of them. She said he bought all the groceries for them. She welcomed them and offered all the services. She fed them for 2 months with many varieties of dishes including sweet and savory. Knowing that he was arriving the next day, they both left the place. He noticed that everything he bought was all exhausted! She said, “You were the one who said Sra:vana and Bha:drapada will arrive.” “They came and left yesterday. I offered everything in respect to them.” He said, “Oh no! What a “great” thing you did! Sra:vana and Bha:drapada are the names of the months! They are not people!” She felt bad. What’s the use? It was all over by then.

Similarly, are `ra:ga` (love) and `dwe:sha` (hatred) two people? Do they introduce themselves as… “I am `ra:ga` (love).” “I am `dwe:sha` (hatred).” Do they come and show themselves to you? No. They make us come into their grip. They are such dangerous inner enemies. Watch out. He started explaining about them. “Do you want to try to take control of these inner enemies or do you want Me to help?” “I don’t need any help.” “That’s fine. At least help yourselves. Firstly, know how they attack you.” Shouldn’t we know first?

In those days, Coronavirus attacked! What it is. How does it attack? What does it do? There should be some awareness. That way, when it attacks, it will be clear what attacked you. Accordingly, there will be a chance to be careful. At least try to understand what they are. After that, it’s your wish. If you want to try to overcome them, do it. However, there are great people who tried that way and couldn’t succeed.

We learned about Jadabharatha earlier. He was a great and efficient ruler. He was the one who the world is named after - Bha:rath (India). A great ruler. However, what’s the use? He thought he would do `yo:gam` (spiritual practice) by himself to attain self-realization. He left for the forests. He did `sa:dhana` (practice). However, he fell into the control of a baby deer. He got occupied in protecting the baby deer and took his final breath with the same thought. He forgot his goal. Because he depended on his own efforts, his next birth was as a deer.

The other one was Viswa:mithra who formed a goal. We spoke about him earlier as well. What was the goal he had? To become a `Bramharshi` (sage who has realized Brahman). That’s all was his goal. Because of this goal, he went in all directions and performed `thapas` (penance). He fell prey for the `ra:ga` (love) and `dwe:sha` (hatred) that were in him and [his `thapas` (penance)] was destroyed in different ways. However, because he had a firm goal, he pulled himself up and practiced again. He fell again. He pulled himself up again. He practiced again. The same repeated. Because he had a firm goal, he came back up despite falling multiple times. Ultimately, he was able to attain it. He was so determined and attained it so well that Sri Ra:ma Himself became his `da:san` (servant), and `sishya` (disciple). He was a `kriyasi:la` (taskmaster). Can we do such intense practice? Try it. He spent 10,000 years in `thapas` (penance) performing `sa:dhana` (practice), in each direction. 10,000 years! It’s not a normal effort. If you have that much time, energy, patience, then try it.

There was another great sage named Kanva. Great sage, Kanva! He limited `ra:ga` (love), `dwe:sha` (hatred) and love to the levels they should be in. He had a firm goal. He did not get `pathanam` (destruction) [by them]. Great Sage Kanva! There was a baby girl, perhaps the daughter of Viswamithra. The sage came across the baby girl. Two birds were taking care of her. Because she was being guarded by the birds, he named her Sakunthala. He raised her. He didn’t have `ra:ga` (love) for her. He didn’t have `dwe:sha` (hatred) for those who left her there. He didn’t develop `ra:ga` (love) for her because he was with her. He brought her up for some years. She was grown up. She was able to decide who she wanted to get married to. She loved King Dusshyantha. That’s fine, [he thought]. He sent two of her friends along with her to drop her off there. We know the story. She was taken there. However, due to a curse, the king could not recollect who she was. She became an orphan. However, he didn’t own her after that incident. He raised her for the time that he took responsibility. When she made a choice for her husband. He sent her there. He stayed unaffected after that. Because he had self-realization as a goal, he could control `ra:ga` (love) and `dwe:sha` (hatred). They didn’t affect him. Although Viswamithra was great, they affected him. They affected Jadabharatha in the earlier timeline. He was also a great one. However, `ra:ga` (love) and `dwe:sha` (hatred) did not affect Sage Kanva. Why? Because he recognized what his friend and what his enemy are. His goal is his friend. He made a resolve not to let the inner enemies called `ra:ga` (love) and `dwe:sha` (hatred) raise their heads on his path. They did not. After he sent her away, she lived her life. She made a choice and she continued her journey accordingly. That’s why he sent her away. This is what a human being must realize.

He clarified that in verse 3.34.

`indriyas ye:ndriyasy a:rtthe: ra:gadve:shau vyavastthithau |` (Attachment and aversion are established in the objects of each sense.)

`indriyasya ra:gadve:shau` (the senses' attachment and aversion)

`indraya:rtthe: vyavastthithau` (established in the objects of the senses)

Because of the activity of the `vishayas` (sense objects), they are stable in the senses alone.

`thayo:r na vasam a:gachche:th` (do not come under their pressure)

They are the primary enemies, dear! He clarifies this aspect in chapter 3. “Firstly, have a firm goal.” This is what He wanted to explain primarily.

There is nothing with the external objects. Pleasure and pain are that which manifest inside. Cold and hot are with the external objects. They are always that way. However, the feeling that “cool weather is suitable for me, hot weather is unsuitable for me…” “Hot weather is suitable for me while cool weather is unsuitable for me…” There are favorable and unfavorable feelings. `sama si:tho:shna` (equanimity towards cold and heat). The equanimity towards pain and pleasure must happen within. Equanimity is a quality that is internal, not an external one. Externally, you must act accordingly. Why? Because the body is formed for action. It is made for work. So, you must keep working. You might think of the work as favorable at times and unfavorable at other times. But still, it’s okay.

The border protection force is always on the watch holding guns to scare [those who try to cross]. Is it right to scare them? Yes, because it is their duty. They are beyond `ra:ga` (love) and `dwe:sha` (hatred), determined with the goal to protect the border. So, it’s not wrong for them. If there is an enemy trying to enter, it is allowed to shoot them if necessary. Can you say that it is wrong to resort to violence? It’s not wrong for them. Yes. It could be wrong for someone else. His goal is to serve the ordained duty to protect the country. To do so...

When doing some good deeds, there may be troubling mosquitoes, etc. How are people handling that? People are buying [electric] bats, killing them. What’s this horrific act of killing! Is this allowed? There is a goal. Perhaps it is an exam or an act that’s going to help many others, or constructing an object, etc. Because he has formed a goal, anything that obstructs his goal and the work can be curbed. He has to work in the direction that he needs to. Anything that is a hurdle on the path has to be handled. It’s not right to have love or hatred for them wondering why you are having to act that way. Border protection force is the best example for us. Can they resort to violence? They must do so if it is inevitable when the goal is higher and greater.

When does a goal become ‘higher’ and ‘greater’? That also changes, doesn’t it? It [the goal] should be related and suitable to one’s position, country, and other species around. That is when a goal becomes greater. If the goal is only limited to one’s own benefit and not for others, that’s a bad goal. If it’s something useful for more people, then it’s not wrong to do what’s essential for it. That’s why, while explaining this to Arjuna, Sri Krishna tells him… `yuddhvasya vigathajwaraha` (fight without agitation). You think that you will be hurting them in the war. That’s the wrong [mindset]. If your goal is higher, then it’s not wrong to eliminate such people. Eliminate them. This is a wonderful direction that `Bhagava:n` (Lord) gives to those who want to carry out their responsibilities. Let’s learn.

Jai Srimannarayana!

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