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1. Episode Title: Episode 106 – Understand the origin of hurdles - Part 1 (Bhagavad Gita, Chapter 3, Episode 106)

2. Topics & Tags:

TOPICS: This episode discusses the origin of hurdles in our work and goals, emphasizing the importance of understanding and overcoming ego (durahanka:ra) and the feeling of doership. It delves into the underlying causes of human behavior, such as ra:ga (love) and dwe:sha (hatred), and the chain of causation leading from attachment (mamatha) to karma bi:jas (seeds of actions). The teachings highlight Krishna's role as the ultimate operator and controller of all natural phenomena, cautioning against human attempts to manipulate nature. The discourse stresses the significance of recognizing one's innate nature and surrendering all actions and their results to God as a path to liberation and freedom from the binding effects of karma.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 106, hurdles, ego, durahanka:ra, ra:ga, dwe:sha, attachment, mamatha, karma va:sanas, karma bi:jas, doership, surrender, Krishna, Arjuna, liberation, innate nature, svabha:va, organic farming, hybridization, satthva, rajas, thamas, spiritual guidance, divine control, non-attachment, human life, responsibilities, natural outcomes, Bhagavan.

3. Main Content:

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

From the teachings of Sri Krishna, we are learning…

What the origin is for the hurdles our work faces, or for the goals we set.

How do we understand and overcome them?

Or how do we depend on Him and submit to Him, the One who can eliminate them for us?

While keeping in view the context of earlier verses, we are trying to get answers from verse 3.34.

One cannot renounce doing his work.

One cannot give up his responsibilities.

One must continue to work.

However, generally one tends to feel that he is the one doing all the work.

He feels that nothing will happen without him.

So, he feels that all the good and bad outcomes of the work are his.

Generally, such an egoistic nature develops in a human being.

The reason for this is the underlying ra:ga (love) and dwe:sha (hatred) within humans.

These must be somewhat suppressed.

These behaviors must be curbed. Work must not be stopped.

You must continue to work.

However, you must realize the underlying cause of the work being done.

Posing as if you have done everything, when in reality all is already taken care of!

That is called durahanka:ra (undesired ego).

The sun is not rising because of us.

Trees are not growing because of us.

When we plant any saplings, we end up destroying rather than improving that area.

No one can stop many great natural outcomes.

We are not the cause for all of that, they are happening naturally.

They have their own behaviors.

They are not something we can amend.

The neem tree has its bitterness or umami. That is its quality.

The Tamarind tree has its quality. There are different insects that feed on each.

There are some insects that crawl on neem trees.

Alwar says…

ve:mbin puji ve:mbanni nilla:da: po:l (The bitterness is the insect’s food)

It is the bitterness that is the insect’s food.

We find it bitter, and not tasty.

It may not be suitable for you, but it is suitable for nature.

If you feel bad for the insect because its home is the neem tree and its food is bitter…

And thus place it in sugar water, it will be killed!

That is its quality.

It is doing its work based on its quality.

You should also know your innate nature and do your work.

The nature of a fish is to be in water.

If you say that milk is more valuable than water, and then put the fish in milk…

Milk may be more valuable but the fish depends on water.

When you put it in milk, its life will end.

You should know your nature and behave accordingly.

What is the nature of a human being?

There is a natural network formed around human beings.

Birth took place in a society, a family, a caste, a religion, a race, a group, a color.

Similar to what happened for a neem-feeding insect on a neem tree.

Similar to what happened for a tamarind-feeding insect on a tamarind tree.

Similar to what happened for a fish in water.

You also have a life. Live well.

The way they lead their lives in their areas, you should also lead life with that goal.

The insect is liberated if it grows properly, by eating neem.

A fish is liberated if it stays in the water.

Know your goal and live here, you will also be liberated.

What is the goal of a human life?

It is with great difficulty that one gets a human life.

We must recognize the One who is the underlying operator.

Because we cannot see Him - we think those like our parents are running our lives.

However, they have also come here like any of us. They also leave the bodies like any of us.

We don’t know who is running them and us.

In Bhagavad Gita, He said it is He.

“Because I am the underlying operator, you can only function but not alter anything.”

“If something needs an amendment, I am the One who needs to do it.”

“I am the One capable of making any changes, not you.”

He does not give anyone the password required to manipulate anything here.

Nowadays, people are saying…

“Do not share your passcode, account number, etc. to anyone. Keep them secure.”

It looks like God knows this very well.

That is why, He does not share the password with anyone.

He makes the change to things Himself.

He says this in chapter 7.

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SLOKA WORD -

raso:ham apsu kaunthe:ya ! prabha:smi sasi su:ryayo:ho |

SLOKA MEANING -

All objects, their qualities, and their nature are all in My control.

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You cannot make any change to them.

If you make any change, it means you are destroying them.

Our people are hybridizing and creating new species.

We thought it's a great thing.

Scientists are now realizing and voicing that it is not a great thing to do.

For a period of time, there was intermixing of two species to make a hybrid variety.

The new variety resulted in many ‘desired’ constituents.

This is what people believed for some time.

After about 25, 30 or we believe 50 years, they are now saying it is dangerous.

However, by then, it was already corrupted. All of it is gone.

They have altered rice this way.

It went so far that the rice is now a silky shiny one.

Earlier, there used to be a variety called krushna katuka, etc.

People who ate that rice were fine.

People started advertising new silky polished rice. It is an expensive variety.

They said it is a variety that only wealthy people can afford.

People started eating that.

Their bodies also grew big and large.

Later, it was found that it is a warehouse of diseases.

“It is all only carbohydrates and no essence. Stop eating it.”

What can we do?

Let us go back to the original rice.

Get back to the original breed. Try to secure the original seed.

Use methods of organic farming and natural farming and produce.

That is what we must consume.

Now aware of the ill effects of silky polished rice, its price has declined.

The price of organic rice has doubled or tripled in relation to the silky rice cost.

Its availability has reached limits. That is when one started to realize.

The minute you plan to manipulate something, you spoil it.

And then you spoil yourself also.

You are spoiling it and yourself.

[God]: If I want to do it, I can do it.

Because I am the one who made arrangements for everything, I can do it.

What is the most comfortable thing for you to do?

Leave the responsibility on Me.

Realize that I am the One indwelling and enabling everything.

It is not because of you that things are happening.

Realize that the result of what is happening is Mine.

You are not the recipient of the result.

You must remember that you are an instrument.

What He said is simple. He didn’t ask you to stop doing anything.

He did not ask you to stop working, or curb your experiences or comforts.

He did not ask you to stop earning, or observe extreme fasting.

adhya:thma che:thasa: mayi sannyasya (with a spiritual mind, surrender to Me)

Get your mind to think better.

“I am the One who is supporting everything, administering it. This is all for me. This is all mine.”

Transform your feeling.

Realize the truth.

This is all that He wants us to understand.

What is the reason for this?

It is the mamatha (attachment).

What is the reason for mamatha (attachment)?

It is the underlying ra:ga (love) and dwe:sha (hatred).

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

It is the karma va:sanas (tendencies of past actions), stored at all levels.

What is the reason for the karma va:sanas (tendencies of past actions)?

It is the karma bi:jas (originating seeds of karma).

How are these seed holdings taking birth?

Because of the effect of rajasic (passionate) and thamasic (ignorant) qualities in the body - which is composed of prakruthi (Nature).

There is a quality called satthva (goodness). However, its duration and the time is brief and in the early morning.

So, the most dominant qualities are either rajas (passion) or thamas (ignorance).

What if we suppress them both? That’s good, but do they get suppressed easily?

How do we know where they are?

We don’t know them. We don’t know the relation between them and Nature.

We don't know where the resulting karma bi:jas (originating seeds of karma) exist.

We don’t know where the resulting mamatha (attachment) and ruchi va:sanas (tendencies of taste)...

We can’t see the ra:ga (love) and dwe:sha (hatred) resulting from the attitude of doership.

How can we control what we can’t see?

If we can see an object, we can either destroy it or throw it away.

We can do anything of that sort.

But, if we can’t see those things…?

If it is a thatthva (eternal reality) that is not visible to the eyes, how can we control it?

That is why, He said in verse 3.30 –

In fact, He said it everywhere in every chapter.

“They are all in My control. Hence, ask Me. I will make them easy for you.”

If an object belongs to someone, that person will be able to tell you how to get it to work.

And it becomes easier for us.

However, if we can ignore that and try to handle it by ourselves, it can become dangerous to us too.

Don’t get into that trouble.

Don’t get into the grips of ra:ga (love) and dwe:sha (hatred).

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SLOKA WORD -

thayo:r na vasam a:gachche:th thau hyasya paripantthinau

SLOKA MEANING -

Do not come under their control, for they are your enemies.

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SLOKA WORD -

mayi sarva:ni karma:ni sannyasya

SLOKA MEANING -

Surrender all your actions to Me.

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Don’t give up working. Set aside the attachment with it that you are the doer.

That is when I will make it suitable for you.

This is what He is saying.

If this can build in us, we can achieve everything.

Otherwise, there is no use for anything we do.

We should make proper use of this great opportunity, human life.

We should make sure the karma (actions) we do does not bind us.

We should attempt to get rid of all the past karmas (actions) with the karma (actions) we do in the current life.

This is the wise thing to do. Isn’t it?

What we do now should not bind us and it should become a means to alleviate us from the ties of the past.

That is the best way to conduct any activity.

To do so, submit the activity to Me. Realize that it is because of Me.

Remember that I am the One giving the experience.

Then, I will take care that they don’t trouble you.

Saying so, Bhagava:n (Lord), Sri Krishna, is taking Arjuna forward in chapter 3.

Jai Srimannarayana!

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