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1. Episode Title: Episode 107 – Bhagavad Gita (Chapter 3, Episode 107)

2. Topics & Tags:

TOPICS: This episode delves into identifying and overcoming internal enemies like liking (raga) and hatred (dvesha), emphasizing that true Vedic wisdom (Vedanta) involves performing one's duties (karma) without attachment. It highlights Dharmaraja's equanimity as an ideal example and explains how Krishna protects devotees who surrender to Him. The discussion clarifies the importance of adhering to one's own ordained duties (swadharma) over another's duties (paradharma), even if swadharma appears flawed, and the benefits of performing actions with a mindset of surrender to God.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 107, Krishna, Arjuna, Dharmaraja, Duryodhana, Bhima, Durvasa, Chitraketu, Pandavas, Kauravas, raga (liking), dvesha (hatred), karma (action), swadharma (one's own duty), paradharma (another's duty), Vedanta, equanimity, surrender, akshaya patra, ego, duty, spiritual guidance, mental peace, attachment, detachment, Vedic teachings, self-control, divine protection, 2.64, 3.35

3. Main Content:

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

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

In Bhagavad Gita, Sri Krishna disclosed a wonderful secret. Who are our real enemies? Where do they ‘live’? How do we recognize them? How should we deal with them? Who are they? Whenever we encounter anything, there is some feeling. “This is ra:ga (liking), or dwe:sha (hatred).” Whatever we think is good for us, we work with it. Otherwise, we try to keep it away. Whatever we think is good for us, we develop love for it. Otherwise, we develop hatred. We hate it if that [which we love] is at a distance. We hate if this [which we hate] gets closer. We feel happy if this is closer. We feel happy if that is farther. These are the primary enemies. Suppress them. Don’t stop working.

Many people think of ve:da:ntha upade:sa (teachings of Vedic essence) as… Those which teach people to stop working, leave responsibilities, and settle down somewhere far away. That is not right. When someone is doing his work properly, that means he has learned the knowledge of Vedas. One who works that way becomes the real Vedanti (one who understands the Vedas). What does such a person do? He will act without ra:ga (liking) and dwe:sha (hatred) in the work he does.

Dharmaraja, Arjuna’s brother, does not have ra:ga (liking) and dwe:sha (hatred). God did not teach Bhagavad Gita for him. He did not need it. Why? Because he has an equal feeling towards everything. He never developed any hatred for Kauravas. He did not scold them ever. He never praised anyone. He did not have any attachment with them. During exile as well, it seems Dharmaraja never raised his voice toward anyone. Not just that… As always, Kauravas were inclined to always trouble Pandavas. There is always a drive in some people to trouble good people. They were minding their work in the forests for the period of 12 years. They should be left the way they are. But, No! They wanted to trouble them even there. Duryodhana set out with his team to trouble them. On the way, a war broke out between him and a gandharva (celestial musician) named Chitraketu. In the war, Chitraketu defeated Duryodhana. He tied him up to the chariot and was hauling him away. Dharmaraja saw this. He called upon Bhima and asked him to free [Duryodhana]. He said that he was their brother. He [Duryodhana] was the reason for their exile. However, he did not feel happy that he was being hit and punished by someone. Being his cousin, he felt responsible for protecting him. Bhima did not have it in his heart [to protect him]. However, he was called and asked to protect him. “No, no, no!” He said. “He was the reason for all the difficult situations. We should have punished him.” “At least someone is doing it. Let him beat him up more.” Dharmaraja said that’s not right. He continued… If we are fighting among each other out of hatred, we are 5 and they are 100. However, if someone else is against us, we should become 105. Hence, he sent him to control the opponent and release Duryodhana. In fact, if Dharmaraja had dwe:sha (hatred) or… If he was feeling happy that the enemy is going through a hard time… He would not have freed Duryodhana.

However, Duryodhana didn’t have that mindset. Once, he summoned his guru Durvasa and the rest to trouble them when they were in exile minding their work. They [Pandavas] have an akshaya patra (inexhaustible vessel). After they eat, Draupadi takes the last bite and cleans the vessel, then it closes for the day. Duryodhana waited for that moment and then sent Durvasa and 10,000 other sages to them. They were lucky that Sri Krishna was there as their protector… Because they left the responsibility on Him… He said… mayi sarva:ni karma:ni sannyasya (surrendering all actions to Me). They have that mindset towards Him. They have mentally submitted themselves to Him. krishnasrayaha krishnapranaha (those who take refuge in Krishna, those whose life is Krishna). They are the mahaniyas (great beings) who thought Krishna was their everything. That is why He arrived there to protect them. He asked Draupadi for something to eat claiming He was hungry. “What is this game You are playing with me? I am struggling with how to feed them.” “And You are asking this!” He says, “I don’t know. Bring something.” She said, “I washed the akshaya patra (inexhaustible vessel).” He asked her to check if there was at least a leaf remaining. Because He said He wants to see, they found a leaf in it. She was saved because her mother-in-law wasn’t around [for leaving the leaf out when cleaning]! Whether if it was left out from improper cleaning or it appeared because He wished for it – He had that to eat and wished that all the worlds were satiated. All He had was a small piece of a leaf. That’s it. Pandavas did not know how to handle or work with those guests. They didn’t do anything. Draupadi didn’t know. She didn’t do anything. Because Krishna was there… mayi sannyasya (surrendering to Me). Because they left it to Him, He vowed to protect them in the manner suitable to them. It was true that there was some tension that existed temporarily. Durvasa maharshi (great sage) arrived there. He [Dharmaraja] didn’t check whether she had eaten. He asked Durvasa and his entourage to take a bath and come back. He promised them. He [Yudhishthira] should have asked her [Draupadi] first what to do. She would have told him. However, because their responsibility is on Him, despite a small mistake such as this… He managed and made it work out for them. Similarly, He will also definitely help us in our lives so that what we do does not bind us.

What should we do for that? We should renounce the egoistic attitude that we are the only doers for all activities. We should only do our part. We are in the body. Whatever is the dharma (right activity) for the body, do it. We must practice the duty of the body as long as we are in the body. After crossing the body, it’s okay. You can do what is appropriate for that phase. Whilst being in here, it is not appropriate to practice something else. This is what Arjuna must be given clarity on. If you are traveling on a train, there are certain rules for a train that you must follow. As long as you are on the train and the train is on the move, you must behave according to the rules. You cannot wish to swing from one door to another like you would in your house. If you do so, you will not survive [the train journey]. When you are en route, follow the concerned rules. You are on a flight. What should you do? You should practice the concerned rules. However, if you say you will do what you like and open the exit door while it’s in the sky, what happens? You will be blown out. There are certain rules while in the human body. We are in the human body. The appropriate thing to do in this human body is to fulfill the ordained duties. That is karma acharana (practicing karma). When practicing that, there is a process. What is the process? It is to do them while submitting to Him. If you say you don’t want to do that, then prepare for facing the consequences. However, that is not the right way. This is what He wants to teach.

Raga (liking) and dvesha (hatred). He talked about these earlier in chapter 2. He is now stressing on the topic.

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SLOKA WORD -

ra:gadve:sha viyukthais thu

vishaya:n indriyais charan 2.64

SLOKA MEANING -

One who moves among sense objects with senses free from liking and hatred

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When you are in this nature, you should continue to do all the appropriate activities. However, you should reject what is not necessary and do the appropriate activities. That’s when…

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SLOKA WORD -

prasa:dam adi gacchathi

SLOKA MEANING -

attains mental peace

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There will be peace in your mind. Otherwise, that won’t be the case. He said it there. He is reiterating here. Raga (liking) and dvesha (hatred) are your first enemies. Saying so, He is taking Arjuna forward. It is mandatory for a common man as well as a great person to practice karma (action). A common man does it thinking, ‘It is I and for me’. A wise one does it believing, ‘It is God, belongs to God, and for God’. The work is the same for both. That is why greater beings also look like us. They walk with two legs. They see things with two eyes. They eat with their mouths. They talk. There is no difference in the work they do. The difference is in the way they think about the work. That is the only difference between ordinary and great people. Saying so in verse 3.34, Sri Krishna explains the benefit of doing work that way in verse 3.35.

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SLOKA WORD -

sre:ya:n svadharmo: vigunaha paradharma:th svanushttitha:th |

svadharme: nidhanam sre:yaha paradharmo: bha:ya:vahaha ||

SLOKA MEANING -

It is better to perform one's own duty, even imperfectly, than to perfectly perform another's duty. Death in one's own duty is better; another's duty is fraught with danger.

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Swadharma (one's own duty) is always beneficial. It may seem like it is faulty but it is not. The fault is with the way we think about it. We should therefore learn how to perceive it. Paradharma (another's duty) may seem easier, better and beneficial. But still, it’s not suitable for you. Some people study medicine for almost 20 years. And then jump into computer science. We don’t know why. Some study law. And then jump into science. Some educational systems allow that. Not sure if that is okay and how beneficial that is. One expects something when they change their profession. What happens? You have spent time practicing something and then opt out of it. It is unlikely to benefit you. Whatever you have practiced is called swadharma (one's own duty). Whatever you have no practice of is called paradharma (another's duty). Whatever is apt for your state is called swadharma (one's own duty). That which is not is paradharma (another's duty). Don’t get attracted to paradharma (another's duty) and be dragged by it. Despite your swadharma (one's own duty) seeming unbeneficial, don’t give it up. He is taking this forward giving clarity between swadharma (one's own duty) and paradharma (another's duty). Let’s explore further.

Jai Srimannarayana!

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