1. Episode Title: Episode 13 – Bhagavad Gita (Chapter 3, Episode 13) - Is Doing Karma a Necessity?

2. Topics & Tags:

TOPICS: The necessity of performing actions (karma) in life; Understanding 'siddhi' (success) and how to achieve it through action and worship; Krishna's teachings on integrating worldly duties with spiritual devotion; The concept of dedicating all actions as worship to the Supreme Cause; Identifying the Supreme Cause of the universe and its attributes; The transformation of ordinary actions (karma) into righteous actions (dharma); The role of dharma in alleviating sinful reactions and achieving mental peace and knowledge; The impossibility of achieving freedom from action (naishkarmya siddhi) by simply ceasing all activities.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 13, Karma, Dharma, Siddhi, Worship, Krishna, Supreme Cause, Universe, Jnana, Naishkarmya, Sannyasa, Actions, Duties, Devotion, Sinful reactions, Mental peace, Self-realization, Karma Yoga, Jnana Yoga, Sloka 3.4, Bhagavan, Indriyas, Rajo Guna, Tamo Guna, Sattva Guna, Vedas.

3. Main Content:

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

Everyone born on the earth has an urge to achieve something. However, to achieve it, you need to do some activity. There is a process to follow for doing the particular activity. Obtaining whatever one wishes for is known as Siddhi (success). That is stated in shastras (scriptures). He acquired siddhi (success) - meaning he was successful in achieving what he wanted. It’s commonly referred to as success. Everyone wants to get siddhi (success).

“Arjuna, You too want siddhi (success), right?” asked Sri Krishna in chapter 3. Is it desirable? Yes.

siddhim vindathi manavaha (any human being can certainly achieve what he wishes for)

How?

tham abhyarcha (Him, the cause of the Universe, while worshipping Him properly)

siddhim vindathi (doing so, one can attain success)

If you spend all the time in His worship, then what about the worldly duties required to be performed? Lord Krishna never said to stop your worldly duties. He said to do all activities as His worship. In chapter 18 –

sva karmana thamabhyarcha (whatever work is ordained to a particular person, has to be done)

For example, a farmer has to till the land, police must protect, a businessman has to do business. Thus, everyone has a particular duty. Whatever karmas (actions) we are assigned, we should keep performing without fail. If we keep doing karmas (actions), when will we be able to worship Bhagavan (the Lord)? Or, if we are continuously engaged in doing His worship, how can we do our karmas (actions)? Hence, God did not separate them both. He made them both as one.

svakarmana thamabhyarcha (Whatever is your duty, keep fulfilling it)

But while fulfilling it, think of it as Lord’s worship. What should the underlying feeling be? It says…

tham abhyarcha (worship Him)

Who is He? Whom should we worship? The whole world is filled with such questions. There are so many arguments around them. A lot of emotions - anger, frustrations, clashes on this topic. To decide Who is the Actual Cause of this whole Universe, much energy is wasted. When we are asking to worship Him regularly through our karmas (actions), the question arises – Who is He? Is it a HE or a SHE? How do we identify that Cause? To recognize that Cause, what is the Identification? There is always an attribute or a feature through which anything is identified. For example, Oxygen is identified by the O2 molecule. A flower is recognized by its fragrance. Then, what is the identifying factor, ID, for the Cause of this Universe?

God answered, yathah pravrutthir bhuthanam ena sarvam idam thatham (from whom all beings have originated, and by whom this whole universe is pervaded).

bhuthanam (the whole world around us, seen and unseen)

yathah pravrutthihi (wherever it emerged from)

ena sarvam idam thatham (One who is permeating in each and every particle, One who is pervading and supporting all).

ena sarvam idam thatham (not only that, He permeates, becomes the indweller, and supports each and every atom).

Just as an engine is inside a vehicle, gives the car an identity, becoming the reason for its movement… God dwells in every particle, sentient or insentient, and controls its existence, sustenance and progress. For such a One, dedicate each and every karma (action) you do. Doing karma (action) is indispensable. But, while doing karma (action), a change in the thinking pattern is required. There is no external change. For example, a farmer must hold the plough, till the land, and cultivate it for a living. These days, using a plough is outdated. However, the same activities are carried on by tractors. He now sits in the tractor, ploughing, sowing seeds, weeding, reaping, packing, etc. That is the farmer’s svakarma (one's own duty). How should he do it?

thamabhyarcha (feel that as service to God)

This is something that should be done with jnana (knowledge). Karma (activity) should always be performed while being backed by jnana (knowledge). What kind of jnana (knowledge)? The knowledge that… Whoever is the Cause of the Universe, by whom the whole universe is created and sustained… Let all my activities be dedicated to Him as His worship only. Nothing different.

How can farming become Worship? Worshipping means sitting before the deity, chanting his divine names, offering water, fruits and flowers, lighting lamp, etc. Following all these steps is called worshipping God. Right? Not necessarily. This body is the tool that has been blessed by Him. This body/land has been graced by him, the machine you are using is also only due to His grace. Being alive is also due to His grace. We use our strength with life bestowed by Him, with the tools He gave. Hence, when we dig the earth or till land, we pray… “Oh Mother! Pardon us for hurting you.”

bhumidara krutam dosham krupaya kshantu marhasi (Oh Mother! Pardon us for hurting you)

During yajnas (sacrifices), the priests do mruth sangrahanam (collecting soil), they dig earth to collect soil for yagna (sacrifice) rituals. While doing so, they pray, “Oh Lord in this form, I am troubling You, causing discomfort.” We are taking some soil for the program. This is also recommended by shastras (scriptures) - how, where, when, how to take the soil. Shastras (scriptures) are Your instructions. Hence, we are doing this trying to follow Your instructions. Hence, praying to Earth before taking the soil - is the rule. While doing so, the Earth is also Lord’s form. He dwells in me. He is in the tools, This farming is for His worship. He blessed a home for me. He is there in that house, blesses me from there and this farming service is His worship.

If the thought process is changed thus,

sva karmanam (one is doing his usual chores in which he is adept)

tam abhyarcha (offering the same to the indweller, Bhagavan)

Whoever can do this, he alone - siddhim vindathi manavaha (he alone attains success).

jagat karana srushti, sthiti, laya (creating, sustaining and dissolving the universe)

yathah pravrutthi bhuthanam ena sarvam idam thatham (from whom all beings have originated, and by whom this whole universe is pervaded)

Sri Krishna mentions only two - creation and sustenance. From whom are these manifested, because of whom these are sustained or nurtured. If these two are accomplished, performed by Him, the third, dissolution is implied. For only after taking them all inside, can He bring them out. He is the jagat karana tattvam (the fundamental cause of the universe) - He is the Cause. He is the one who creates, sustains, and dissolves. You have to do His Upasana (worship or meditation). You have to offer your karma (action) to Him. Thus, God clearly tells us how to do our karma (action).

Then Arjuna gets a doubt. If we do so, to what form will the karma (action) be transformed? Thus, the karma (action) performed becomes dharma (righteous action).

dharmena papam apanudati (by righteous action, sin is removed) - Veda says so.

The mass of karma (actions) we have accrued all through these births, has to be alleviated only through dharmacharana (by following righteous conduct). The more dharma (righteous action) you practice, the more you will become free from mountains of sinful reactions. It is because of these mountains of sins, our indriyas (senses) are enticed to indulge in various activities. Once sins are exhausted, indriyas (senses) get suppressed and their agitation will cease. Then the rajo and tamo guna (qualities of passion and ignorance) that affect the manas (mind) will deplete a little, and calmness results. Then manasa prasadam (mental peace) will be experienced. Sattva guna (quality of goodness) will rise slowly.

sattvat samjayate jnanam (from goodness, knowledge arises)

With sattva guna (quality of goodness), with a peaceful mind, he gets clarity in the work he does. That is also karma (action). But its name changes. For example when ordinary paper is printed into currency, its value also changes. Also, if we take regular paper and make a special stamped paper, sign and give, its value changes from an ordinary paper. Because it is a qualified paper. Thus, whatever we do is Karma (action). When qualified, then, its name changes and becomes dharma (righteous action).

dharmena papam apanudati (the dharma we practice will wipe off our karma)

Karma (action) bestows jnana nishta (steadfastness in knowledge), assimilated and established knowledge of realities, leading to self-realization. Rarely some, as soon as they are born, are focused in jnana nishta (steadfastness in knowledge) and they directly achieve self-realization. Realization of the soul is the sole purpose. Whether through karma yoga (path of action) or jnana yoga (path of knowledge) - it depends on their qualification. That I know! Who is qualified for what! For you, You are qualified for karma yoga (path of action) only.

karmany eva adhikaraste (you have the right to perform your prescribed duty)

“Krishna! Why first do karma (action), then acquire jnana (knowledge), then enlightenment? Why is everyone not blessed with jnana (knowledge) outright?” “Not Possible!” Sri Krishna says in the 4th sloka (verse).

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SLOKA WORD -

na karmana:m ana:rambha:th

naishkarmyam purusho::snuthe: |

na cha sannyasana:de:va

siddhim samadhi gachhathi ||

SLOKA MEANING -

Not by abstaining from action does a man attain freedom from action, nor by mere renunciation does he attain perfection.

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Generally, we think that all bondages are a result of the karma (actions) we do. What if we stop doing karma (action) totally? We cannot. Without doing karma (action), how will we sit? Breathing in and out is karma (action). Opening and closing eyes is karma (action). Sleeping and waking is also karma (action). Every activity is karma (action). If we stop doing karma (action), man will not attain naishkarmya siddhi (perfection of freedom from action). Only by practicing karma (action), one has to become nishkarma (free from the reactions of action). How is that? How does that make sense – ‘By practicing karma (action), one is to become free from karma (action)?’ Yes. Sri Krishna says so in the 4th sloka (verse). Let's learn more in the next episodes.

Vande:guru parampara:m

Jai Sri:manna:ra:yana