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1. Episode Title: Episode 47 – Bhagavad Gita (Chapter 3, Episode 47) – Emperor Janaka, The Ideal Karma Yogi

2. Topics & Tags:

TOPICS: The purpose of divine incarnations and their role in reforming humanity; The mandatory nature of performing \*karma\* (actions) for all individuals; Understanding the concept of \*rajarshi\* (royal sage) through the example of Emperor Janaka; The characteristics of great souls (\*atma vidas\*) and their profound wisdom; The influence of lineage and natural disposition on an individual's qualities; The importance of performing duties not just for oneself, but for the well-being and guidance of society (\*lokasangraha\*); Krishna's teachings on the path of \*karma yoga\* (path of action) as a means to attain the highest purpose of life.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 47, Karma Yoga, Emperor Janaka, Rajarshi, Krishna, Arjuna, dharma, duty, responsibility, karma, jnana yoga, sattva, rajas, tamas, purushartha, atma, samsara, nisarga, lokasangraha, divine incarnation, spiritual guidance, exemplary lives, spiritual wisdom, lineage, societal influence.

3. Main Content:

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

God incarnated many times on earth. \*Ithiha:sas\* (recorded history) and \*Purana:s\* (ancient ever applicable works) affirm this. Why does God choose to descend on the earth? He comes down to restore the structure of the system in this world. To be precise, He comes down to reform human beings. Whatever form He takes, the purpose is to rededicate humans to their duty. Human beings generally tend to escape. They want to avoid their duties and live in comfort. They must be pulled away from such a tendency and made to fulfill their responsibilities. In general, God has the same goal in every \*avatha:r\* (incarnation). Among all such incarnations, Sri Krishna \*avatha:r\* (incarnation) is \*paripu:rna\* (whole). After that, most other incarnations remained in the form of deity. Thus, He graced what He wished to advise through Bhagavad Gita.

Before we proceed, let us offer this prayer:

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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 wealth, and delights the world.

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In verse 3.20, Krishna states that it is inevitable to perform \*karma\* (actions) despite any qualification. He gave reasons for it.

First one. One enters a body to carry out a responsibility. Performing \*karma\* (actions) is thus mandatory for every person.

[Second one.] Since he comes with \*karma\* (actions) accrued over past physical births, he must perform \*karma\* (actions) such that he is relieved from what’s accrued. There is already a lot [accrued] from the past. The current birth is given to him to ‘spend’ that ‘deposit’. He must live only by exhausting it. If it is spent, he will be relieved of that burden to an extent. Next, he gets another set from the past. If he doesn’t do that, he will not only not exhaust the accrued, but will add to it. There is every chance of piling up to the stock of \*karma\* (actions). Therefore, because the body is formed for \*karma a:cha:rana\* (practicing karma), it must be done. It is beneficial for humans. Ultimately, it is beneficial to the world.

God’s responsibility is to ensure the system of the world is proper. He is referred to as a big time farmer. The entire world is like a garden that he is cultivating. To keep it properly, He puts in all kinds of efforts. He is a great cultivator. In this process, since it is only human beings who have the attitude of taking ‘wrong routes’, He gives many teachings to correct human beings. Doing our work is sometimes comfortable. Sometimes painful. Sometimes favorable. Sometimes unfavorable. Sometimes hurtful. Whatever it may be, one should not stop performing his duties. He should continue to do so. It is not appropriate for a human being to live only selfishly. The main purpose of delivering Bhagavad Gita is to give this instruction. Sri Krishna makes many attempts to teach it. He wants to somehow make him understand.

In chapter 3, in the process of telling him that it is appropriate for him to do his \*karma\* (actions), there are some exemplary practitioners of \*karma\* (actions) who are qualified for \*jna:na yo:ga\* (path of knowledge) as well. Yet, they decided that practicing \*karma\* (actions) is the right thing to do and lived accordingly. They are authoritative and world famous personalities like emperor Janaka and others. He [Krishna] showed them as \*prama:na\* (authentic examples). Janaka is called \*ra:jarshi\* (royal sage).

\*Janaka:dayaha ra:jarshayaha\* (Janaka and others are royal sages).

What is meant by \*ra:jarshihi\* (royal sage)?

\*jna:nina:m agre:saraha\* (They are foremost among the wise).

They are not ordinary beings. They are great people. \*Rushi\* (sage) means one who is a \*drasta\* (one who can ‘see’ clearly). \*Rushis\* (sages) are great beings who analyze past and future, define the current day lifestyle and lead by example. Amongst such \*rushis\* (sages), there are \*ra:jarshis\* (royal sages). They remain devoted to such practice while additionally serving a specific responsibility. Such great beings are called \*ra:jarshis\* (royal sages). When explaining about King Janaka, he is referred to as ‘\*ra:jarshi\*’ (royal sage).

What kind of people are they? They are like large oceans. They are like oceans of knowledge. \*Ra:ma:nuja:cha:rya\* (Acharya Ramanuja) says ‘\*visthi:rna aga:dha manasaha\*’ (those with broad and deep minds) to describe them.

\*visthi:rna aga:dha manasaha\* (those with broad and deep minds).

What is an ocean like? It’s spread broad and wide. We don’t know how long or wide. We don’t know how \*aga:dha\* (deep) it is. We don’t know how many varieties of living organisms it contains. We don’t know how many objects there are in there. It doesn’t behave in a way that reveals all of those. Despite having all such things in it, it does not go out of bounds, it behaves. This is the characteristic of an ocean. Like an ocean, they are ones who have a ‘deep’ heart.

Generally, such a person is called \*ra:ja\* (ruler). A \*ra:ja\* (ruler) is one who rules. A ruler also must have such a heart. Why? Because the country he is ruling will have many types of people, performing a variety of activities. There are many categories of topics. Some are hidden and some are to be kept secret. He can’t discuss those casually anywhere and everywhere, like a commoner. He can’t be talking to anybody and everybody. He should be careful with every step he takes and every word he speaks. He will have this responsibility as a general ruler. Additionally, if he is a \*rushi\* (sage) too, what happens then?

\*thathra:pi rushithva:th athi:ndriya:rdha drasta:raha\* (Even among them, due to their sage-like nature, they are seers of invisible truths).

Not only do they work with what’s visible to the eyes, they also realize the invisible and behave accordingly. Janaka belongs to that category. Additionally,

\*thathra:pi a:thmavida\* (Even among them, they are knowers of the soul).

They are not those who observe only the physical world. They are not those who stop at only the physical world.

\*a:thma vidaha\* (They are knowers of the soul).

They are those who properly know the nature of the indwelling \*a:thma\* (soul). How? Their lineage by itself has that qualification.

\*nisarga nigruhi:tha indriyathva:th\* (They have all the abilities by birth to know what, how, etc.).

Additionally, their practices are aligned as well. Because of that,

\*prakrushto:thpatthi sathva:di:na:cha\* (They always remain composed, with highly nourished \*sattvam\* (goodness/purity)).

\*Rajas\* (greed), and \*thamas\* (inactiveness) are in suppressed states. You might have come across children born in certain families. Naturally, by birth, they are vocally gifted and they sing. In such families, it does not matter if it is a girl child or boy child, everyone sings. Even a pillar in their home seems to bring forth some music. The father and his ancestors are singers. The mother and her ancestors are singers. A child born in such a family will naturally know how to sing. This is an ability one gets naturally through lineage. It’s acquired by birth. If one is born in a demon family, he will naturally learn words like hit, kill, etc. Such people are used to that because of the lineage. For these [like Janaka], the lineage is such [\*sa:tthvic\* (of goodness)]. For great beings like King Janaka, naturally by lineage,

\*prakrushto:thpatthi sathva:di:na:cha\* (always composed with highly nourished \*sattvam\* (goodness/purity)).

\*Ya:muna:cha:rya Swa:mi\* (Swami Yamunacharya) says in \*A:lavanda:r Stho:thra\* (Alavandar Stotra), “Oh \*Bhagava:n\* (Lord)! The family that I am born into is great. Don’t look at what kind of person I am. The ancestors are the great beings who…”

\*nisarga:de:va thvath charana kamale: ka:ntha manasa:m\* (by birth, i.e. naturally they dive deep and rise in the waters of service at Your divine lotus feet).

Such is the family lineage. I was born into such a family. Just look at only that aspect. Don’t look at what kind of person I am. If you see only me,

\*adho:dha papa:thma: saranadha: nimajja:mithamasi\* (I am drowning in the waters of this \*samsa:ra\* (cycle of birth and death)).

Yet, look at them. Grace me because of the relationship I have with them. He prays this way.

\*nisarga:th\* (naturally formed).

Neem is by nature, bitter. Tamarind is naturally sour. These qualities are not acquired midway. Mango is naturally astringent. It gets a sour taste later and further down in time, that gets replaced with sweet taste. These are not its natural tastes. Whereas tamarind is not that way. It is sour at the start and it always remains sour. Neem is also that way. It is bitter from the start. It is \*nisarga:th\* (a natural state). Speaking about the family of Emperor Janaka,

\*nisarga:de:va\* (right from the time of their birth),

\*nigruhi:th indriyathva:th prakrushto:thpatthi sathva:di:na:cha\* (They have become great beings, i.e. \*a:thma vida\* (realized in \*atma\* (soul))).

Additionally,

\*a:thma vida:m agre:saraha\* (foremost among those realized in the soul).

Janaka is one who is highly revered among them. Such a great being! Despite being \*a:thma vidagre:sara\* (highly esteemed among those realized in \*atma\* (soul)),

\*karmanaivahi samsiddha:m a:sthitha:ha\* (they attained perfection only through action).

an expert in properly performing ordained \*karma\* (actions). King Janaka and others are such great beings. When such great beings are in that kind of state, how can you say that you don’t want to do your responsibility? Why do you say that you want to ‘become a \*jna:ni\* (knower)’, sitting in the forests begging for alms? This is not a suitable thing for you.

\*lo:kasangrahame:va sampasyan karthum arhasi\* (You should act with a view to maintaining the order of the world).

In verse 3.20, Sri Krishna is instructing. You should not do it for yourself. You don’t need to do it for your well-being. You are also not permitted to abandon it because it is difficult to do or that it brings you loss.

\*lo:ka sangraham e:va:pi sampasyan\* (considering the welfare of the world).

We must practice considering the surrounding people. Depending on how we behave, others also get influenced. Therefore, you have the need to do the proper thing, wishing well for those who look up to you. We all know - at the temple, when a father does \*sa:shta:nga namaska:ra\* (fully prostrating with all limbs), the son watching him will also understand the process, and learn from that. If the father puts on \*thilak\* (forehead marking) properly, the son also wants it and asks the father for the same. If the father chants Lord’s name with \*japa ma:la\* (a holy string of beads), the son also mimics the father and wants to make rounds with that \*ma:la\* (string of beads) without knowing what it is. If the father is dressed in clean and pure clothes, the children also desire the same. If the father himself sits on a chair to ‘happily’ take a cigarette break, the son will also want to do the same, putting his legs on father’s head! The wise elders do their duties not for themselves, but for the well-being of younger generations. Therefore, Arjuna, when King Janaka himself practices, how can you have second thoughts about it? Also, you are not \*a:thma vida agre:sara\* (authoritative amongst those realized in soul). Correct? Therefore, practicing \*karma\* (actions) is the appropriate thing for you to do.

\*asaktho:hi a:charan karma param a:pno:thi\* (By performing actions without attachment, one attains the highest).

You will attain the highest \*purusha:rth\* (purpose of life). Happily practice \*karma\* (actions) as per the ordained responsibilities. In chapter 3, Sri Krishna is taking Arjuna forward, instructing him to mold him as duty-devoted.

\*Vande: guru paramapara:m\* (I bow to the lineage of teachers).

Jai Srimannarayana!

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