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1. Episode Title: Episode 51 – Bhagavad Gita (Chapter 3, Episode 51)

2. Topics & Tags:

TOPICS: The episode discusses the purpose of divine incarnations, emphasizing that God takes various forms not out of necessity but to uplift humanity and set an example. It delves into Krishna's teachings on performing actions without attachment, highlighting His own example as the Supreme Being who, despite having no personal needs or desires, actively engages in the world for its benefit. The nature of God as the Lord of all, all-knowing, and one whose resolutions come true (Sarveswara, Sarvajna, Satya Sankalpa) is explored, underscoring the importance of following divine guidance and performing one's prescribed duties (karma).

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 51, Karma Yoga, Krishna, Arjuna, Divine Incarnation, Lila, Duty, Action, Sarveswara, Sarvajna, Satya Sankalpa, Veda, Bhagavatam, Ramanujacharya, Viratrupa, Dharma, Selfless action, Divine play, Human form, Example, Purpose of God.

3. Main Content:

Jai Srimannarayana!

Priya Bhagavadbandhus (Dear devotees of the Lord),

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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 calamities, bestows all prosperity, and delights the world.

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God incarnated many times in many forms to uplift human beings. He incarnated in many time periods. The great sage Parasara explains it thus…

samastha shakti rupani tatkaroti janeswaraha

deva tiryan manushyakhyaha chestavanti swalilaya (The Lord, who is the embodiment of all powers, performs actions as gods, animals, and humans through His own play)

It’s not out of any need for Him, but swalilaya (with ease, as a divine play) for the sake of uplifting us. We have earlier discussed this. Elders, when writing or doing other activities, work as if they are having to put in a lot of effort. They do so to teach us, not because they need to act. If they don’t work hard, we won’t learn the skill required in those activities. That is why they also do that. God did this many times.

deva tiryan manushyakhyaha (as gods, animals, and humans)

He was born as a devata (divine being), God’s administrative force, as a manushya (human being), as an animal and many other forms. Why?

jagatam upakaraya na sa karma nimittaja chesta (His actions are not born of karma, residual from past lives)

jagatam upakaraya (only to uplift the world)

He is not an ordinary being. He is aprameya (immeasurable, beyond comprehension).

tasya aprameyasya vyapini avyavahatatmatika (His immeasurable, all-pervading nature is beyond ordinary action)

Whatever He did, He did for the sake of uplifting the world. He has done countless such acts. That is why, speaking about Him, Ramanujacharya Swami says…

jagadupakruti martyaha (He takes human form for the benefit of the world)

Despite having no necessity, He was born as a human being for the sake of the world. In fact, human birth is a tough one. One must go through many difficulties. One must dwell in the womb for 9 months. As if 9 months weren’t enough, He was in the womb for 12 months.

tatastu dwadase mase chaitre navamiketithau (Then, in the twelfth month, on the ninth day of Chaitra)

He stepped into the world spending 12 months in the womb. Bhagavatam describes the kind of difficult time one goes through in the womb. We don’t know it now because we don’t remember it after birth. He goes through these only for the benefit of the world. He took the form of a human being because we are human beings. Because we are more likely to imitate someone like us than any others. If some devata (divine being) practices something, we say… “They are devatas (divine beings), they can do anything.” If an animal does something, we say… “An animal can do whatever. It’s possible for them.” If one human being practices something, anyone can do it. Therefore, He incarnated as a human being and practiced despite it not being necessary. He practiced sincerely and very seriously. He did not hesitate to work anywhere. Whatever work and in whatever way… He was born as a cowherd boy. A cowherd boy must take the cattle for grazing. He took the responsibility of taking care of them. As a small kid, He was given the responsibility by His parents, of taking care of only calves. Because, He was a 4 or 5 year old kid. Unsure of whether he could protect the bigger cattle, they gave him all the calves. He went along with the calves. To teach them, He did activities similar to whatever they should do. They must eat grass. They don’t know. He went to the grasslands and put his mouth close to the grass. It seems they watched Him and followed Him. After that, He would take them to river Yamuna and stand in knee-high water. The calves would follow Him and do the same. He put His mouth on the surface and started to have some water and they learned from Him. Was all this necessary for Him? No. However, He felt responsible for those dependent on Him. That is why, He did all of the work. He says this in chapter 3.

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SLOKA WORD -

na me: pa:rtthasthi karthavyam thrishu lo:ke:shu kinchana |

na: nava:ptham ava:pthavyam vartha e:va cha karmani ||

SLOKA MEANING -

O Partha, there is nothing for Me to do in the three worlds, nor is there anything to be gained that I have not already gained; yet, I am engaged in action.

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karmani aham varte eva cha (I am also very firm in performing my duties). It does not imply that I am doing that work or involved with it because...

na anavaptam avaptavyam (there is nothing I will gain by doing something today, that I didn’t have earlier)

This is not the case for us. If we don’t do something today, we won’t get what we want and may not meet our ends. He is someone who does not need to work to earn a living.

avapta samasta kamaha (one whose desires are all fulfilled)

It does not mean that He had attained everything. We must observe the words carefully.

avapta samasta kamaha (one whose desires are all fulfilled)

avapta (attained)

samastha kamaha (all desires)

That is not right.

apta samasta kamaha (one who has attained everything)

na apta samasta kamaha (one who does not have anything to attain)

That is why, He has become avapta samasta kama (one whose desires are all fulfilled). I do not need anything. Why does He not need anything? Where does He not need anything? Maybe we don’t need anything in this world. We don’t know what happens if we reach the higher worlds. To earn comfortable space in those worlds, we work in this world. To earn happier times in the later years, we are working in the current time. We don’t know if the higher worlds exist. For some, it’s not clear if we will go there or not. It’s okay. However, they work today for a healthier tomorrow. They work today and save up a little for a comfortable tomorrow. He cannot see tomorrow but works for it. Similarly, we can’t see the next life but some people stock up on punya (good deeds) etc for it. I don’t have to do anything like that.

trishu lokeshu kinchana avaptavyam (nothing to attain in the three worlds)

na me Partha asti (O Partha, there is not for Me)

There is nothing that I need to attain. Why? Who is He? Firstly…

sarveswarasya me (of Me, the Lord of all)

me (Me)

Everything is in that word. Who is saying that word?

sarveswarasya (of the Lord of all)

Is that so? Is He the Supreme? We won’t have clarity until we go further. He is saying it now. Arjuna is also listening. Are you that great? If so, let me see. He said, “Come on, will show you.” He presented His viratrupa (Universal form). He, Arjuna, trembled and went into a state where he didn’t know what was happening. He cried out and pleaded that the form be withdrawn.

sarveswarasya avapta samasta kamasya (of the Lord of all, whose desires are all fulfilled)

He does not have anything that He desires to fulfill. Is there anything that He does not know?

sarvajnasya (of the all-knowing)

He is all knowledgeable. He knows about every species. Not only that, He is satya sankalpasya (of one whose resolutions come true). He achieves anything just by making a sankalpa (resolution). Veda declares…

tadaikshata bahusyam praja eyeyti (He resolved, "May I become many, may I be born")

He states this sankalpa (resolution). This resolution is given a name as bahu bhavana sankalpa (resolution to become many). Meaning He was just one. He made a resolution to become Many. It is called bahu bhavana sankalpa. What happened as soon as He made the sankalpa?

satta yachchabhavatu niruktancha niruktancha nilayanancha nilayanancha satyamchanrutamta satyamabhavatu yadidam kincha (That which exists, that which is defined and undefined, that which has a dwelling and no dwelling, truth and untruth, all that exists became truth)

The moment He makes the sankalpa (resolution)… Whatever we see today in the world: moving, stationary, having a form, formless… Those that are not perceivable or cannot be named… All types of species and objects…. Everything emerged just because of the effect of the sankalpa (resolution) He made. “No, all of this happened naturally, not as an effect of someone’s sankalpa (resolution)!” You must believe this word until you are able to explain how it all happened naturally. How did it happen? “Big Bang…!” Neither you nor others know whether that Big Bang happened. Unless you research and say why that happened or how it happened… Listen to what Veda states and live as per the direction. After you find out about that theory, and when everyone accepts it and it is proven… Then, walk that path. Until then, do this. There is nothing that won’t happen when He makes a sankalpa (resolution) for it.

satya sankalpasya (of one whose resolutions come true)

It didn’t stop there.

trishu lokeshu deva manushyadi rupena swachchhandato vartamanasya (of Him who exists in the three worlds in forms like gods and humans by His own will)

Everything that He created in the higher worlds, lower worlds… Since we don’t know what is there in those worlds, let’s take human beings. All the species that are lower than human beings and higher than them… He is the One dwelling in them all enabling them to function by their names.

aham atma Gudakesha sarvabhuta asayashithaha (I am the Self, O Gudakesha, dwelling in the hearts of all beings)

At another instance, He says…

bhramayan sarvabhutani yantrarudani mayaya (making all beings revolve as if mounted on a machine by My illusory power)

I am the one. In Bhagavad Gita, He explicitly expressed this statement many times at many instances. So, He does not have any need to be dwelling in any of these. He has nothing to attain by doing this. However, there is no life for anything without Him. He is dwelling in all of them to give them existence and purpose. If He doesn’t do that, there is no other way for them to get out of the bondage of karma (action). That is why, to help them, He dwells in them letting them be called by a certain name. In fact, they are not the ones to be referred to by those names. He is the one any name must be ultimately mapped to. If you are known by a name and working with that identity, that’s because God exists underlying you. That is why that name also must get mapped to Him ultimately. We are not letting that name reach there. We are holding onto it and walking with our heads up with those names. “It’s okay. Go ahead”. He says and stays within to help us.

kinchidapi kartavyam nasti adapi lokarakshayai karmani eva varte (There is nothing for Me to do, yet I am engaged in action for the protection of the world)

varte eva cha karmani (Despite having no necessity, whatever is suitable for Me, I am indeed engaged in action)

If I am born as a cowherd boy, I will behave as a cowherd boy. If it’s Yadava, then as Yadava. If it’s as Rama, then as Rama. If He is born as Upendra, will behave as devata (divine administrative force of God). Depending on how I take birth, I take up the respective responsibility without any hesitation… Without any room for abandoning anything, I keep on working.

varte (I exist, I am engaged)

He used present tense.

karmani (in action)

He exists currently as archamurti (deity). He is existing there as He should. He is not crossing any limits, or deviating from His path anywhere. Therefore, if I am practicing all of this, then who are you? “I will quit my responsibility. I will stop doing karma (action). I will sit in jnana yoga (path of knowledge).” Who are you to think this way? You must practice your karma (duty). “Come on! Take on your responsibility” In 3.22, God is presenting Himself as pramana (basis for knowledge, authority), to motivate Arjuna.

vande guru paramparam (I bow to the lineage of gurus)

Jai Srimannarayana!

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