\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

1. Episode Title: Episode 52 – Bhagavad Gita (Chapter 3, Episode 52)

2. Topics & Tags:

TOPICS: The importance of understanding and fulfilling one's responsibilities (dharma) in human life. Distinguishing human responsibilities from animalistic behavior, particularly regarding raising children and passing on traditions. Krishna's personal example of performing duties despite being the Supreme Lord, as an inspiration for Arjuna. The significance of guru dakshina (offerings to the teacher) and the stories of Krishna and Kautsa demonstrating this principle. The concept of righteous governance and the king's dharma, exemplified by King Raghu. The nature of karma (ordained activities) and the necessity of performing one's duties without compromise.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 52, dharma, responsibility, human life, animal life, sampradaya, samskara, acharana, Krishna, Arjuna, karma, guru dakshina, Sandipani, Kautsa, Varatantu, King Raghu, Kubera, righteous war, spiritual guidance, duty, moksha, scriptures, Vedas, selflessness, leadership, inspiration, Putana, Shakata, Pralambha, Kamsa, Duryodhana.

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 (I bow again and again to Sri Rama, who removes all dangers, grants all wealth, and delights the world.)

For anyone knowledgeable, it is essential to know his responsibilities and behave accordingly. There is no question whether one is young, old, male or female. It applies to everyone. They should first know what their responsibilities are. Accordingly, they should carry out their conduct. For how long? Until the responsibilities are fulfilled. Some people say, “My responsibilities are all fulfilled now.” If you ask them what responsibilities have they fulfilled? They say… I have given birth to three kids. I got them married. I built three houses and gave them one each. Also, I gave them a certain balance in the bank. My responsibilities are fulfilled. That’s animal-like. Is this why you have taken birth as a human being? You gave birth to three kids. A pig gives birth to twenty-five piglets in one delivery. You worked hard three times to give birth to the three. It also takes care of its kids as they grow. If any animal tries to attack its kids, it pounces back and protects its kids. You are also doing the same. In fact you are not letting your kids work hard to make their own money, you are saving up for them. You are giving them a ready-to-move-in house and are giving them bank deposits. You contributed to their destruction. Is this what we should be doing? Do we say that our responsibility stops there? Is that our responsibility?

Whatever samprada:ya (tradition), systems and principles, and samska:ra (cultural impressions), ancestors have passed onto you… How much of that have you been able to pass on to the next generation? Isn’t that your responsibility? Otherwise, what is the difference between pigs and us? An animal is passing on its practices to its children with no compromises whatsoever. If a human being does not pass on what he was given by his ancestors… What did he attain being born as a human being? The main responsibility of human life is to pass on the samprada:ya (tradition), samska:ra (cultural impressions) and a:charana (practices). This is what one should do. Despite being so great, Sri Krishna is demonstrating this Himself, as an example. “I am also living with the prime responsibility of carrying out my responsibilities.” He says it to Arjuna to motivate him for carrying out his responsibilities.

In chapter 3, verse 22…

-----------------------------------------------

SLOKA WORD -

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

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

SLOKA MEANING -

There is nothing I need to earn. There is no loss if I don’t work. There is no use with what I get from doing something.

-----------------------------------------------

Yet… Because I have come in the form of a human being… a:thma:nam (Himself) came here Himself, in the form of a human being. He says a little later, `avaja:nanthi ma:m mu:da:ha manushi:m thanuma:sritham` (Fools disregard Me when I assume a human form). I came here as a human being. Hence, I am also doing what is necessary to do as a human being. As a human, one should do his karma (ordained activities). You are also a human being. You should also do your karma (ordained activities). Do it properly. Your karma (ordained activities) is to fight in the war. Do it. “Does it mean to wage war and conquer everyone else?” No. It implies suppressing unjust rulers and giving the state its rightful rulers. This is what needed to be done. That is why Arjuna had to fight the righteous war that day.

I am also fulfilling the responsibilities that shaped up for me. When I was young, there were many who rose to suppress the people of Go:kulam (Gokulam). Pu:thana (Putana), Sakata (Shakata), Pralambha (Pralambha)… Didn’t I also suppress them? Didn’t I bring about an end to a person like Kamsa (Kamsa) who was torturing the world including my parents? I never shirked any of my responsibilities. In the stage of being a student, didn’t I seek [teachings] from Sa:ndi:pani (Sandipani)? Didn’t I learn academics? Did I learn properly or not? For as long he taught, I learnt for that long. He taught for 64 days. I learnt the 64 arts in 64 days. It’s a rule that a student submits guru dakshina (offerings to the teacher), ‘offerings’ to the teacher, in return for what he taught. Haven’t I followed it? A:cha:rya (Teacher)! What can I submit in return for the teachings you bestowed me with? “Someone like You has come to learn from me! What else can I ask? Such great glory You have crowned me with! Guru for Sri: Krishna and Balara:ma! I don’t need anything else.” He thought that’s what the guru would say. He didn’t. Instead he said he would ask his wife and let Him know.

Guru Sa:ndeepani (Sandipani), having taught 64 arts, knew that He [Krishna] is the great one, none other than parama:thma (God). Hence, He thought he would ask Him mo:ksha (liberation) for the Lord Himself has come to learn from him. He [Krishna] thought He could get everything ready [for Sa:ndi:pani’s (Sandipani’s) mo:ksha (liberation)]. However, it was a great disappointment for Krishna. He said he wants to ask his wife. What could He do? He waited. What did his [Sa:ndi:pani’s (Sandipani’s)] wife do? She asked for the return of her lost child. Look at the irony! In fact, what is the goal of having a child? After the father leaves the body, a son does the sra:rdha karma (annual rites), and pinda prada:na (offerings). What is the purpose of those activities? Because it is God’s instruction, it reaches [the departed soul] when they do [that activity]. We practice it because it is God’s instruction. Not because we see that whatever is being offered is reaching there. We don’t know it in any other way. We can’t go there and see. Sa:sthra (scriptures) declare that it [the offering] goes and reaches. We practice it because of the belief in scriptures. Because scriptures are instructions of God, what we do is for the service of God and His joy. When the same God directly asks you what you want… It would have been appropriate to seek eternal bliss. Just because one asks does not imply He orders for a flight and sends the seeker to mo:ksha (liberation). Until the time for mo:ksha (liberation), for as long as you are in the body… He will let the seeker experience the pleasures of the body. Only then, He will grace you with it [mo:ksha (liberation)]. He has this quality too. Ve:da (Vedas) declared this too. However, even the great Sa:ndi:pani (Sandipani) asked for his dead son as guru dakshina (offerings to the teacher). Okay, as a disciple, it is My duty to give that ‘offering’, I gave them their kid. I am also practicing guru dakshina (offerings to the teacher). What is the need for me to do it? Do I accrue any sin if I don’t do it? Do I get put in any hell for not doing it? Yama in the hell is also My da:sa (servant), works for Me. Yama also works as per My instruction. `mruthyurdha:vathi panchama ithi` (the Vedas declare that death also works as per My direction). Therefore, I don’t have anything I need from it. I don’t fear it either. Yet, I practiced guru dakshina (offerings to the teacher). I respectfully offered it. Because it is good to let the world see the importance of guru dakshina (offerings to the teacher).

The great poet Ka:lida:sa (Kalidasa) writes a wonderful episode of history about the great Kautsa. It was during the emperor Raghu’s (Raghu’s) time period. Kautsa was a disciple who learned under the tutelage of a great one named Varathanthu (Varatantu). He studied for about 25 years and completed the course. He prostrated to the guru. Revered Guru, You taught me for all this while and made me a person. Please tell me what to offer as guru dakshina (offerings to the teacher). I will do as per your instruction. He said so. “What will you give me? You grew up under my supervision. You live happily. That is itself a huge repayment.” The Guru said. No no! I must do guru dakshina (offerings to the teacher). Please tell me what you want. He forced the guru despite his resistance. Guru got angry and vexed. Do you think you can repay? Then go ahead. “Tell me what I can submit.” Stand up on a big elephant and raise your hand. Get me gold that fills all that space. The disciple was shocked but did not get disappointed. The guru has given an instruction. He would pass me an instruction only if I can implement it. He said he will begin to try. He approached King Raghu (Raghu) to start with. Just about then, he had performed a mega ya:ga (ritual sacrifice) called sarvasva dakshina:ka (a ritual sacrifice where one gives away everything). Sarvasva dakshina:kam (a ritual sacrifice where one gives away everything) is a ya:ga (ritual sacrifice) that ends with giving away everything that one owns. He gave away everything including the kingdom, things, ornaments, decor and everything. He was just about to leave for the forests. Right then, the boy Kautsa reached there.

What is the [king’s] responsibility now? We must observe everyone’s responsibility. Because the person who is visiting is a guest, he must be welcomed. This is a rule. So, what did he do as the first step? He called his wife to get him a pot for holding water that he will offer the boy for cleansing his feet. However, there is nothing left with him, not even any pots. He had given everything away. He found a pot and a plate made of mud nearby. They brought the mud plate and water in the pot. He [The emperor Raghu] washed his [Kautsa’s] feet. Kautsa understood the position of the host. He was once a king. An emperor! Now, he is using a mud pot to wash the feet. What does he have to give! He understood the situation. After the king offered some flowers and paid respects, Kautsa got ready to leave. He said he will leave now. He asked the boy what brought him there because he wouldn’t approach him for no reason. [He responds…] What can I ask? I observed your situation. You are using a mud pot to wash feet. I did not want to ask you anything considering there is no scope for it. Whoever comes to me will not go empty-handed. Whatever desire you have come to fulfill, say it. He followed his dharma (duty). Then, he expressed. When he was being forced, he had to. When I asked my guru what he wanted as guru dakshina (offerings to the teacher)… He asked for wealth that fills from the ground to the height of a person’s raised hand standing atop an elephant. I have come with a desire for that wealth but I don’t intend to ask you that anymore. He [the king] said, it’s okay. Rest for the day, we will talk about it tomorrow. The same night, he summoned his commander of forces and declared war against Kubera (Kubera). He asked Kubera (Kubera) whether he would give all the wealth he wanted or get ready for war. Kubera (Kubera) is such a righteous divine being. He understood the righteous intent of the king and filled the king’s treasury with wealth. Look at how the king follows his responsibility again. He was informed that the treasure chest is filled and that they need not wage war with Kubera (Kubera). He said, okay. He called the boy and asked him to take it all. He said he didn’t need all of it and that he wouldn’t take even a little beyond what the guru asked. The king said that all the wealth has come for him and that he should take it. The boy declined. This wonderful history is retold to help us understand the responsibilities of each one.

Summary is that… ‘Submitting guru dakshina (offerings to the teacher)’. Kautsa did it. I also did it. I did help Sa:ndi:pani (Sandipani). We must help relatives. Duryo:dhana (Duryodhana) approached me. Arjuna also approached me. Both are relatives. Both are equal in My eyes. He asked for 10,000 army men. I gave him My Atropos. Arjuna, you, asked for Me. I came to you to drive your chariot. Observe that I also have never backed off from my responsibility. Otherwise why will I come into the warfield. I could have had a better time somewhere else. I could have been in the kingdom. When you both are quarreling, why do I need to be here? However, you asked that I be of help to you, drive the chariot. He asked for an army. I gave him what he wanted. I am doing what you need. Not because I need to do it. If I don’t do this, there is no one who will question Me. There is also no one to appreciate Me by garlanding or something if I do this for you. After all this work, you questioned Me whether I didn’t know to open the door as a charioteer. Arjuna did this at a later point in time. It is not His responsibility to manage how others are receiving Him. His primary concern is to abide by His duties properly.

na me: pa:rtthasthi karthavyam… vartha e:va cha karmani || (Despite not having the need to, I am performing My responsibilities.) You must also do the same. You must also never compromise in doing your karma (ordained activities). You must do it. Hence, whatever your current responsibility is, prepare for it. Don’t say “I will go to jna:na yo:ga (path of knowledge). Will go to the forests and beg for alms if needed.” `sre:yo bho:kthum bhaikshyamapi` (It is better to live by begging). Don’t say such words. Saying so, Sri Krishna is inspiring Arjuna to face his responsibility. Vande: guru parampara:m (I bow to the lineage of teachers).

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*