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1. Episode Title: Episode 55 – Bhagavad Gita (Chapter 3, Episode 55)

2. Topics & Tags:

TOPICS: The discussion focuses on the human tendency to imitate, particularly in avoiding duties, and the critical role of leaders in setting a proper example. It emphasizes that even supreme beings like Krishna adhere to rules and responsibilities when they descend to the world, demonstrating the importance of performing one's dharma (duty) without compromise, especially when others are observing and following. The episode highlights the unique challenge of teaching human beings about duty due to their inclination to cut corners, contrasting them with other species that naturally follow their ordained paths.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 55, Karma Yoga, duty, dharma, leadership, imitation, human nature, Krishna, Arjuna, Vasudeva, Kunthi Devi, Rama, Varaha, Srimannarayana, responsibilities, example, rules, spiritual guidance, self-discipline, divine incarnation, Pārtha, athandrithaha, manushya, sistajana agresaraha, a:rsha prayo:gam

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 dangers, bestows all wealth, and delights the world.

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The general characteristic of a human being is to imitate someone. This imitation attitude is generally used as an excuse for cutting down their work, getting excused from their duties, and looking for ways to avoid physical hard work. If someone is working sincerely, we don’t tend to take them as an example. However, if someone skips anything, we want to take him as an excuse to skip things. We don’t see imitation of good activities but most certainly see it with wrong deeds. We observe this in many people.

When one intends the well-being of the world, even if not for themselves, to ensure others don’t face troubles or get spoiled because of them, they will need to follow the rules for the sake of their well-being. Let’s say someone knows a short-cut to get to a town. It’s a short-cut that basically cuts down a long route. He knows the ways through it, despite the path being a little difficult. There are some hard stones and thorns on the path. He protected his feet so he wouldn't get hurt by them. So, he moves forward. When there are others following him, he should keep a watch on them and move ahead, right?

If some people want to follow a person, the lead should realize what their options are, and their comfort is. We see at times how someone in a car ahead instructs other cars behind to follow him. However, if his car is a super high-speed one for the other cars to follow, what should he do? He should slow down to their pace and keep checking if they are following him. He should keep himself accessible to them. Just because his car is a super high-speed car, if he hits the road at the same pace, or if there is a signal and there are a number of directions to go through, what should he do? If he thinks others would hit a red signal, he should slow down so they don’t miss him. Once they have caught up, he should then take the lead again. That is when they can truly follow him. However, if he reaches ahead and goes past the junction, the others can end up missing the route. They could get confused, not knowing which direction to take. We know this.

Similarly, the shortcut path is full of thorns and stones. The lead has protection and he moves forward as per his pace. In such a case, others would reach comfortably on the other path even if it took longer. If he takes the others with him along that path on the basis that he is all protected, others would fall into a dangerous state hurting their feet with poking thorns and stones. It is always right to follow dharma (righteous conduct), especially when others are following you, for their sake.

I am also similar. In chapter 3, Krishna is presenting Himself to Arjuna as an example for practicing one’s duties.

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SLOKA WORD -

yadi hyaham na varthe:yam ja:thu karmany athandrithaha |

mama varthma: nuvarthanthe: manushya:ha pa:rttha! sarvasaha ||

SLOKA MEANING -

For if I did not engage in action, without being lazy, O Partha, all men would follow My path.

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He says so in verse 23.

manushya:ha (human beings)

What is to be observed here is manushya:ha (human beings). There are many species in the world: de:va (forces of nature), ma:nava (people), animal, stationary etc. He is not worried about de:va (forces of nature) type of species. He is not worried about animal species. He is also not worried about stationary species such as trees. They all live fine. It’s only the ma:nava (people) type.

manushya:ha pa:rttha! sarvasaha (O Partha, all human beings)

The danger is with human beings. They try to imitate so as to avoid [doing right things]. The rest of them follow the rules ordained for them. If you train animals of a bullock-cart on a path, you load it and it takes that exact path. Even if you try to side-track the cows and the bulls, they don’t yield. They go in the path that they are trained on. They don’t ever deroute. It’s not just animals or birds. All living beings do not compromise on their duties. They don’t work because someone is watching them or for the approval of someone else. They go on working as per their responsibilities.

A human being is an exception. He always tends to cut short wherever and however much possible. He wants profits, but cuts down on hard work. He does not want to work long hours, but wants the results. This is the case only with human beings. That is why, it was also necessary to teach human beings about doing their duties properly.

manushya:ha pa:rttha! sarvasaha (O Partha, all human beings)

This is more essential for human beings. That is why I am having to teach. Swami says so presenting Himself.

yadihi aham na varthe:yam (If I do not engage in action)

aham (I)

Who is saying this? Sri Krishna Himself. Who is He? He is sarve:sware:swara (the Lord of the universe). He is the one who could create everyone in the world. He is sathyasankalpaha (He has the power to make resolutions that are actualised). Not only that, His sankalpa (resolution) is so powerful that susankalpa krutha jagadudaya vibhava laya li:laha (His resolution was the sole cause for the creative, functioning, and changing modes of the entire existence). He is the cause for pralaya (dissolution), srusti (creation), sthithi (sustenance). cchandatho: jagadupaka kruthi marthyaha (He can transform into any form if He wants to). He can become a human being, de:vatha (deity), animal, tree, stone or anything else. He has the power to become anything.

Despite being supreme, all this is an act of compassion for the well-being and upliftment of others. Despite being such a supreme being, He follows regulations when He descends to this world or other worlds. We all know cricket. Wickets are placed on either side of the pitch. There are players on either side. They are all playing. If there is a player who bought the wickets, owns the ground and he says, "As a bowler, I will just run to the wickets and smash them with the ball." Does it become an accepted move? The ground may belong to him. He may be the sponsor of all the wickets. He may be the one who organized the match. Yet, once the match is on, the players on either side must play as per the rules of the match. "I will play the way I like because I own all of these. Why should I throw the ball this way? I will just go there and hit it straight onto that." It’s not allowed to say that. When rules are set out, it’s important to follow them.

"I have set some rules for this nature to support upliftment of souls. Even when I come to this nature for the sake of their upliftment, despite having no need, I follow the rules of nature without any deviation or compromise. That is why, He says aham (I)."

Observe what my stature is. Also, observe how I am conducting Myself. Where was I born? I was born in Vasudeva’s family. What kind of person is Vasudeva? His fortune is so great that God Himself was born as his son. It implies how great his practices and engagements are. Otherwise, why would He arrive in his family? He is a great soul who performed great thapas (penance) not just in this birth but also many before. He is someone who attained the grace of God. Therefore, Vasudeva also was a sistajana agre:saraha (authoritative and the most revered among authentic practicing scholars). He is also a sistaja agre:sara (foremost among the disciplined). I was born in such a person’s family. Hence, whatever the practices and engagements are in that family, I am also following them.

athandrithaha (without being lazy)

thath kulo:chitha karmani athandrithaha (without being lazy in the duties appropriate to that family)

He is the son of Vasudeva. Yes. What are all the rules in such a setting? I followed all those. As a son of Nandagopa, what are the rules there? I followed all those. To take the cows for grazing, calves for grazing, collect cow dung, make cow dung cakes. All other relevant work including cutting grass, feeding animals, giving them a bath. Milking them, guarding butter, etc. I have done all that work. Why? Wherever I am born, whatever rules there are, it’s My responsibility to practice them. If I am teaching everyone that this is the responsibility, how can I not follow it? So, even if it is Me…

yadi hyaham na varthe:yam (If I do not engage in action)

If I with regard to my responsibilities, ja:thu karmani athandrithaha (do not practice the ordained responsibilities) athandrithaha (with great care), mama varthma: nuvarthanthe: (others will also follow our path). Especially because it’s human beings. It’s not the case with these times, it’s always been the case. Not just in this birth, in any birth. When I was born as Rama, I became a human being. I thought of living like a human being, so I practiced all the dharma (righteous conduct) that a human being must, without any deviation or compromise. I have become sa:lagra:ma sila (a sacred stone). Whatever rules are there for a sila (stone), I keep practicing all those. I have become a vara:ha (boar). Whatever food that a boar eats, I will eat the same. It will eat only certain thunga mustha/dumpa (roots). I will eat the same. As long as I am in that form, I will abide by the related rules. I will not violate any single rule of nature. When I Myself am not violating them, what should you be doing? So, you must also work as per your responsibilities.

In fact [for grammatical correctness] He should have said varthe:ya:. He said varthe:yam. We refer to this as a:rsha prayo:gam (the usage of a certain qualified one). Meaning, there is no fault in it.

Who is He telling this to? Pa:rttha! (Meaning the son of Pritha). Who is Pritha? It’s Kunthi Devi. Kunthi Devi never ignored her duties. Post her husband’s death, she took the responsibility of raising her kids carefully and properly. As a mother, she raised both her kids and Madri’s children. She was fine with as many difficulties as she might encounter. She in fact asked for that.

vipadassanthunasyasvath thathra thathra jagadguro:h (Hey Bhagavan! Your protection is key for me.)

Hey Bhagavan! Your protection is key for me. As long as you are protecting us, we won’t abandon our duties despite losses or hardships. If luxuries are going to make me forget my duties, then I don’t want them. Let there be painful times. You are born to her.

Pa:rttha! (O son of Pritha!)

If you fight and hit them with arrows, there could be some loss or pain. You are thinking about pain or loss when you fight and hit them with arrows! Why do you now speak of backing off from the war thinking of loss and pain, happiness and sadness? At least for having been born in her womb, there is a need for you to carry out your duties properly. Get up and prepare yourself for fulfilling your responsibility, the war.

Saying so in chapter 3, Sri Krishna is making Arjuna duty-oriented.

Vande: guru parampara:m

Jai Srimannarayana!

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