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1. Episode Title: Episode 56 – Bhagavad Gita (Chapter 3, Episode 56)

2. Topics & Tags:

TOPICS: The importance of following one's duties and responsibilities, the unchanging nature of human behavior across different ages, the role of scriptures (shastra) and spiritual teachers (gurus) in providing guidance, understanding how divine forces (devas) offer subtle warnings and guidance, the dangers of neglecting one's assigned duties, and the severe consequences when leaders fail to set a proper example.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Karma Yoga, Duty, Responsibility, Human Nature, Kali Yuga, Krishna, Arjuna, Scriptures, Gurus, Divine Guidance, Devas, Omens, Consequences of Inaction, Leadership, Spiritual Discipline, Sankara, Dilution of Essence, Dharma, Adharma, Inspiration, Self-correction, Spiritual path.

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 repeatedly bow to Sri Rama, who removes all dangers, bestows all wealth, and delights the world.)

People desiring goodness, people wishing to follow Elders – such people lived in those days. Such people live in these days too. Some people look for ways to escape their duties and simply roam around. Instead of following Elders, some people look for ways to use them where possible to escape duties. Such people existed in those days and exist today too. A human being is a human being. Remember, there was some song in Telugu… “Outfits have changed, language of speech has changed…yet man has not changed!” The same behaviors during the times of Hiranyaksha and Hiranyakashipu also prevailed in the times of Lord’s incarnation as Rama and as Krishna, and in Kali Yuga too.

The only difference is that back then, the leaders and guides attempted to correct people immediately. Also, people tried to take the feedback and correct themselves quickly. However, as time progressed, people became more adamant. Now, they do only what they like, and abandon anything they don’t like. They tend to act as if they are listening when being addressed to change. Or they leave not wanting to listen. Or they say something but think differently. All these behaviors have grown stronger in Kali Yuga, though humans remain the same.

That is why, Sri Krishna says in chapter 3, verse 23…

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SLOKA WORD -

mama varthma anuvarthanthe:

manushya:h pa:rttha! sarvasaha ||

SLOKA MEANING -

O Partha (Arjuna)! Human beings follow My path in all respects.

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He is specific about human beings. He did not find any trouble with the other species. All other species do their work properly. It’s only human beings who don’t.

anuvarthanthe: (are following Me)

He used present tense. In fact, He should have said that ‘if He didn’t do it’…

mama varthma anuvarthe:ran manushya:h (if I didn't do it, they will follow Me)

anuvarthe:ran (will follow Me)

“If I don’t do it, they will also not do it.” This is how we say it generally, isn’t it? That’s not how He said it. He said “they are continuing to stop doing [their duties if He doesn’t do His].” What it means is that they have been following Him. The same goes for the time when He was stating it, and today as we are discussing it. Human beings are always human beings. That is why, there must always be an inspiration for human beings. Inspiration must continue to come from shastra (scriptures) and the gurus (teachers) who teach it. The two are like the bunds that keep the flow of water in the intended direction. The stronger the embankment, the more proper is the reach of water to its destination. If either of them are weak, that water becomes unusable.

Let water represent our shraddha (interest). Following shastra (scriptures) is represented on one side. Listening and following the words of those gurus (teachers) who practice shastra (scriptures) is on the other side. Both of these together must guide us. Those gurus (teachers) who reject shastra (scriptures) do not benefit us. Reading scriptures alone without the guidance of a guru (teacher) will not give us clarity on the subject. We don’t need to think that the mahanubhavas (great beings) are only in the human form teaching us. We have earlier heard from the scriptures like Srimad Bhagavatam that say… An avadhuta (one in high spiritual state), being an exceptional jnani (learned one), tells king Yadu… “I have 24 gurus (teachers) in this entire nature.” It is the responsibility of everyone to receive good knowledge from wherever and whenever it comes. Seek refuge of an acharya (spiritual teacher) and move forward. However, wherever you find good knowledge, imbibe it. As long as it does not contradict with the good you have earlier heard and seen, there is no harm in practicing it. However, human beings tend to follow wrong doings rather than right practices.

Devatas (divine administrative forces of God) keep protecting us. Some may wonder - if devatas (divine administrative forces of God) are protecting us, why won’t they warn us before we make a mistake? If they warn us ahead, we won’t ever even commit mistakes. Isn’t it? Why wait until we make a mistake and then punish us? Why let one make a mistake and then punish? We know some make it a point to let someone make accounting mistake and then catch it. Why make them commit that mistake and then punish them? In fact, they don’t make them do it. When there is a behavior in someone that makes them commit a mistake, they try to correct that behavior through a suitable punishment. The same goes for good behavior as well.

Shastra (scriptures) says…

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SLOKA WORD -

na de:va:ha ishtima:da:ya rakshanthi pasupa:lavath

yamhi rakshithu micchanthi buddhya: samyo:jayanthi tham

SLOKA MEANING -

The devas (divine forces) do not protect us by holding a stick like a cowherd.

Those whom they wish to protect, they guide with wisdom.

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Devatas (divine administrative forces of God) are daivi shaktis (divine energies). Everything in nature is divine energy. They will never confront us, standing holding a stick, warning that we will be killed. They don’t direct us to indicate that this is something we must do or not. They invoke a thought that it is the right thing to do through someone’s word or some situation.

buddhya: samyo:jayanthi (they invoke a thought)

Let’s say we are setting forth for a journey and a cat shows up in front of you. It is also a divine incident. We must remember that it is a hint from devatas (divine administrative forces of God) indicating a possible trouble from what you set out to do. We cannot get angry on the carrier of the omen if it is a bad one. Another common bad omen is a single Brahmin (a priest or learned person) approaching as you set out on a task. You must not get upset and blame him that he is the cause for the possibility of a bad outcome. There is always a reason for all unplanned incidents. We must remember that they are situations in nature that occurred to teach something to us. Accordingly, we must decide what to do but not reprimand the external carrier. If rain-bearing clouds emerge when you set out to travel, do you get upset with them? You must plan based on the possibility that it will rain and you will get wet. Perhaps you must plan accordingly so you don’t get drenched. It does not mean you must cancel the trip thinking it as a bad omen. It is indicating something would happen. Accordingly, be prepared for that. It is necessary to behave accordingly. That is why, they all indicate - even God is the same way. However, in the case of Arjuna, He is having to not only indicate but communicate verbally.

mama varthma anuvarthanthe: (they follow My path)

If I don’t behave properly, all of them will follow Me. “So!? What happens to them if they follow You? Nothing is happening to You.” Because I am capable, I can tolerate whatever results. How about you? A doctor goes to a patient to treat some infection. He can take care of himself using sanitizers, medication or something else. If you say that you will also go amidst the patients because the doctor is visiting them… These days, all of this has become very essential. If he doesn’t use a mask, why should I? People are speaking of new variants such as omicron. Everyone is moving around freely, even pushing each other, without any caution. Responsible authorities are giving direction to maintain 2 yards, 6 feet, between people. Keep conscious of covering, and sanitizing. You might say that others are not following, but you don’t know the protection mechanism for them. Remember that none of them will come to protect. We must ourselves do all that’s important for what we are assigned to prevent problems. We tend to make excuses in order to disobey, not to follow. Someone may be following the rules, but we don’t tend to follow them. That is why, Sri Krishna is warning.

utsideyurime lokaha (people will be spoiled)

Chapter 3, verse 24.

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SLOKA WORD -

uthside:yur ime: lo:ka:ha na kurya:m karma che:d aham |

sankarasya cha kartha: sya:m upahanya:m ima:h praja:ha ||

SLOKA MEANING -

If I do not perform action, these worlds would perish. I would be the cause of confusion (sankara) and would destroy these beings.

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If I don’t work, I would become the cause for putting everyone in trouble. Why? Because they follow Me. They are refusing to follow if I don’t follow.

utsideyuhu ime:lokaha (people will be spoiled if I don’t work). What happens then?

sankarasya cha kartha: syam (I would become the cause for mix-up)

He will stop doing his work. He will adopt something that’s not necessary for him. There is compromise on quality in both aspects now. In the past, there was a boom time for computer skills. Some doctors and lawyers gave up on what they worked hard on for 15 years. They switched over to that profession and planned to make quick, big profits. What ultimately happened? When it was time to test for proper skills at work, all of them were rejected and had to go back to their paths. Quality will be compromised in both areas.

sankarasya cha kartha: syam (I would become the cause for mix-up)

That’s the danger of following someone. This will cause mix-up and result in loss of essence, i.e. dilution increases.

upahanyam imah prajah (I will become the cause for all the troubles that they will face)

That’s not right. Hence, we must recognize what the rule is. It is to carry out responsibilities. Work with focus. This is very essential for humans. It is mandatory. Firstly, it is difficult to attain birth as a human being. If we don’t do what we are supposed to, how do we know when we will get this again? We must not slip from where we are because we abuse the opportunity that’s with us. The body is not permanent anyway. It is a surety that this will disintegrate. No one knows where we will be taken to after this disintegrates. We must never opt to fall from where we are. Always try to move upwards. Despite having to work hard, regardless if it results in a sense of pleasure or pain, happiness or sadness, stopping to do your duties is not permitted. You must do them. Sri Krishna is warning Arjuna for the sake of society’s well being.

Vande guru paramparam (I bow to the lineage of teachers).

Jai Srimannarayana!

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