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1. Episode Title: Episode 58 – Bhagavad Gita (Chapter 3, Episode 58)

2. Topics & Tags:

TOPICS: The significance of Bhagavad Gita Jayanthi and its teachings on human responsibility. Krishna's guidance on performing duties for the well-being of the world (loka sangraha). The importance of knowledgeable individuals (jnanis) setting an example for others. Understanding the purpose of human life, liberation from the bondage of actions (karma bandha), and the concept of mumukshutha (desire for liberation). The role of devotion (upasana) in burning accumulated karma and the soul's journey as described in Panchagni Vidya.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 58, Gita Jayanthi, Margasira month, Margasira Sukla Ekadasi, Krishna, Arjuna, Sanjaya, Dhritarashtra, Bhishma, responsibility, duty, loka sangraha, well-being of the world, siddhi, jnani, knowledgeable, karma, actions, karma bandha, bondage of actions, mumukshu, mumukshutha, liberation, moksha, Upanishads, Panchagni Vidya, upasana, vedanam, bhakti, devotion, spiritual guidance, example, wisdom, dharma

3. Main Content:

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

Bhagavad Gita materialized to mend people toward a right path. On the auspicious `ma:rgasi:rsha sukla e:ka:dasi` (11th day of the waxing moon in Margasira month), Sri Krishna’s `upade:sa` (teachings) ‘saw’ the world. He graced the `upade:sa` (teachings) in the beginning of the `ma:rgasi:rsha` (Margasira) month. However, the `upade:sa` (teachings) did not ‘see’ the world on that day. It was just the two: He, the teacher, and Arjuna, the listener. Everyone else was there simply as statues. Sanjaya was observing everything. Dhritarashtra asked him on the 11th day from the onset of the war, “Did Bhishmacharya fall? Why?” “Both the Pandavas and Kauravas like Bhishma. Neither wish his demise.” “What were they doing when he was collapsing?” `kim akurvatha: sanjaya!` (What did they do, Sanjaya!) Bhishmacharya fell on the 11th day of the war. Sanjaya was the one who saw everything that happened. He recollected it all. He conveyed it to Dhritarashtra and presented it to the world through him. That is why, it is said that `ma:rgasi:rsha sukla e:ka:dasi` (11th day of the waxing moon in Margasira month) is the appearance day of Bhagavad Gita. Gita Jayanthi is celebrated that day.

In Bhagavad Gita, Sri Krishna reminds us of our responsibilities. Why? Because we all must progress. Who does ‘we’ mean? The entire human race. Irrespective of caste, color, race, or religion, it is essential that everyone performs their duties. Exercising one’s own responsibility is essential for the benefit of the world. It is referred to as `lo:ka sangraha` (efforts that are carried out because they are good for the world).

So, how should one exercise one’s responsibilities? One may be learning and another may have attained `siddhi` (perfection/result). Those in the learning mode do their responsibilities with the right focus following regulations. Those who attained `siddhi` (perfection/result) may not have the compulsion to perform them. However, they also must carry them out in the same way to teach those in the initial stage. Sri Krishna explains this very clearly in chapter 3, verse 25.

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SLOKA WORD -

saktha:ha karmani avidva:msaha yattha: kurvanthi bha:ratha! |

kurya:th vidva:n thattha::sakthaha chiki:rshuhu lo:ka sangraham ||

SLOKA MEANING -

Just as the ignorant, attached to their actions, perform them, O Bharata, so should the wise perform, without attachment, desiring the well-being of the world.

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`lo:ka sangraha` (with the desire for the well-being of people around). He also must practice it for their well-being. How should they practice? Those in the initial stage perform their responsibilities with a desire for results. The `siddhis` (perfected ones), however, need not focus on results as they already have the result in hand. `asakthaha` (without attachment). Yet… `kurya:th vidva:n api` (the wise one must also perform). He is very knowledgeable, i.e., `jna:ni` (a knowledgeable person). Yet he must also `kurya:th` (perform). How should he perform? `avidva:msaha yattha: kurvanthi` (the way those who do not have exceptional knowledge perform their responsibilities). How do they perform? They perform `karma` (actions) with a desire for the result. `saktha:ha karmani` (interested in actions).

You want to teach a child how to write letters. You know them well, but he doesn’t know at all. What do we do in such a case? We must teach him how to sit. Sit with folded legs. He must hold the slate on his lap, must hold the pen/pencil/chalk in one hand. Then, we must make him write as they should be written. Should we say, “We should let them write the way they are habituated to”? When he holds the slate and scribbles on it the way he wants and if we praise that act, he will only know how to scribble. He won’t learn the alphabet. Since we know how to write, if we simply write standing in whatever position, what about him? He will need to learn now. What should you do? You must first sit properly. Observing you, he will sit down. You must properly hold the chalk. Watching you, he will hold it. Now, you must write properly. He will imitate you and write. Despite not having a need to do so, you write without desiring any specific result. You are writing because you must teach him, ultimately wishing for his `hitham` (well-being). For him, it’s not well-being. He needs to learn the alphabet. He needs to learn to focus. He wants results. He is an `avidva:msa` (not knowledgeable), and one desiring results. Both of those do not apply to you. Yet, do it for his growth. Then, he will also gradually get habituated. We are familiar with this kind of state in the world. “Arjuna! We also must do the same if we desire the well-being of the world.”

When doing any work, there is the temporary worldly result. Additionally, we must also attain the benefit of human birth when doing that work. What is the purpose of birth as a human being? Let’s think. There are many crores of species. There are human beings. What is the unique quality of human beings? The rest are all eating, moving, giving birth to offspring, leaving, sleeping, feeling scared, etc. Every living entity is doing these. What is the one exclusive quality that a human being must have? Human beings are wearing clothes when compared to others. He is also doing many additional activities. What is the extra quality that human beings must have to be able to do all the extra activities? Which quality should human beings possess? We are human beings but we can’t seem to say it. `Sa:sthras` (scriptures) clarify. To conduct in a way that you do not get tied to the bondage of `karma` (actions) again. This is what a human being must do.

This body is not the first. There were thousands, lakhs, and crores that have been formed. Many more will get formed. While this is happening, it is not necessary that one will attain a [human] birth. This `ji:va` (soul) is in human life today. Not sure what life he was in before or what life he will be in tomorrow. Not knowing if he will go higher or lower. However, the lineage of lives will go on. The goal is not to get rid of the body. That is called death. The goal is not to get rid of the body, but to get rid of the cause for the bodies. What is that? `karma bandha` (bondage of actions). What should be gotten rid of? `Karma bandha` (bondage of actions). If that’s gone, we can do what we want to. If weeds are growing, the root is the cause for it. It’s not the weed that we get rid of, it’s weed’s root that needs to be removed. `Karma` (actions) is the root for the formation of bodies. Therefore, the bond with `karma` (actions) must be cut. A human being should have the desire for freedom from the bond with `karma` (actions). One with that desire is known as `mumukshu` (one who desires liberation). The essential human quality one must possess is `mumukshutha` (desire for liberation) - ‘I want liberation from the bond with these `karmas` (actions)’. It’s not liberation from responsibilities. It’s liberation from `karma bandha` (bondage of actions).

How does one get liberated? The purpose of the body is that. The opportunity to get rid of the accumulated stocks of all `karma` (actions) is available only through this body. So, use it properly while you have it. If it is said that this opportunity lasts while you have [the body], you shouldn’t waste even a second. Right? Therefore, constantly do what you should do to get rid of `karma` (actions). That is, surrender to God. To submit to God. There are certain responsibilities that come with the body. While fulfilling these responsibilities, work with the desire to use everything for Him because they are given by Him. It may be any job. Perhaps shoe-making. Or cultivating a farm for someone. For someone else, it may be cooking, or cleaning. It could be to tie up things, or mold other things. It doesn’t matter what the work is. Whatever is ordained, it should be done as a service to the One who has given it. That work will not only not attach to you, but also be useful to get rid of existing stock. You must do your work backed by that knowledge. This is what a `mumukshu` (one who desires liberation) must do.

What happens then? It will be with you all the while that you have the current body. After the current body is shed, since there is no more stock of `karma` (actions), one will not need to take any other body, and will ultimately reach his intended goal. This is the purpose of human life. Why are we speaking about this? We should not think that shedding the body is the solution to everything. `Upanishads` (ancient sacred texts) give out a wonderful `upade:sa` (teaching) called `Pancha:gni Vidya` (knowledge of the five fires). It is a secret that modern science has not yet discovered. It elaborates the journey [of soul] from the time he leaves a body to the time he takes up another. It properly explains why he travels. After leaving the current body, where does he go? How does he go? How does he return to Earth? How does he transform into food? How does he enter the body of a human being? How does he take the form of a cell? How does he take the form of a baby? How is he reborn? He could be born as a human being, animal, bird, tree or anything else. There is a complete description of how he arrives. It is named `Pancha:gni Vidya` (knowledge of the five fires). What is the driving cause for it? It is the stock of `karma` (actions). We don’t know where it is or how it is. God knows it. Hence, you must depend on Him as you work. He promised he would get rid of the bond with `karma` (actions). If you believe in Me and seek Me, I will eliminate your bond with `karma` (actions).

`Upanishad` (ancient sacred text) states, ‘to focus your feelings on Him is called `Upa:sana` (worship/meditation), or `Ve:danam` (knowledge/understanding), or `Bhakthi` (devotion)’. Whoever performs `upa:sana` (worship/meditation) this way, their `karma` (actions) will be burnt like cotton feathers in intense fire. Cotton feathers are the tiniest pieces. If placed into a blazing fire, `yada: ishi:ka thu:lam agno:pro:tham pradu:yatha:` (just as cotton fibers thrown into a blazing fire are burnt). They disintegrate to a level that can’t be seen by the eyes. Similarly, the pile of past sins attached to that soul will be removed because of His affect. The chance of liberation is achieved through `upa:sana` (worship/meditation). Only a human being is fit to do `Upa:sana` (worship/meditation). No other species. The purpose of human life is this. If we don’t utilize it for that purpose, we are destroying a golden opportunity within our hands. That should not happen. This is Krishna’s `thapana` (worry/concern).

Someone who has the desire, however, without knowledge - is `mumukshatha` (desire for liberation). He is not yet mature. We should never lead them in the wrong direction. If he must go in the right path, the knowledgeable and wise must lead that path by example. He will watch them and follow. Both should do the same thing. There is only one difference. That person won’t leave the result. This person won’t desire the result. Work is the same for both. This is what He is saying. `saktha:ha karmani` (He’s interested to work). He is not knowledgeable and is not mature in the quality of `mumukshatha` (desire for liberation). However, he must do it. You, being knowledgeable, `thada: vidwa:n kurya:th` (then the wise one should perform properly). But `asakthaha` (without focus on the outcome). Why should I do it when I don’t need to? Why do I care what happens to the other person? If he gets spoiled because he imitated you, you will accrue a big share of sin that he gets because you are the cause. You will also ‘fall’. You fall whilst believing that you are knowledgeable. Let that not happen. Sri Krishna details how a wise one must conduct himself for the purpose of rest of the society. Teaching this in verse 25, Sri Krishna takes Arjuna ahead.

Believe in Bhagavad Gita as a life-enhancer; let us all learn it with proper focus and understanding.

Vande: guru parampara:m (I bow to the lineage of teachers)

Jai Srimannarayana!

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