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1. Episode Title: Episode 66 – Bhagavad Gita (Chapter 3, Episode 66)

2. Topics & Tags:

TOPICS: The value and qualitative nature of human life; Distinguishing between the body and the soul; The importance of fulfilling responsibilities for both the body and the soul; Understanding the concept of \*ahanka:ra\* (ego) and its role in identifying oneself as the doer; The influence of \*gunas\* (qualities of Nature) on human actions and preferences; The role of a wise person in inspiring others and not misleading them; The path of \*ujji:vana ma:rga\* (upliftment) as explained in the Bhagavad Gita.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 66, human life, body, soul, atma, jiva, responsibility, karma, dharma, ahanka:ra, ego, gunas, satthva, rajas, thamas, prakruti, nature, ujji:vana, spiritual upliftment, wisdom, inspiration, Krishna.

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 calamities, bestows all wealth, and delights the world.)

Human life is very valuable. We do not know how long it lasts. In times such as COVID, we have no idea what will happen the next second. Primarily, recognize how one is during the lifetime rather than the length of the lifetime. This is the message from Bhagavad Gita for humans. It is about qualitative life, not quantitative life.

What is the quality that a human being must recognize?

Who am I?

Where am I?

How should I be?

I am not the body. I am different from the body. Where am I? I am in this body. Why am I here? Someone brought me here for a responsibility. What is the responsibility here? There is a setup or enclosure for its [body’s] formation. It has come into existence as part of a network. It has come into a network. The network is made of mother, father, uncles, aunts, grandparents. It’s a big network. This body entered this network. You are in it. That is, the soul is dwelling within [the body]. Hence, you must work in accordance with it.

One has a certain level of knowledge necessary for livelihood. That’s essential. With that knowledge, you should know what work you can do to earn a livelihood. One may study Carpentry, another may study Masonry. One may study Law. One may choose Medicine. One may study Business. One may do Commerce, another may do Economics. One may choose Politics. Something else… Whatever it is, it is the education you acquired for livelihood. As long as life lasts, use it properly. It is knowledge that you have got to fulfill your responsibility with the world. The appropriate workplace is your priority. Remember that it is ordained for the purpose of nurturing the body that you are in. Do it to that extent.

How about for your nourishment? You are not permanent here [in this body]. There is an appointed chef in a hotel. He cooks and keeps dishes ready for those coming in. He also has to eat something, right? He cooks all the varieties of food for those coming in. Similarly, he should also be eating something for himself too. While being required to satisfy all the people coming in by cooking all the varieties required for them… He also must be eating something in order to work. Keep aside whether he is eating what he is making or if he is eating something else. Generally, people don’t like to eat what they make. It’s the “luck” of those eating. They survive or attain God’s grace. His [chef’s] people at home cook for him. When he goes home, he needs to eat his food. Doesn’t he? There is food that he takes in. There is food that he prepares for the other people.

Similar to how that’s essential… When you are living in the world, you must behave appropriately to the network formed due to bodily relations. Like you would need to work for nurturing the body… You must do something for yourself; the you who is different from the body. You must have nutrition for yourself. If there’s a pregnant lady, she eats for her nutrition and takes something for the baby too. Whatever is essential for the baby, she eats it. She makes a careful choice of suitable food for herself and for the indwelling baby. Similarly, living in this human body, every person works, earns, experiences, spends etc. for the body. He is responsible to do a little for himself too.

What does ‘himself’ mean? It is one who gives chaitanya (consciousness) to the body. It is one who transmits knowledge enabling movements in the parts of the body. It is one who gives appropriate power to them. It is one who ensures that they are able to do different kinds of work. It is the underlying ji:va (soul) who is knowledgeable. He should also be given ‘nutrition’. His nutrition is not met with the elements that make up the body. His food is different. His activities are different. The body has different activities. Body is made of five elements of nature. It is that which does different activities based on the movements of three types of gunas (qualities). Hence, you must act with your body in accordance with that. Additionally, he must also be doing some work for himself. He is dwelling in the body to do a job. Human beings, if wise, will have a sense of responsibility to uplift themselves. We are all wise. So, we should reflect on that too.

Bhagavad Gita clarifies properly what we must do for our ujji:vana (upliftment), i.e. for a better state. God clearly explains it in brief in chapters 2, 3, 4, 5, and 6. From chapter 6 and 7 onwards, He elaborates it further purely focusing on it. Until chapter 6, He brings up that core aspect and takes it ahead. The path that we take for [uplifting] ourselves is called ujji:vana ma:rga (path of upliftment). What is required for this [body] is karthavya nishtta (devotion to duty) and karma a:charana (performance of actions). One must perform their duties. However, while doing one’s duties, how should he be doing them? He should clearly know what he is doing for this [body]. He should also know what it is that he is doing for himself. He should not mix up what he is doing for this body and for himself.

We alluded to this earlier. Despite holding both personal and other money in your hands, you cannot mix them up. If he is mixing up the office money with the rest, we know where he will be taken. He will be behind bars. He should know the difference between the two. This is his. It is his earning. This is for his expenses. This belongs to the office. It is the earnings of the office. It is for the expenses of the office. He should deal with them separately. He cannot combine them. If he combines them, then he has fallen into trouble. He clarifies this in chapter 3, verse 27.

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SLOKA WORD -

prakruthe:h kriyama:na:ni gunaih karma:ni sarvasaha |

ahanka:ra vimu:dda:thma: kartha::ham ithi manyathe: ||

SLOKA MEANING -

All actions are performed by the qualities (gunas) of nature. The soul deluded by ego (ahanka:ra) thinks, 'I am the doer.'

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Whoever becomes ahanka:ra grastha (afflicted by ego), forgets who he is due to ahanka:ra (ego)… Only he thinks that he is aham kartha (the doer), the one doing work done by the body. Others do not think that way. ahamkartha: ithi ahanka:ra vimu:da:thma manyathe: (The soul deluded by ego thinks, 'I am the doer'). What does a wise person think? prakruthe:h gunaihi kriyama:na:ni sarvasa (All kinds of work is done because of the qualities (gunas) of Nature). A wise person recognizes it. As long as he is recognizing it, he will be fine. He doesn’t need to be afraid of anyone. Otherwise, he will be living in fear every second.

We talked about three gunas (qualities) that Nature has: satthva, rajas and thamas. Like the spice that a chili has or the sour taste that a lemon has or sweetness that a mango fruit has. Nature has gunas (qualities). We call them dharmas (attributes): satthvamu, rajassu and thamassu. Because of the changes in these, we do activities. Sometimes we don’t like to do something. Sometimes we adore something highly. It is the effect of these that causes likes and dislikes [in a person]. What [guna] must be enhanced and what must be controlled can be worked out through practice. If one observes their signs carefully and practices accordingly, one can definitely control them to an extent. In chapter 3, God explains this too. He explains what to do. How and what to do? Firstly, know who you are. That’s the reason He taught the previous chapters.

Some people in the world do not know this. Out of that ignorance, they mislead others. A wise one must learn, practice and ensure others are not misled. jo:shaye:th sarva karma:ni (inspire all to perform actions). “I know very well. So, I can behave the way I want”. This is not right. People follow you. Hence, work in a way that when they walk in your path, they are uplifted. An educated person can write alphabets with ease in any manner and it gets through. If a beginner must learn, he can’t learn it that way. Can he? When one wants to teach a beginner… The trainer must also sit properly, hold the pen properly, and write in the appropriate manner. The beginner will then follow. This is what He said earlier. When asked to inspire others, you cannot say, “Let them at least do something, be it right or wrong.” That is not called ‘inspiring others’.

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SLOKA WORD -

jo:shaye:th sarva karma:ni

vidva:n yukthas sama:charan || 3.26

SLOKA MEANING -

A wise person, acting with devotion, should inspire others to perform all actions.

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Inspire the other person. Don’t deceive anyone. It does not mean that you pat and praise all his wrong acts. What is it that you must do? You must go down to his level and do all that he must do to reach your state. Try to uplift him properly. Don’t fall but go down voluntarily. It is necessary to go down to his stage to inspire him. So, go down and gradually uplift him. Only through that will you come out of their [satthva, rajas, thamas] effects. You can then come out of ahanka:ra (ego).

What is ahanka:ra (ego) in fact? What does ahanka:ra (ego) do? What is ahanka:ra (ego) like? Why does one develop ahanka:ra (ego)? Only if you know about it…

ahanka:ra vimu:dda:thma:

kartha::ham ithi manyathe: ||

(The soul deluded by ego thinks, 'I am the doer.')

Only one who is filled with ahanka:ra (ego) thinks that he is the doer. What is ahanka:ra (ego)? What does it do? It is necessary to know what it is. Let us learn a little bit about it and then try to move forward.

Jai Srimannarayana!

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