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

1. Episode Title: Episode 72 – Bhagavad Gita (Chapter 3, Episode 72)

2. Topics & Tags:

TOPICS: This episode discusses the distinction between those who possess complete knowledge (kruthsnavith) and those with partial knowledge (akruthsnavith) in the context of Bhagavad Gita Chapter 3. It emphasizes the importance of understanding the role of nature's qualities (gunas) in actions and the need to avoid false identification with doership (ahanka:ra). The discussion also highlights the responsibility of the wise to patiently guide and motivate the less knowledgeable, rather than scolding or discouraging them, using analogies of learning to walk or write.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 72, kruthsnavith, akruthsnavith, knowledge, wisdom, ignorance, gunas, karma, doership, ahanka:ra, ego, spiritual guidance, teaching, motivation, responsibility, nature, actions, attachment, Sri Krishna, dharma, spiritual growth

3. Main Content:

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

Talking about us, Bhagavad Gita chapter 3 categorizes the wise humans into two groups. One is kruthsna-vith (one who has properly and fully learned what needs to be learned) and the other is akruthsna-vith (one who has learned only half of it).

In verse 3.29, Sri Krishna says:

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

SLOKA WORD -

prakruthe:he guna sammu:dda:ha

sajjanthe: guna karmasu |

tha:n akruthsna vido: manda:n

kruthsnavith na vicha:laye:th ||

SLOKA MEANING -

Those deluded by the qualities of nature become attached to actions. A wise person (kruthsnavith) should not disturb these ignorant ones (akruthsnavith).

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

Nature and its qualities are those which must be properly used as fuel for progress. Depending on the quality of fuel, the vehicle moves to that extent. The journey will be that smooth. If the fuel is contaminated, the vehicle will have to undergo a lot of repairs and get damaged. The journey will not succeed in reaching the destination. We all know this. However, some fill it with contaminated fuel. They do not consume natural elements in the manner they should be taken. Because of that, this human body vehicle also needs repairs.

Some people want to get better for a smoother journey and put in effort. But, they aren’t able to make the necessary effort because of the effect of past va:sana (imprints of tendencies). Because of the effect of karma (actions/deeds) from the past. Sri Krishna named them as akruthsnavith (one who has learned only half of it).

kruthsna vith (one who has properly and fully learned what needs to be learned)

akruthsnavith (one who has learned only half of it)

One who has learned half the knowledge cannot reap the full benefit. One who has learned it fully will be able to use it properly. Even if there is some fault with the fuel or tool, he will be able to steer it towards the goal. If one doesn’t know properly that it [body] is meant for the goal, he will end up ruining it.

Say, for example: A person installed a high-power engine in a vehicle. He took it on the highway. What should he do? He should operate it at the speed legally allowed. He takes it on some other roads in a village. There will be speed-limit boards - such as 20 mph or 40 mph or 70 mph or 100 mph. He should follow the instructions of that specific path. If he goes 5 mph in a 100 mph zone, he will be in trouble and also disturb others. There might be a fast moving vehicle that hits him and his car will be damaged. Conversely, just because a vehicle is able, if one travels at 100 mph or 200 mph in a 5 or 10 mph zone… He will end up running into many things, causing danger to himself and others.

Not only does one need to know how to drive the vehicle but he also needs to know the rules of the vehicle and the path. When he knows all these comprehensively, he is called kruthsnavith (one who knows very well). It is a Sanskrit word, meaning one who knows very well. To give a simple example, it means one who knows the rules of driving. When he knows the rules, he will drive as per the vehicle, speed, road, and the rules of the road. He will have to drive that way.

The human body is enabled with a high-power engine. [In our analogy] This vehicle is enabled to be driven on a ring-road with a 150 mph speed limit! How does it make sense to take it on narrow roads like you would on that other path? It is dangerous for him and the rest. A human being must behave as a human being. Let’s say other animals symbolize roads with lower limits. Such as goats, dogs, rats, cats, mosquitoes, flies, etc. These bodies are the roads which have their respective limits. The human body is a vehicle with a chance to be driven on a wonderful highway. Because it has come on such a path, it should be driven accordingly. Because we don’t know how to drive it, Sri Krishna has come to teach us.

What is He saying here?

guna:gune:shu varthanthe:

ithi mathva: na sajjathe:

“The gunas (qualities) in nature and in the body are traveling together.”

“I have no responsibility for this.”

You must recognize this. Then, you won’t be tied down to it. However, what we are doing is thinking that this is all us, for us, and because of us. We feel that every work that’s done wouldn’t have been possible without us. Everyone feels that if they don’t wake up and begin their activities, the Sun won’t rise. They feel the Sun won’t set. Everyone feels it. Great beings ruled the nation. They left. Nothing stopped. Common people also ruled. They also left. Yet, the country didn’t come to a halt. If we ask one to shift to a different task, people feel that nothing will progress if they leave. They feel as if the entire global show will shut down. Everyone feels the same way, young and old. I have it [this feeling] at the level that I am at. Others at their respective levels. People say an elephant has gas in its stomach in relation to its body size. A mosquito, a fly, a human being also has stomach gas in relation to their body size.

Ahanka:ra (ego/false identification), thinking that we are that which we are not. Due to this, we are imposing doership on ourselves. Because we are imposing on ourselves, we are experiencing the effects. He said this in verse 3.27 earlier:

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

SLOKA WORD -

ahanka:ra vimu:dda:thma:

kartha::ham ithi manyathe: ||

SLOKA MEANING -

The soul deluded by ego thinks, "I am the doer."

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

Coming to verse 3.28, He says… If you can live without imposing doership on yourself… Don’t impose it on yourself. Then, where should the doership be positioned? Let it be where it is supposed to be. Let it be put on the cause of the work happening. Look around and understand that things are happening because of Nature and the play of its elements. You will then be able to stay from it. Prakruthi (nature) has gunas (qualities). Gunas (qualities) are making one do karma (actions). Because of karma (actions), bodies are in activity. Bodies, gunas (qualities) and Nature are all interrelating with one another.

guna: gune:shu varthanthe: (Qualities act among qualities.)

Then, you will be free from their effect on you. You can do that. If you can do that, you will not be tied to it.

na sajjathe: (one does not become attached)

In verse 3.29… Not everyone will be in such a matured state. What do we do then? Let one take small steps. Don’t blame or scold one because he doesn’t know. If we know something well, it is our responsibility to teach the one who really doesn’t know it. Why should God teach Arjuna all this? Why should He teach this for the human race? He could just choose to not do it. He could think that people will reap the effect of their karma (actions) and not bother. He could sit idle. Because He is one with a manas (mind), He can’t leave it that way. He feels that everyone should benefit. Everyone is eligible for attaining the same level of joy that He is. He feels pity on us for that reason. He wants to teach and help us grow.

We see kids. We are able to walk properly and even run. We can run forward, backward and sideways. Because we are used to walking and have gained full practice. We are able to move in all directions. However, consider a 1 or 1.5 year old kid who tries to stand up and falls. He tries and tries but he falls. Because he is falling, do we scold or hit or discourage the kid and leave him? He is akruthsnavith (one who doesn't know it all well). He doesn’t know it all well. We must encourage and teach him. If he walks a couple of steps, we must clap and encourage. Hold his hand and give him support. Then, make him walk another two steps. He may fall again. Help him get up and make him try again.

When one is learning to write alphabets, he holds the chalk on the slate and tries. He could be moving it in all directions. Do we scold the kid that he is spoiling it all and wasting time, hitting him left and right? We sit with him patiently. We write along with him a hundred times to make him write once properly. He is akruthsnavith (one who doesn't know it all well). He is trying to write it well and properly. Don’t accept whatever he does. Don’t praise him for whatever he does, just because he is doing something. That is wrong. Many say, ‘Let them do it...at least it’s something.’ No. It is the responsibility of a kruthsnavith (a fully learned one), to teach the process that must be followed. It is the responsibility of a thatthva ve:ttha (one knowledgeable of realities). Try to teach the thatthva (reality/truth) to one who does not know it. Encourage him to that extent. That is what He is saying in verse 3.29.

Whoever is getting tied to karma (actions) because they do not know how to work… With such a person…

tha:n akruthsna vidaha kruthsnavith na vicha:laye:th || (A wise person should not disturb these ignorant ones.)

Don’t scold him, making him feel that he does not ever want to try writing again. However, if he is scribbling, don’t let him do that either. What should you do? Teach him what to write and how to write. Teach him 10 times or 100 times if needed. It’s okay.

jo:shaye:th (motivate)

Many say this when it comes to the topic of God. “We pray to everyone.” This is not right. God clarified this in Bhagavad Gita. “I am the only One.”

ma:m e:kam saranam vraja (Surrender to Me alone)

You should not say that it’s okay to do something rather than nothing. Teach him the right way. If he doesn’t get it, teach and repeat gradually. Don’t let him do whatever he does. Don’t scold. Teach the right process. In verse 3.29, He moves forward explaining how a learned one must teach those who are not.

Jai Srimannarayana!

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