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1. Episode Title: Episode 74 – Bhagavad Gita (Chapter 3, Episode 74)

2. Topics & Tags:

TOPICS: The Bhagavad Gita's guidance on righteous living and understanding life's complexities. Analyzing the concept of doership (kartrutvam) in both good and bad actions. Overcoming ego (ahanka:ra) and the false sense of being the doer. The role of \*prakruthi\* (nature) in actions and the importance of attributing doership to it. Fulfilling one's \*dharma\* (duty) even when it is difficult or undesirable. Krishna's teachings on \*loka sangraha\* (maintaining world order) and guiding those with incomplete knowledge. Illustrative stories of Bali Chakravarthi and Ja:nasruthi demonstrating how flaws in good individuals are corrected. Arjuna's dilemma in war and Krishna's instruction to perform duty without attachment to the results or doership.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 74, doership, kartrutvam, ego, ahanka:ra, dharma, duty, prakruthi, nature, Krishna, Arjuna, Bali Chakravarthi, Ja:nasruthi, Vamana, Indra, Agni, loka sangraha, akruthsna-vith, thatthva-vith, kruthsna-vith, responsibility, righteous living, spiritual guidance, action, karma, compassion, wisdom, knowledge, self-realization.

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita is the supreme scriptural teaching that guides human beings on the right way to live. Bhagavad Gita touches upon all subjects of life. It explains how life moves - and advises on what’s the best way to lead it. It elaborates on both.

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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 calamities, bestows all wealth, and delights the world.

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Some things we do in life are good while some are bad. It teaches us how to stop doing bad deeds. It teaches us how to do good deeds. In fact, we don’t agree to take on the doership of the bad deeds we do. We also don’t accept to renounce the doership of the good things we do. We assume the doership of whatever good that’s happening, despite it being done by someone else. If someone asks, “Who did this?” People say, “I.” Everyone responds saying it’s they. If we committed some wrongdoing, and someone asks who did it… Everyone takes a step backward indicating it was someone else.

Anjaneya (Hanuman) saw Mother Sita and returned. He crossed the ocean and entered Lanka. He fought with many. He relayed the message. He warned Ravana and then willingly let Ravana light his tail on fire. With his tail on fire, Hanuman proceeded to burn down all of Lanka. After putting out the fire [on his own tail], he traveled back the entire distance. He was the one who worked hard through all that. When the vanaras (monkey warriors) returned to Rama, everyone was taking credit for finding Sita. Everyone desires doership of a good activity. If someone does something wrong - like trying to find out who broke a glass vase… Everyone points fingers at others. No one agrees to take the responsibility.

In fact, you should not take the doership of a good deed or a bad deed. They are both a result of prakruthi (nature). Hence, leave the doership with it. In the beginning of chapter 3, God states this. At times, ahanka:ra (ego) blocks us from leaving the doership with prakruthi (nature). We think it is we who have done it. In such a case, why should we be leaving it with prakruthi (nature)? We feel we have done it. We want the result. That’s when danger arises. Whenever we assume doership of an activity, we end up reaping its results. We are fine to experience good results but we feel sad to experience bad ones.

Arjuna is involved in a war. He has the responsibility to suppress people who he is favorable with. He wanted to quit so as not to be at fault for attacking others. A normal person might think this way but Arjuna should not, as this is his job. Akin to a doctor performing surgeries, or a military officer in war… Arjuna came with the responsibility of either correcting or taking down the wrongful rulers. However, when faced with the situation, he backed away from the [responsibility] of war. He sat down and discarded his weapons. That’s when Sri Krishna took the responsibility of teaching him how and what he must do as his duty. To teach that duty, He discussed about two ways.

[Arjuna] “I am the one waging war. I will be the one killing them. So, they will be suffering.” Who are you to think this way? Who should decide this? It’s the rulers or government that must decide whether there should be a war. If they ask you to do it, you must do it. “I [Sri Krishna] am the one governing this. I should decide if this should continue or if this should stop.” “Or all the elders here are the ones who came together and made the decision.” Post that, army formation took place. They have gathered 11 akshauhini army. Your side has gathered 7 akshauhini army. It was decided that the war must take place at a specific location. A specific time was decided. Everyone came and took their places. They blew the conches. They got their arrows ready to shoot. Now, you say you want to quit? Is this an appropriate thing to do? It’s not.

Carrying out our responsibility may feel tough or undesirable at times, yet we must fulfill it. When performing your duty, leave the responsibility on the doer. Who has the responsibility? Dharmaraj or the other elders. Leave it on them. Don’t take that responsibility. You have come as a warrior. Play your role. This is what Arjuna must be told. Arjuna has the skill and capability to wage war but he lacks the right bhava (thought process). In one way, he fell victim to akruthsna-vith (half-knowledged) and athatthva-vith (ignorant of realities). He must be taught to become thatthva-vith (knower of truth) and kruthsna-vith (fully-knowledged). There is capability that’s required. Sri Krishna took up the high task of correcting the deficiencies in him. Through him, He is teaching the rest of the world as well on how to perform our responsibilities. What do we call this? He explained this earlier in chapter 3.

loka sangraha (maintaining world order)

lo:ka sangraham e:va:pi sampasyan karthum arhasi || lo:ka sangraham (You should perform your duty, also considering the maintenance of world order.)

Properly shape the world that we are living in for our purpose. If there are already properly shaped people, take them. If there are those who are not, then shape them. Those who are in the process of being shaped, correct their faults. This is what a wise one must do. Sri Krishna is taking that responsibility and teaching Arjuna.

Bali Chakravarthi (Emperor Bali) is a wise one. He is a great philanthropist. Whatever anyone asks, he does not deny. However, he also has physical power along with that quality. Hence, he has the nature of suppressing the weak and dominating them. He snatched away Indra’s possessions in battle. He does good deeds. However, he shouldn’t be doing so by taking from someone else. There’s a saying - a man started donating his mother-in-law’s wealth. Why should you take away Indra’s portion? He shouldn’t, but he did. What should be done now? He has a quality of giving charity. However, he is following a wrong path. He must be brought into the right path. God molded Himself in accordance with his nature [of Bali Chakravarthi]. He is God Himself, the spouse of Mother Lakshmi [the source of all types of wealth]. He doesn’t need to seek anything from anyone. If necessary, He could punish someone and put them in the right path. However, there is a quality in him [Bali Chakravarthi] that makes him give anything anyone asks. So, He said He will become a yachaka (seeker). He approached and sought three feet of land. He measured all the three worlds with His feet. We hear this in the story of Bali Chakravarthi.

There is also someone named Janasruthi who is very rich. He would distribute food without denying anyone. However, he inculcated ahanka:ra (ego) while donating so much. Donating is a good deed but the feeling that he is the one doing it, known as aham bhavam (feeling of "I am the doer"), is wrong. Because the activity is a good one, we should let him do it. However, the manner in which it was done was at fault. So, it should be corrected. This is what God felt, which is why He made a wonderful attempt. He wanted to teach him a good lesson through Indra and Agni. He suggested they approach him disguising themselves as birds. The ‘birds’ flew above them. A good being has an aura, a circle of tejas (effulgence), around him. Janasruthi has the circle of tejas (effulgence) as well. And It created ripples. He slept on the terrace one night. The two ‘birds’ were flying and talking with each other. He knows the language of birds. The bird flying behind warns the lead bird, “Hey, Ballaksha! Don’t go there.” “There is an aura that will burn us. Let’s fly on the other side.” The bird flying in the front says, “Oh stop, is he a kind of Ryka or something??” And they both proceeded to fly directly above him.

Janasruthi knew their language. He thought, “I am such a great donor. Who is this Ryka with more fame than I?” “How did he do that? What did he do to earn such fame?” “I made huge food donations and earned the top position!” He wanted to find out what Ryka did to earn such fame. He made an inquiry. It was later found that Ryka is someone with a skin disease, who lived outside of the village, trying to cure it himself. He went directly and asked him. Before that, he tried to invite him to his place. He (Ryka) denied. Janasruthi offered money. Ryka refused. He even offered half his kingdom. He was still denied. He inferred that whatever he has is more valuable than the kingdom. So, he set out to meet him. The more he refused things, the higher his curiosity grew. He even offered everything he had! Yet, Ryka refused. He [Janasruthi] was startled and began to cry out! As he cried out, his ahanka:ra (ego) melted. He learnt his lesson. That is when he was taught thatthva (truth). This is how the story goes.

Food donation is a good cause. However, ahanka:ra (ego) is bad. The arrogant nature that “I am doing all of this” is wrong. We should not discourage the work that’s being done. However, we should not let them continue to do it in the same way. We should show the right path. We should steer them to the good way. Since he has half-knowledge on things, he should be taught full knowledge. This is what must be done. Devathas (demigods) like Indra and Agni came in disguise as birds to teach Janasruthi. God Himself incarnated as Vamana to teach Bali Chakravarthi. Arjuna reached a state of quitting the war due to many difficulties in keeping his responsibilities. At times, it might be difficult to do your responsibility. Sometimes, it can be a happy task. Waging war is a difficult task. War results in ‘loss’ of life on both sides. However, if a war is inevitable to establish the right processes, how can one quit while speaking of ethics? So, He is making an enormous effort to steer him towards the war. He didn’t ask him to quit the war. He didn’t ask him to stop being compassionate. However, when, where and how should each one be put into use? It is essential to teach this. That is why, He says in chapter 3…

“Dear, you are an akruthnsavith (half-knowledged).”

kruthsnavith na vichalayeth (a wise one does not let such a person quit work)

So, I will not agree for you to leave here without fighting in the war. At the same time, I will not agree for you to fight the war unregulated, killing anyone. You should know the proper way, but don’t take the doership on yourself. Even if you are victorious, don’t feel that you did it. If you lose, accept it. Don’t take the doership on yourself for this either. You are not the doer for either. You are only a person who must respond to a situation properly. That is it. As Krishna was teaching Arjuna how to fulfill his responsibility… He is also teaching us all how to lead our lives. He talked about leaving the doership in one of two ways. One is on the prakruthi (nature). He will also reveal the second way starting with sloka 3.30. Let us try to learn about that as well.

Jai Srimannarayana!

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