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

1. Episode Title: Episode 75 – Bhagavad Gita (Chapter 3, Episode 75)

2. Topics & Tags:

TOPICS: This episode discusses the essence of Bhagavad Gita Chapter 3, focusing on the proper way to perform karma (actions) without attachment. It explains Yamunacharya Swami's summary of the chapter and Krishna's teachings on attributing doership either to the gunas (qualities of nature) or to the Supreme Lord. The discussion also addresses Arjuna's doubts about the inert nature of Prakriti (material nature) and the concept of ego (ahankara) in relation to action and doership.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 75, Karma Yoga, Yamunacharya Swami, Gitartha Sangraha, Ramanujacharya, Gita Bhashya, karma, action, doership, attachment, asaktya, lokarakshayai, gunas, sattva, rajas, tamas, Prakriti, material nature, Krishna, Arjuna, ego, ahankara, Jiva, soul, senses, mind, intellect, spiritual upliftment, devotion, knowledge, Vedas, Purushottama, Sarvesvara

3. Main Content:

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

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

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 down to Sri Rama, who removes all calamities, grants all wealth, and is the delight of the world.

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

Mahanubhava Yamunacharya Swami was the acharya (spiritual teacher) of Ramanujacharya. He instructed five of his disciples to teach five subjects, one each, to Ramanujacharya. Ramanujacharya learned those five subjects from them. He shows acharya pratipatti (devotion to the teacher) towards Yamunacharya Swami. Yamunacharya Swami summarized each chapter of Bhagavad Gita in one verse. That composition is called Gitartha Sangraha (summary of Gita's meaning). In it, he established and presented the essence of each chapter. Later, Ramanujacharya wrote Gita Bhashya (commentary on the Gita) on the basis of it. He explained each of those verses in it. Then, he presented how all aspects of the chapter are reflected in their respective verses. He explained the summary of chapter 3 as…

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

SLOKA WORD -

asakthya: lo:karaksha:yai gune:shwa:ro:pya karthrutha:

sarve:sware:va nyasyo:ktha: thruthi:ye: karmaka:ratha: uktha:

thruthi:ye: karmaka:ratha: uktha:

SLOKA MEANING -

In the third chapter, it is said that one should perform actions without attachment, for the protection of the world, attributing doership to the gunas (qualities of nature) or to the Supreme Lord.

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

Chapter 3 explains about how to perform one’s karma (activities). God clearly explained this topic in chapter 3. How should one do his karma (actions)? Asaktya (without attachment). Leave the bhavana (feeling) that you are the doer of the karma (action). Leave the sanga (attachment) that it is because of you that the work is getting done. Leave the phalasaha (desire to experience the resulting benefit yourself). This is called sakti (attachment). When you give this away, it is called asaktya (without attachment).

Lokarakshayai (for the protection of the world). Because you are fully mature, you may not need to do some kinds of work. However, others might stop doing them because you are not. That shouldn’t happen. Hence, for the sake of others, you will have to do the work. This was explained earlier in chapter 3.

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

SLOKA WORD -

lo:ka sangraham e:va:pi sampasyan karthum arhasi ||

SLOKA MEANING -

You should perform actions for the welfare of the world.

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

Lokarakshayai (for the protection of the world). Asaktya lokarakshayai (without attachment, for the protection of the world). What should one do as they work in such a way? Kartrutha guneshvarepya sarvesvareva (attributing doership to the gunas or to the Supreme Lord). Guneshu (to the gunas). Leave the doership on gunas (qualities of nature), the sattva rajas and tamas (qualities of nature) formed in the body made of prakriti (material nature). Or… Sarvesvareva (to the Supreme Lord). Leave the doership on God, the indwelling supreme tattva (principle). The essence is to not keep doership on oneself. This is how one must perform karma (work). That is why, chapter 3 is called karma yoga (path of action).

Karma yoga (path of action) is the way to perform karma (action) such that it becomes a means for a person’s upliftment. This chapter is thus called Karma Yoga (path of action). Yoga (means/path) is a means for achieving something. We have talked about this many times. The means must set the person free from current bondage and he should be uplifted. There are many types of means. Karma (action) is a means. Knowledge is a means. Devotion is a means. Also, many types of knowledge such as jnana vijnana (knowledge and wisdom). Another in the later chapters is daivasura sampat vibhaga (division of divine and demoniac qualities). Or shraddhatraya vibhaga (division of three kinds of faith)… Each of these are explained as a means. How does a person lead his life taking these as a means? This is what Bhagavad Gita teaches us. Chapter 3 explains how one can perform karma (action) as a means to be uplifted. He should not have any feeling of doership with the activities he does. He should do everything properly and responsibly. Because he does not need results, he should not do work incompletely or improperly.

Sanga (attachment). Because someone else is the doer, you should not work irresponsibly. While believing that you are not the doer, you should still do the work without any faults. Why? Lokarakshayai (for the protection of the world). This is what was explained through verse 3.29 of Bhagavad Gita.

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

SLOKA WORD -

guna:gune:shu varthanthe: ithi mathva: na sajjathe:

ahanka:ra vimu:dda:thma:

SLOKA MEANING -

One who knows that the gunas (qualities of nature) act among the gunas (qualities of nature) does not become attached. One whose mind is deluded by ego (ahankara) thinks, "I am the doer."

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

When one has ahankara (ego), he thinks that he is the doer. Arjuna listened to all this and had a question. “I am knowledgeable. I have intellect. Prakriti (material nature) does not have intellect.” Prakriti (material nature) is non-sentient. It is made of 24 tattvas (principles). None of them have knowledge by themselves. “Karmendriyas (organs of action), Jnanendriyas (organs of knowledge), Panchabhutas (five elements) and their vishayas (sense objects)…” None of these have knowledge. Prakriti (material nature) is made of all of these. “This body is a formation from prakriti (material nature).” “How can this regulate me?” “I am knowledgeable. My nature is knowledge.” “How can an inert being regulate conscious beings?” This is what Arjuna was wondering about. “Why should I bow down to it?” “I will suppress it myself.” “I will put it under control.” “I will ensure that I am not affected by prakriti (material nature).” This is Arjuna’s feeling.

However, God says… This is another type of ahankara (ego). “I will suppress everything, I will put everything in control…” Prakriti (material nature) is jnana rahita (one without knowledge) but it is not karya shunya (devoid of action) like you think. How did this body get formed? It is formed as a result of past karma (actions). Karma (action) doesn’t work in your way. You will need to work as per its wish. You are not driving it. Karma (action) is driving you. You are sitting in a car. The car is made of a certain parameter set. When you are in the car, it will run based on its qualifications. All of a sudden, you may want to fly in the air while sitting in the car. That’s okay, but it won’t fly. You may say that an airplane goes very fast and thus it’s flying. Similarly, you may want to drive the car that fast to lift off. That will only cause an accident and damage. It is impossible to make it fly even if you drive it slow or fast. It will only move in its manner. It won’t move according to your wish. Karma (action) is the same way. Karma (action) is stocked inside and distributed throughout all areas of the body. It is on the body’s surface. It is in the senses. It is in the manas (mind). It is with the buddhi (intellect).

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

SLOKA WORD -

indriya:ni mano:buddhihi asya adhistha:nam ucchathe:

SLOKA MEANING -

The senses, mind, and intellect are said to be its abode.

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

He says this a little later. Jiva (individual soul) is dwelling inside all of these like a person sitting in the car. When someone is sitting in the car, he moves in the direction that the car is moving. If the car reverses, he is also moving backward. If it’s moving forward, he is too. Whilst the car is on the move, he cannot say he will move in the way that he wants. If he wants to do something different and tries to open the door to step out, he will fall and there’ll be consequences. So, he should stay in the car for as long as it's being driven. Similarly, whilst in this body, a person must behave in accordance with the mechanism of the body. It is the body that’s working. It’s not you. Put batteries in a torch and turn it on. Batteries are the cause but there is light because there is a torch. Similarly, it is the body that is the cause for our behavior. We should not forget this. Because the body is working, leave the responsibility on it. This is one method. This is what He explained. Guneshvaropya kartrutha (attributing doership to the gunas). Yamunacharya Swami says this in his verse. This is what Lord says in verses 3.27, 3.28, and 3.29.

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

SLOKA WORD -

guna:gune:shu varthanthe: ithi mathva: na sajjathe: ||

SLOKA MEANING -

One who knows that the gunas (qualities of nature) act among the gunas (qualities of nature) does not become attached.

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

Arjuna didn’t seem to like this much. He thought… “I am very wise and knowledgeable. Prakriti (material nature) is an inert substance with no knowledge.” “How can I leave the doership on it, submit to it, and lead my life?” God… Firstly, respect what you see. Then, travel towards that which you cannot see. What you can see is prakriti (material nature). You can see the body, made of prakriti (material nature). You can see everything around and their nature. So, firstly leave it with what is visible. I am the one underlying both prakriti (material nature) and you. I am the one driving both. If you feel it’s insulting for you to leave the doership with prakriti (material nature), then leave it with Me. You know what I am and who I am, right? “Who is Krishna? What does He do? How does He do it?” They all experienced and understood that during their time of exile and disguise. Many great people also told them that you think that Krishna, who is with you, is your brother-in-law. However, He is not just that. He is the Sarvesvara (Lord of all), One who is the ruler of the entire universe. He is the Purushottama (Supreme Being) as explained by the Vedas (ancient scriptures). They all revealed that. So, Arjuna knows it. Because I am the indweller, don’t leave it with prakriti (material nature). Leave it with Me. Guneshvaropya sarvesvareva (attributing doership to the gunas or to the Supreme Lord). This is the summary of chapter 3. Until now, He explained how it [the doership] can be left with prakriti (material nature). From verse 3.30, Sri Krishna explains to Arjuna how to perform karma yoga (path of action) leaving the doership with God. Let’s also move ahead learning this.

Jai Srimannarayana!

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