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1. Episode Title: Episode 76 – Bhagavad Gita (Chapter 3, Episode 76)

2. Topics & Tags:

TOPICS: This episode explores the concept of karma and why human beings become bound by it, emphasizing the role of desire for results. It delves into the philosophical distinction between the inspirer (God) and the inspired doer (jiva), explaining how renouncing the sense of doership, while still performing actions, is crucial for liberation. The teachings are illustrated through the unwavering faith of Prahlad and Krishna's guidance to Arjuna on surrendering doership to the Divine.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Karma, Doership, Desire, Attachment, Jiva, Paramatma, God, Krishna, Arjuna, Prahlad, Faith, Surrender, Action, Results, Prakruti, Ego, Shastra, Brahma Sutra, Preraka Karta, Prerya Karta, Manas, Doubt, Belief, Responsibility, Spiritual guidance, Liberation, Divine instruction.

3. Main Content:

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

God is explaining to Arjuna certain realities about all of us. He is using Arjuna as a means to explain to all of us.

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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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What is it that binds a human being in prakruti (nature)? Generally, we say that it is karma (action), but why does karma (action) bind the human? When does karma (action) bind the human [to prakruti (nature)]? Why does it bind the human being? It binds because of the desire in humans to experience results. If he is doing some work, he expects to experience the result of it for himself. This desire for that result is what binds the person.

If a bank employee desires money from the bank for himself, that is criminal. As long as a sweet shop employee continues to sell sweets and fairly collect money, it’s fine. However, if he starts to eat those sweets himself… That is, if he develops the desire to experience the taste of the product… If that desire builds in him, he becomes guilty. We know this. It’s not wrong for one to be there, to sell, or work in a bank. But it is wrong to develop a desire for the results of that work. If he is an employee, he should perform the responsibility of an employee.

We have come to this prakruti (nature) to reduce a certain portion of karma (action). So, we should continue to work. Because we must work, we should - however, we should not expect the results for ourselves alone. We have alluded to this many times earlier. Yet, it’s not wrong to remind ourselves again. We are not working alone in this. It's teamwork. Body is working. Prakruti (nature) is working. Senses are working. Knowledge is working. God is working. Because all of these are in this together, work is happening here. All of these are coming together, and hence, work gets accomplished. However, out of ahankara (ego), human beings put everything aside. We generally think that only we should be benefited. Thus, incriminating ourselves. We have talked about this earlier. There are five causes. If only one takes credit, keeping aside the remaining four, it’s wrong.

If someone asks who did this work, we will have to say ‘I’. One of them has to respond and say it. The body, senses, knowledge, mind and all exist. However, only one is able to give the answer. That is jiva (individual soul). Karta (doer), the doer, is in fact him. There is no problem with being the doer. The problem comes with owning the doership. We must do our work properly! We should never quit working. We should never work erroneously. Because work is done by him [the jiva (individual soul)] and not by somewhere else. So, the doer is jiva (individual soul) - but he must renounce the doership. It’s a small difference - a very thin line! What is it? He must work. He is the one who must be doing it. Where should the ‘feeling of doing work’ be placed at? It should be placed at the work being done.

If the pen is the one writing, is the doership on the pen or on us? In one way, it can be with the pen. In another way, it can be with us. However, when you leave it with the pen, then you must leave results as well with the pen. Then, there is no problem - but we don’t feel like doing that. Once a check is signed, we use the money for us and not for it. Prakruti (nature) is doing the work. He [jiva (individual soul)] should be the doer but must leave the doership with it [Nature]. This is a slightly confusing topic for us. Why should he become the doer? All recommendations and restrictions come to the surface only for those with knowledge. “Do this. Don’t do this. Do it this way. Don’t do it this way.” Who is told all of these? Whoever can know it. Who is the one with knowledge? Only jiva (individual soul). Not prakruti (nature). So, whatever needs to be told must be told to jiva (individual soul). Therefore, he [jiva (individual soul)] should be the doer. Because he has the responsibility to practice the orders given. This is what the great Veda Vyasa says…

karta shastrarthavatvat (because the scriptures must be meaningful)

Because Shastra (scripture/divine instruction) must become meaningful… Shastra (scripture/divine instruction) is that which is God’s instruction. It is instructions such as “do this, don’t do this”. These are given for jiva (individual soul) only. Because they must become purposeful, the jiva (individual soul) must be the doer. He only should be the one working. He is the one who should know what’s being instructed. He should work too but the energy to do the work comes from a different source. So, he should leave the doership to that and he should do it without expecting a result. That is his responsibility.

In another way… We divide the doership into two parts. One who is the inspirer. The other who is the inspired doer. One is preraka karta (inspirer). The other is the prerya karta (inspired doer). Someone sitting here says ‘do this!’. He becomes the inspirer. The other one executes the work. He is called the inspired doer. One is the inspirer. The other is the inspired doer. Who is the inspirer for all of us? The inspiration for everything that is in the prakruti (nature), Nature, is the underlying ruler. We refer to that One with different names. Brahma, Ishwara, Parameshwara (names of God)! We refer to Him with different names. He is always the inspirer. What does he base the inspiration on? He bases it on his [jiva’s (individual soul’s)] karma (action) records. It is the jiva (individual soul) who listens and does. He does things based on what he hears. To do something, he needs a means. That tool is his body. The doer is the prakruti (nature). The one who gets inspired and accordingly runs it is the jiva (individual soul). One who inspires and runs him is Paramatma (Supreme Soul), God.

Manas (mind) must develop belief in this. Believing in this is extremely difficult, the ultimate challenge. To instill this belief in Arjuna, Sri Krishna had to reveal a scripture with seventeen [out of 18 total] chapters. It was then he said…

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SLOKA WORD -

sthitho:smi gatha sande:haha

karishye: vachanam thava

SLOKA MEANING -

All my doubts are now cleared.

I will now follow Your instructions.

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He could say that only then. However, Prahlad, the young one did not take that long. He had this belief firmly even at a young age. That is why he did not get distracted from his belief even when his father said many other things. He did not stop what he was supposed to be doing. When his father had the boy’s body attacked with knives, Prahlad believed that the indwelling One would take care of it. He did the same when he was thrown into the ocean. Also, the same when he was thrown into fire or crushed by elephants. Even when he was given poison. Whatever was done to him, he believed that the indwelling One is the inspirer. He [Prahlad] left the responsibility on Him [God]. He could stay without any difficulty. Meaning that he had that firm belief in his manas (mind).

When someone has such a strong belief, we may think… He can quit doing all other work, and simply meditate, saying it’s all ‘Sri Hari…Sri Hari’. No. There is another one who runs as per His inspiration. This [jiva (individual soul)] is the prerya karta (inspired doer). Meaning, that we are the prerya karta (inspired doer). Meaning we all should work. You can’t quit saying, “It’s all Him. Why should I attend to anything?” In the way He is instructing you with the power, intellect, senses, and body that He has given, you must work. Prahlad did not compromise on this anywhere. His father instructed him to go to school. He did. “Be with the other children.” He was. “Do as the guru says.” He did. Prahlad didn’t say that he won’t care for any of this because it’s all Sri Hari! That is why he was with them. He learnt what the gurus taught him. When there was a necessity and a demanding situation, he said what he knew. When the guru was teaching, he never stopped listening to the guru. He was never inattentive or careless. In school, he was the top student. He was the wise one. The issue arose when his father asked him to say what he had learned. He said that the only right thought is the thought that is about Sri Hari. Those are eyes that see Him. Those are legs that walk for Him. Those are hands that worship Him. This is what he said. It was only when he came to his father that he said what he wanted to. When he was with the guru, he learned all that the guru taught exactly as he was told. He didn’t quit any activity. He respected his mother as a mother and behaved accordingly. He respected his father as a father and behaved accordingly. He respected his guru as a guru and behaved accordingly. With his friends, he conducted himself in the way one should. He did not show any shortfalls in the activities or behavior. He did not stop doing anything that he should be doing. He did not do any activities that he should not be doing. Meaning he never compromised in responsibilities. He didn’t place doership on himself, but he did all the work as per His instructions.

Doership is of two types. We are becoming doers for Shastra (scripture/divine instruction) but the inspiration is He. Body is what acts and does work. So, don’t have the desire for the result with you. This is important for us. When you desire the result, that’s when you become bound. That is when karma (action) binds you. When karma (action) binds you, it becomes a ruchi (interest) or vasana (tendency). For experiencing those results, you will need to enter another body. This will go on and on and you enter a cycle. This is what God should stop for us. That is why, He says in verse 3.30…

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SLOKA WORD -

adhya:thma che:thasa: mayi sannyasya

SLOKA MEANING -

Establish clear knowledge about Me in the mind, and then place doership with Me.

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Saying so, He takes Arjuna ahead. This is a firmness that must develop in the manas (mind). It’s not to be expressed in words or shown in action. Because in action, we have to live with those around and what we are with. We talked about the example of a car earlier. If it is meant to run at a specific speed and manner on roads, it should not try to travel on water or in air. We should keep everything where they should be and do the work that should be done. We should have faith. We should relinquish desire for the results. Saying so, Sri Krishna is trying to explain turning the doership towards Him, the One driving. Let’s try to learn.

Jai Srimannarayana!

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