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1. Episode Title: Episode 77 – Bhagavad Gita (Chapter 3, Episode 77)

2. Topics & Tags:

TOPICS: This episode discusses Arjuna's struggle with grief despite having received Krishna's teachings, highlighting the difficulty of internalizing spiritual knowledge. It explores the nature of \*prakruthi\* (material nature) as a divine creation and the human inability to overcome it independently. Krishna's teachings emphasize surrendering all actions and their results to God, advocating for working without attachment to outcomes or a sense of personal doership. The discussion also covers overcoming anxiety (\*jvara\*) by cultivating a mind rooted in spiritual knowledge (\*adhya:thma che:thasa:\*) and trusting in God's ability to manage the consequences of one's efforts.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 77, Arjuna, Krishna, Abhimanyu, grief, sorrow, \*prakruthi\*, material nature, surrender, \*karma\*, actions, results, doership, \*nira:si:r\*, \*nirmamo: bhu:thva:\*, \*jvara\*, anxiety, \*adhya:thma che:thasa:\*, spiritual knowledge, trust, divine creation, responsibility, dharma, \*sa:sthra\*, detachment, Bhagavad Gita Chapter 2, Sankhya yoga.

3. Main Content:

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

Sri Krishna taught the complete Bhagavad Gita to Arjuna, who listened as a wise man would. He asked for clarifications. God replied. In the end, [Arjuna] said he understood it very well. The war commenced. Arjuna sent [his son] Abhimanyu to disrupt the padmavyu:ha (strategic war formation). He did what he could as a young 16-year-old. But because of the deceptive strategy of all the evil-doers, he died. Despite having heard all of [Bhagavad Gita]... Unable to bear the news of Abhimanyu’s death, he said he would take his life and jump into the fire. He had heard Bhagavad Gita. In chapter 2…

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SLOKA WORD -

vasa:msi ji:rna:ni yattha: viha:ya nava:ni gruhna:thi naro::para:ni |

thattha: sari:ra:ni: viha:ya ji:rna:ni anya:ni samya:thi nava:ni de:hi: ||

SLOKA MEANING -

Just as a person casts off worn-out clothes and puts on new ones, so too the embodied soul casts off worn-out bodies and enters into new ones.

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He heard all of these. He heard this, yet, he only heard it - that’s it. We hear, but do we retain everything we hear? Why should we spoil our brain with everything we hear? Similarly, that’s how Arjuna heard. We are taking Arjuna as an example to know how difficult it is to believe in what we hear. Despite hearing it directly from Sri Krishna… It only entered his brain to a certain level. He did not understand it fully.

Why can’t I control this prakruthi (material nature)? I should control this. Does it put me in its control? Should I leave the doership of activities on it? Arjuna had this question. We are in the process of discussing the answer for this. Despite knowing that prakruthi (material nature) is inert and without knowledge, we end up affected by it without our knowledge. That is why we are talking about this. God says in Alwar’s prabandha (divine composition) somewhere… “Prakruthi (material nature) is a wonderful net that I created.” “You are in this. It’s a mistake to think you can break free by yourself.”

A pigeon builds a nest. There are some small pigeons, called bangaru pichukas (golden sparrows). They are very small in size but how well they build nests. They have only two legs, no hands and no other means. With only their beaks, we don’t know from where and what they collect, they make a beautiful nest. Can you unravel the nest without breaking any of the threads? We can also try doing it sometime. There’s a season when birds build nests. In nature, we see many trees with nests. Let alone building a nest, can we unravel it without breaking any of the threads? It’s impossible. A human being is so incapable that he cannot straighten out a nest built by a small bird! Prakruthi (material nature) is a wonderful nest built by the all-knowledgeable, omnipotent God. Is it possible to unravel that all by ourselves? It is impossible. It is His great rachana (creation).

That is why God acknowledged that he may be feeling it’s a shame to leave it upon prakruthi (material nature). “It’s okay to not leave it on prakruthi (material nature).” “I am the underlying One running you and prakruthi (material nature).” “You know My greatness. No one can conquer Me.” “I am referred to as ‘daivam’ (divine).” “One may win over prakruthi (material nature) if they try but it is impossible to win over Me.” “So, Arjuna! Place the responsibility and results of the work on Me.” “You carry on doing your activities happily as prescribed by sa:sthra (scriptures), as per your responsibility.” This is what He says in verse 3.30.

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SLOKA WORD -

mayi sarva:ni karma:ni sannyasy a:dhya:thma che:thasa: |

nira:si:r nirmamo: bhu:thva: yudhyasva vigatha jvaraha ||

SLOKA MEANING -

Surrendering all actions to Me, with your mind fixed on the Self, free from desire for results and possessiveness, fight without any anxiety.

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nira:si:hi (put aside the desire for result). Because we desire results, we develop the feeling that we are the doer of work. Because we desire results, we want to be recognized as the cause for work being done. It will create mamatha buddhi (the feeling of ‘mine’). When there is no desire for results, the feeling of ‘mine’ subsides. nira:si:hi (no desire for results). That is why He stated that term first. nirmamo: bhu:thva: (become detached). Don’t quit the work though. You should do the work properly. Do it as prescribed but put aside the feeling that it is because of you that the work is being done. The minute you feel that the work is being done because of you, your mind will start to feel tense. “This is how it should happen. It should not happen this way.” “This is how far it should happen. This should not happen to this level.” “Why should this happen? Why should this not happen?” When do all these thoughts occur? Firstly, on desiring for the results. Secondly, on having the feeling that it is because of me. Consequently, on feeling insecure. That is called jvara (anxiety/fever). You should become one whom jvara (anxiety/fever) has left.

What should you do? Firstly, don’t desire the results. “Then, who should that be with?” “Put it on Me.” “You know about Me. You know that I am all capable.” “You know that there is nothing for Me to gain from your actions.” “You know that I am the one who enables you to work and gives you what you have.” “You also know that there is nothing that can overtake Me.” “Leave it with Me.” “I will take the responsibility of crediting you with what you deserve.” “I will ensure there are no discounts applied, or commission deducted.”

If we give it to someone else for delivery, we should pay him for doing the job. We can’t be sure if it will reach the destination. Someone was starving for three days. The same person was asked to deliver some snacks. Very yummy snacks - crunchy and tasty. Two people were kept starving in a room for three days. They were given one box each for delivery with 50 large sized snacks in each box. The delivery destination was about 5 to 6 km away. What should they do? They were really hungry. The snacks in the box are very yummy and are releasing a tasteful fragrance. They didn’t know what to do. They somehow made it half-way through. They reached an old temple on the outskirts of the town. One told the other that he couldn’t walk and that they should do something [to satiate hunger]. They decided to cut down the weight of the snacks being carried. Both of them sat down to eat. They both finished exactly half of the quantity. They were taking 50 large ones. If they have eaten half, how many should be left? There should be 25. However, one delivered 50 of them. Another delivered only 25. “How did you deliver 50!?” asked the other. That is the magic. The snacks are large layered ones. He carefully peeled off each layer and ate until it was halved. The other person ate each one fully breaking it into pieces. Both ate half the quantity but the ‘wise’ one used only the top layers. He is intelligent. He knew how to do what. We should work but we should also know how not to mess up the result. “I am the one who knows how, when, and what format to give the results of your work to you.” “So, trust in Me.”

mayi sarva:ni karma:ni sannyasy a:dhya:thma che:thasa: (surrendering all actions to Me, with your mind fixed on the Self). adhya:thma che:thasa: (mind with spiritual knowledge). This is the important one. The mind. Not just the mind but that with knowledge of you, prakruthi (material nature), and Me, who is running prakruthi (material nature). Know it and develop a firm state. No need to leave responsibility on prakruthi (material nature). It’s inert and has no knowledge. Leave it with Me. I will take care of it. mayi sannyasya (surrender to Me). Why should you now worry about it? “How will I reach? How much can I accomplish? How will I do it?” When I am there to look after you, why should you be worried? nira:sihi nirmama (free from desire for results and possessiveness). Be this way and you won’t feel worried about anything. Now, keep working and go on. yudhyasva (do the work appropriately). He explained this to Arjuna. It is also our responsibility to recognise this key aspect, to be applied in the process of doing our activities. We should work properly and responsibly. However, we must recognize who we belong to, because of whom we are able to live. Accordingly, we must submit the results to Him. It’s not right to desire those results. Swami is explaining this very nicely. mayi (Me). He is referring to Himself. Let’s move forward, learning what He is.

Jai Srimannarayana!

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