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1. Episode Title: Episode 78 – Bhagavad Gita (Chapter 3, Episode 78)

2. Topics & Tags:

TOPICS: The episode explores the concept of divine power (daiva) versus human effort (purushartha), using the narrative of Rama and Lakshmana from the Ramayana to illustrate the acceptance of divine will. It delves into Krishna's teachings from the Bhagavad Gita on surrendering all actions to God and understanding His role as the ultimate controller. The discussion also defines the qualities of Bhagavan (God) and emphasizes the importance of recognizing divine grace to overcome ego.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 78, Daiva, Divine power, Purushartha, Human effort, Destiny, Fate, Ramayana, Rama, Lakshmana, Kaikeyi, Dasaratha, Krishna, Bhagavan, Surrender, Ego, Ahankara, Karma, Divine will, Purushottama, Shadgunya Purna, Maya, Control, Spiritual guidance, Devotion, Chapter 10, Chapter 15, Bhagavan uvacha, Srimannarayana.

3. Main Content:

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

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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 down to Sri Rama, who removes all calamities, bestows all wealth, and delights the entire world.

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Whatever is running us is an invisible daivam (divine power). We can’t see it with the naked eye. Hence, we say invisible. We can never recognize daiva (divine power) with the sense organs.

There is a beautiful incident in Srimad Ramayanam (the epic Ramayana). Rama was exiled from the kingdom instead of being coronated. Everyone was sad except for the mother, Kaikeyi. Mother Kausalya was sad. Brother Lakshmana was sad. Rama was taking acceptance from each to leave for the forest. He approached his mother. She was in extreme sadness. She kept feeling sad about the situation. She felt bad hearing this instead of the long-awaited coronation of her son. Mother was feeling extremely sad.

From the outset, Lakshmana Swami (Lord Lakshmana) observed the entire sequence of events. He was there when Rama was fasting the previous day in the temple. He was there when Rama came back from there. He was watching when Rama went to Dasaratha. He also watched the way mother Kaikeyi created the entire plot. He was getting very angry and sad. However, since his brother was there and engaging through it, he should not talk in between. So, he was forcibly holding his anger down and sitting there.

Rama concluded his activity there and approached his mother to ask for leave. His mother wanted to sit him down and feed him sweets and all other dishes. He said, “Mother, this is not the time for eating these. I must go to the forests.” She wept aloud and felt so sorry. The minute mother cried, Lakshmana Swami (Lord Lakshmana) found support. He then began to display all his emotions.

“Brother, this is all a drama led by Bharatha from behind the scenes. I will take care of him. Let’s see who will stop me. Why care about the old man’s word, the aged one, more than 60,000 years old?! Above 60,000 years, his mind is not in his control. What will you achieve, taking his word? Look at all the people. They are keen for you. What will you gain by hurting them all? Take the simhasan (throne). We’ll see who will come to stop it. Why do you think I have these shoulders? It doesn’t matter if it’s Bharatha or anyone else! Why do you think I have this dagger and all these arrows? They are all here with me to serve You. I will see who stops You. Please take the simhasan (throne),” he said.

Rama heard all this. “Dear! This is all planned by God. It is not planned by you or me. It is not by the king or anyone else. You know how the situation was the previous night. We were in the temple, fasting. Something was planned and something else happened. In such a case, who do you think other than daiva (divine power) caused this situation? We can’t do anything against daiva (divine power),” said Rama!

Lakshmana Swami (Lord Lakshmana) was furious hearing this. “Why are you saying daiva (divine power), daiva (divine power), daiva (divine power)?! I will drive that daiva (divine power) away with my power and effect. With my purushartha (human effort), I will drive that daiva (divine power) away. You take the throne.” Rama laughed.

Did daiva (divine power) become visible to you and ask you to go into the forests? God will never do things directly in front of you. After things are done, you will think of God! We realize God after looking at the result but daivam (divine power) never shows up in front of us. Such a silly person you are!

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SLOKA WORD -

kaschith daive:na sowmithre: yo:ddhum uthsahathe: puma:n

SLOKA MEANING -

O Saumitra (Lakshmana), what wise person would dare to fight with destiny (divine power)?

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There is your shadow that comes with you. You get angry at it. You raise a knife to kill it. What do you call such a person wanting to split his shadow into pieces? Don’t we call him a crazy person? Like the way you can’t do anything to a shadow, it’s the same with God. He’s not something that’s visible to the eye, He’s something that drives you from behind the scenes.

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SLOKA WORD -

yasya na grahanam kinchith karmano: nyathr drusyathe:

SLOKA MEANING -

Whose (divine power's) grasp is not seen in any action, nor can it be directly perceived.

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He’s not something one can get hold of. Just as one cannot get hold of smoke or shadow, getting hold of daiva (divine power) is impossible. It cannot be seen. “So, don’t speak as you wish, out of rage.”

Following God’s wish, you should use pourusham (manly effort) or purushartha (human effort). Your efforts are important. “Many people say that daiva (divine power) is there, but one’s efforts also should be there. Both should be there.” No. Your efforts are 0. It’s the daiva (divine power) that works. The work that daiva (divine power) is making you do happens because it is not stopping you from putting in the effort. You should know this. It is because of daiva (divine power) that the entire work happens. It’s not that you are both, together co-running the engine, splitting work. Nothing! There is nothing we are running. He is the One running everything. He is the One running our intellect, our senses, our body, the world around us - everything. What we need to do is to recognize it. Recognize it and use our knowledge to live in accordance with it. We cannot do anything to It.

Whatever your effort is, it’s happening because of His grace and with the energy He has given. If you think that it is happening because of you, thereby adding ahankara (ego) to it, it will further degrade you. You must have belief that everything is happening because of Him. You must work thinking that it is because of Him you are able to do any work. That knowledge, the work done with such knowledge is called pourusham (manly effort).

purusha prayatna (human effort)

We should do our work with God’s grace, but we should not think of going against Him. If one does that, one will be called crazy. There is nothing that you did, nor I, nor Mother Kausalya, nor Mother Kaikeyi. Sri Rama recognized this. Mother Kaikeyi also did not know.

14 years after Ravana’s death, all the devatas (celestial beings) came to praise Sri Rama. Dasaratha also joined them as a devata (celestial being). He expresses that he now understands why Kaikeyi behaved so adamantly and foolishly. She did not care for anyone’s advice or scoldings. “I did not understand why she stood on her word so firmly. I also have admonished her quite a lot. Now I understand the reason. Now I understand it’s because of daiva (divine power). It’s the work of all the devatas (celestial beings).” He said so.

Who is watching It? Who can get hold of It? Who can control It? God is not something that bows down to the control of anyone. Hiranyakashipu and Hiranyaksha could not do anything to It. Kamsa and Ravanasura could not do anything to It. All of them tried. We hear the story of Ravana. He went around all the lokas (worlds/universes) to get hold of daiva (divine power). He wanted to crush It. However, It did not come into his control. It was behind him. It was running him but he lacked that sense. Daiva (divine power) is very powerful. We refer to it as the lalata rekha (lines on the forehead, representing our fate) that drive us. This is what It does.

Don’t think of some temporary entity as daiva (divine power) - rather recognize Me as daiva (divine power). Sri Krishna is explaining this to Arjuna 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 and possessiveness, fight without any mental agitation.

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What is His name? You know who I am. Who is the One preaching Bhagavad Gita? It is Sri Krishna. However, He is not referred to by that name. Wherever He was mentioned, He was referred to as ‘Sri Bhagavan uvacha (The Blessed Lord said)’. He is Bhagavan (God).

In chapter 15…

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SLOKA WORD -

atho::smi lo:ke: ve:de: cha pratthithah purusho:ththamaha ||

SLOKA MEANING -

Therefore, I am renowned in the world and in the Vedas as Purushottama (the Supreme Person).

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“I am called Purushottama (Supreme Person),” He said. I am the One who is Bhagavan (God), having six divine supreme qualities and with no faults. I am the One who is Purushottama (Supreme Person), the supreme among all. I dwell in every being.

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SLOKA WORD -

ahama:thma guda:ke:sa sarvabhu:tha a:sayasthithaha

SLOKA MEANING -

O Gudakesha (Arjuna), I am the Self seated in the hearts of all beings.

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I dwell in all beings and govern them. So, leave the responsibility with Me. I will drive you and things around you in the appropriate way. This is what Bhagavan (God) said.

Who is Bhagavan (God)? One who has 6 qualities fully and One who is without any faults.

bha ga va an

Bhagavan (God)

Great sages like Parasara explained the meaning of the word. It means One who is shadgunya purna (full of six divine qualities). It means One who is heya guna dura (devoid of all undesirable qualities), without a chance of any faults. Meaning He is One who has great qualities such that He cannot be found with any fault. He is sakala kalyana gunakara (abode of all auspicious qualities), and heya guna pratibhata (opponent of all undesirable qualities). These are the ways He is described.

We will move ahead knowing who that Bhagavan (God) is.

Jai Srimannarayana!

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