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1. Episode Title: Episode 79 – Bhagavad Gita (Chapter 3, Episode 79)

2. Topics & Tags:

TOPICS: This episode defines the term "Bhagavan" by elaborating on His six essential qualities: knowledge (jnana), power (shakti), strength (bala), control (aishwarya), steadfastness (virya), and radiance (tejas). It differentiates between these divine attributes and their limited human counterparts, emphasizing Bhagavan's omniscience, omnipotence, and ultimate control over all existence. The discussion also covers the significance of surrendering one's actions and their results to Bhagavan, as taught by Krishna in the Bhagavad Gita.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 79, Bhagavan, Krishna, Narayana, Vishnu, Vasudeva, divine qualities, jnana, shakti, bala, aishwarya, virya, tejas, omniscience, omnipotence, sarvajnathva, sarva shakti, surrender, karma, dharma, uva:cha, Go:vardhana Mountain, Valmiki, Parasara, Vyasa, scriptures, spiritual guidance, divine attributes, control, sustenance, steadfastness, radiance.

3. Main Content:

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

In chapter 3, God explains how He runs us from ‘behind the scenes’ as we do any kind of work. If we recognize this and perform the ordained duties faithfully, life will move forward without disturbances.

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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 dangers, bestows all wealth, and delights all worlds.

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Bhagavad Gita has instances where many people spoke out. It starts off with the first verse being Dhritarashtra’s words. Then, it continues with Sanjaya’s words. Then, we hear Arjuna’s words. We see Sri Krishna’s upadesas (teachings). Whenever someone speaks, it is indicated by the word uva:cha (speaks). Dhritarashtra uva:cha (Dhritarashtra spoke), Sanjaya uva:cha (Sanjaya spoke), Arjuna uva:cha (Arjuna spoke) - which means that person spoke those words. When Sri Krishna spoke, it should be Sri Krishna uva:cha (Sri Krishna spoke). But that’s not how it’s said. What does it say? They say… They say, Sri Bhagavan uva:cha (Sri Bhagavan spoke). Sages have always referred to Sri Krishna as ‘Bhagavan’ everywhere.

What does Bhagavan (Lord) mean? It means One who has 6 qualities in full. The three - bha, ga, va, - and an at the end. As per grammar, when ‘an’ comes at the end, it becomes reversed called na.

Bha

Ga

Va

Each has 2 qualities, totaling 6. Na meaning One who does not have anything else. What does He have? What does He not have?

Bha means jnana (knowledge) and shakti (power).

Ga means bala (strength) and aishwarya (control).

Va means virya (steadfastness) and tejas (radiance).

jnana shakti bala aishwarya virya tejas (knowledge, power, strength, control, steadfastness, radiance). One who has these 6 qualities in abundance. What are they?

Jnana (knowledge) is the ability of knowing everything simultaneously.

yo: ve:tthi yugapath sarvam (one who can know everything at the same instant). No other beings have this quality. We learn many things, but that knowledge is in sequence one after another. How fast one knows things one after another is a different topic. It may be that one knows a million topics in one second. It may be that one knows a trillion things in one second. However, we will know them only sequentially. We can’t know everything at the same time. If there are 16 cameras, then a large single screen shows all the 16 in different windows. However, our brain will not be able to spotlight all the topics at once like that. All the topics can be in the spotlight one after another at a very rapid speed. In our computers, many things run in one millisecond. All of them also run in an orderly manner, not at random. However, [Lord] sees everything at the same instant like everything on a single screen. What, how, where, and when of all jivas (living beings) in the world is perceived by Him at the same time. That is called jnana (knowledge). In reality, whatever we have, is not to be called jnana (knowledge). Jnana (knowledge) is that of His [Bhagavan’s]. We must know how to differentiate between the two jnanas (knowledges). So, we call ours, samanya jnana (general knowledge). His is called sarvajnathva (omniscience). That’s the little difference.

The second one is shakti (power). His shakti (power) is that which makes Him sustain the entire existence. While sustaining it, He has the ability to do what and how He thinks. We think of many things. We think of landing on the moon or the Sun. We think of landing on Saturn. We can’t achieve these as we think of them. It’s not that way for Him. He has the ability to actualize whatever He thinks. It is named shakti (power). We also have some shaktis (powers). We can pick up a pen. We can hold it. We can put it back. We can stretch the hand back and forth. We should be able to differentiate between our shakti (power) and His. Hence, our shakti (power) is called samanya shakti (general power) and His is called sarva shakti (all-encompassing power). So, jnana (knowledge) and shakti (power).

Bala (strength) is that prowess which makes Him hold everything. He showed this as Krishna. As a five-year-old, He held the big Govardhana Mountain on a single finger for 7 days! He did that to show us [His bala (strength)]. He holds all the lokas (worlds) in the same way. He holds the earth, sky, everything. This is His bala (strength). There is a difference between our bala (strength) and His bala (strength).

Next… Aishwarya (control) is that ability which makes Him regulate and run everything including the souls. He can run all the non-sentient beings in the way He wants. We don’t have that ability. He has the ability to compress this macro universe into a micro form and place it in His stomach. He has the ability to preserve what’s inside, without getting digested and mixed up with anything else. He also has the ability to retrieve everything properly. It is His unique skill of keeping everything in His control. This skill of keeping in control is called isatha (control). Isatha (control) is also called aishwarya (control). Generally, we think aishwarya (control) is money. No. It is the controlling ability.

What is next? Jnana (knowledge), shakti (power), bala (strength), aishwarya (control), virya (steadfastness), and tejas (radiance). After holding something for some time, we get tired. Even if it is a small object, we may be able to hold it for some time. But after some time, gradually you will end up putting it down. You may try to hold it in another position but you will still end up putting it down. We may feel that it is not heavy but after some time, it will show its effect. Then, it will take us in its control. If we hold it very firmly, our body will begin to sweat and tremble. If at all we are forced to do so, that’s what happens. However, He has the ability to hold all of these without shaking even a bit. He does not change. We also don’t change for some time while holding it. After a while, we end up shaking. He does not change like that. This is called virya (steadfastness).

Tejas (radiance). It is that ability which makes Him overpower anything with His radiance. He can bring everything into His control with His radiance. Hence, He has tejas (radiance). In general terms, we call it parakrama (prowess). A lion has parakrama (prowess). Meaning even when it is somewhere far, we have a mood of fear. What it has is called parakrama (prowess). It has it whether it is awake or sleeping. If the lion is taking a nap, do we feel like we can go and pet it by rubbing its skin? Can anyone go near it? Just looking at it, we feel a sense of wow because of its tejas (radiance). This is the other ability of His.

Jnana (knowledge), shakti (power), bala (strength), aishwarya (control), virya (steadfastness), and tejas (radiance). One who has these qualities without any faults, barriers or limitable magnitude. One with illimitable magnitude. One who has all these six in abundance.

Na

One who does not have anything else, any faults.

kalyana guna purna (full of auspicious qualities), durguna purna (devoid of bad qualities). One who has all auspicious qualities in full and One who has no bad qualities. He is called Bhagavan (Lord). This holds true only with Narayana. This name holds right only for Vishnu. Narayana, Vishnu, Vasudeva are all His names. It applies only to Him. We may say that we call many others with these names. We can. Whenever there is a tiny bit of His qualities in anyone, people use the name. Valmiki Bhagavan, Parasara Bhagavan, Vyasa Bhagavan. If we are using this name for anyone… Shastra (scriptures) says… tad guna lesa yogat aupacharikaha (as a service, because they have a little of His qualities, they are called with the same name). It is not a name that will fit them fully. It fits only Him without any limitation. This is the declaration of Shastra (scriptures). This is properly explained in Bhagavata and other scriptures.

“Arjuna! I am the One with all those [qualities].”

“Even though you are waging war today, don’t think that it is happening because of you.”

“Realize that I am the underlying One driving it.”

“Leave it with Me and I will take care of it.”

“If you take responsibility, you will end up with the burden of all the good and bad of it.”

“If you leave it with Me. I will take care of it.”

“I will make them suitable for you and the rest of the beings.”

“I will ensure the appropriate results are given.”

mayi sarvani karmani sannyasya (surrendering all actions to Me). To leave [results] with Him doesn’t mean you ask Him to do everything and sit idle. adhyatma chetasa (with a mind fixed on the Self). With firm belief in the minds that have been properly qualified, leave the responsibility on Me and… Perform ordained activities happily. Speaking about His effect in verse 3.30, Sri Krishna explains the way to perform one’s responsibilities. “If not on prakriti (nature), leave it on Me.” Saying so, God shows Himself here. Learning about how He depicts further about Himself, let’s move ahead.

Jai Srimannarayana!

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