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

1. Episode Title: Episode 81 – Bhagavad Gita (Chapter 3, Episode 81) - Who is Bhagavan - Part III

2. Topics & Tags:

TOPICS: Understanding the nature of God (Bhagavan, I:shwara, Purusho:tthama) as the ultimate controller and sustainer of the universe. Analyzing the three fundamental realities: Prakruthi (nature), ji:va (souls), and Parama:thma (God). Discussing the limitations of human senses in perceiving spiritual truths and the necessity of Vedic scriptures (sa:sthra) for spiritual knowledge. Explaining the concept of surrendering all actions and their results to God, using the analogy of a passenger trusting a pilot. Krishna's guidance to Arjuna on performing one's prescribed duty (dharma) with detachment and freedom from anxiety.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 81, Bhagavan, God, Parama:thma, I:shwara, Purusho:tthama, Prakruthi, ji:va, soul, nature, senses, sa:sthra, Vedic scriptures, surrender, karma, duty, dharma, Arjuna, Krishna, control, sustenance, trust, detachment, freedom, anxiety, Swe:tha:swatharam Upanishad, Brahma Sutras, vira:tru:pa, universal form, 3.30.

3. Main Content:

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

Truths of life, aspects of eternal realities, and also Vedic secrets. God explains all these in Bhagavad Gita in a comprehensible manner. This prapancham (world) is a combination of three thatthvas (realities): Prakruthi (nature), ji:va (souls), and parama:thma (God). Nature can be seen. Souls and God cannot be seen. Meaning, they cannot be seen with our naked senses. Senses are available as a means, but they are also made of nature. Because they are made of nature, they can only recognize things that are made of nature. They do not have the sakthi (power) to perceive that which is beyond Nature: Souls and God. They are both different thatthvas (realities). Because they are different thatthvas (realities), how can they [senses] identify them? How can eyes, made of nature, have darshan (vision) of that thatthva (reality)? Hence, thatthva (reality) cannot be identified by them.

Then, how do we recognize It? That is why, we depend on sa:sthra (Vedic scriptures). We believe as per sa:sthra (Vedic scriptures) that there is an indwelling ji:va (soul). A ji:va (soul) exists in every moving object. However, there is an order for all of these. This order is functioning because Someone is running it. So, One that runs the order of everything properly is called… Parama:thma thatthva (the reality of God), Bhagavath thatthva (the reality of the Lord). That which runs is called I:shwara thatthva (the reality of the Controller). The same thatthva (reality) is called Purusho:tthama (the Supreme Person) in chapter 15. Also called I:swara (the Controller). He says so in chapter 15:

`bibharthi avyayaha i:swaraha lo:kathrayam a:visya` (I pervade all the kshara (karma driven destroyable) and akshara (divine driven undestroyable) thatthvas (realities), and I bibharthi (hold) them. I:swara (the Controller) governs them avyaya (without being affected) while they change).

He explains these three qualities. He explains in chapter 15 that He is Purusho:tthama (the Supreme Person), the One with these three qualities. In chapter 15, He also explains I:swara (the Controller). Bhagavan (Lord) is of such nature. We should now understand that He is indwelling within us. If we know that, how can we say that we are the cause for all that we are doing when He in fact is the One [controlling]? If we know that fact – !

When in flight, the pilot, engine, oil, mechanism, and computer are all doing their part. While in flight, if we claim that the flight is taking off into the sky because of me… Everyone will laugh at us. They will think of keeping an eye on us. They would say that you are a crazy person. It is not running because of us. There is One who is running it. Yes, we are traveling in it. We are the ‘doers’ of the travel. However, we are dependent. There is nothing in our hands. Bramhasu:thram (Brahma Sutras) says that it is para:th (in the hands of the Other). This life is the same way. We are traveling in a flight called the human body. We are the ones traveling but its route is not in our hands. There is One who is running it. There is one that is running. There are clouds in between. There are things, known as turbulence, that come on the path. The flight goes through it, down, jumps back up, and moves forward. All of this is taken care of by the pilot. All we should do is leave the responsibility on him. Watch anything we want or eat or sleep or walk on the aisle. That’s the work we can do while we are there. There is One who is running it. There is one that is running. You are the traveler in it. If we remember this in life, that’s enough. The human body flight is running because of a pilot named God.

`mayi` (on Me)

“I am the One running it. Leave the responsibility on Me.” Sleep peacefully. Do all your other work. Keep doing the ordained work while you are in this body. Don’t worry about anything such as if there is cloud or heat or snow or cool air. Why do you worry about all those kinds of things? Sometimes, temperatures might reach -70 or -80 degrees. But still you are okay. When you are sitting inside, what’s the problem for you? Sometimes, it will cross over some snowy mountains. Sometimes over desert. Sometimes over thick forests. But still, you are okay. As long as you trust the pilot and do your work, you will reach your intended destination. Similarly, keep doing your activities properly for as long as you are in this human body. Leave the responsibility on Me.

`mayi sarva:ni karma:ni` (all actions on Me)

However, you should do whatever is prescribed, not as per your wish. If you want ‘fresh’ air from outside and poke a hole in the plane window… You will be in trouble. There are certain prescribed activities. Sit in this manner. While taking off, sit this way. While touching down, be seated this way. When the flight is in cruise, this is how you can be. The attendants show some movements for the legs. They also advise you to move around. Follow those. They advise you to drink plenty of fluids. If you can, do it. If you think you are fine, then don’t. However, if you think of some ‘creative’ ideas, it will be dangerous to you and the fellow passengers. There are some dos and don’ts. Follow the dos and be free. How will I go? How will this flight take off? What if something happens to it? Why do you have to think about all those kinds of things? How is that useful to you? Be free. Don’t think about how you will reach the destination. Don’t think about how it is being driven. Don’t worry.

`vigatha jvaraha` (become free from anxiety)

`nirmama` (become free of attachment with it)

`nira:si:hi bhu:hu` (become free of the results)

You will reach. You will reach the destination you are supposed to. You will reach home properly. Fine. In verse 3.30, that’s what Swami says.

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

SLOKA WORD -

mayi sarva:ni karma:ni sannyasya

adhya:thma che:thasa: |

nira:si:r nirmamo: bhu:thva:

yudhyasva vigatha jvaraha ||

SLOKA MEANING -

Relinquishing all actions to Me, with a mind fixed on the Self, free from desire, free from possessiveness, and free from anxiety, fight!

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

`sannyasya` (leave the responsibility on Me)

We don’t know who the pilot is. We don’t even know what responsibility to leave on Him. He is asking for it?! We are leaving on Him?! We believe in our mind in the case [of the flight]. `adhya:thma che:thas` (with a spiritual mind). We believe that he is the right pilot and the right flight, A380. So, relinquish properly and reach properly. But, who knows? Sometimes, it may not land well. Anything can happen but we have belief in the mind. That will make us sit happily in it. We travel. In fact, we may have some doubts there but not in the journey of human life.

“I run crores and crores of living beings.” `mayi` (on Me). That is why He is called Purusho:tthama (Supreme Person). That is why He is Bhagavan (Lord). That is why He is Sarve:swara (Lord of all). That is why He is Sarva:tharya:mi (Inner Controller of all).

`thami:swara:na:m paramam mahe:swaram tham daivatha:nam paramamcha daivatham` (He is the supreme great Lord of all lords, the supreme God of all gods). Swe:tha:swatharam Upanishad establishes thus. He is the One who navigates all the navigators. He is the One who gives radiance to all those who radiate. Whichever de:vatha (deity) one may worship, the prayers reach Him. Whatever a de:vatha (deity) graces someone with, it is being given by Him through him. Whatever one may think they are giving, the sakthi (power) to give it comes from the underlying He. Upanishad says this. He is the One governing everything.

`pathim viswasya a:thme: svaragum sa:svathagum sivamachyutham` (the Lord of the universe, the self-luminous, eternal, auspicious, and unfailing One). He will always wish for subham (auspiciousness) for everyone. He is achyutha (the unfailing One), One who does not give up on anyone. He governs everything. `pathim viswasya` (Lord of the universe), `viswam pa:thi` (protects the universe).

You may doubt if this ‘flight’ runs properly or not. You may doubt if this ‘pilot’ takes off properly or not. However, you need not doubt here. He is running this for many yu:gas (epochs). He is not doing this for the first time. He is not a new trainee pilot appointed. Not just yu:gas (epochs), generations of generations! Our sages say that we do not know what is the number of current Brahma (creator god). We don’t know how many crores of Brahmas (creator gods) have come and gone by. He has been the support for all of these since time immemorial. He is the One speaking now. In chapter 11, He shows Arjuna His supreme power when He was showing vira:tru:pa (the divine universal form). He showed earlier as well. He doesn’t have to show It today again. When He was in Duryodhana’s assembly, He showed the vira:tru:pa (divine universal form) then. He showed it when He was young as well. So, He is not someone who is making up something to accomplish some personal task.

`mayi sarva:ni karma:ni sannyasya adhya:thma che:thasa: | nira:si:r nirmamo: bhu:thva: yudhyasva vigatha jvaraha ||`

So, Arjuna… “Do I have to now wage war, fight, and kill them? What happens to them? What happens to me?” “Is it sin or virtue? Do all the forefathers fall from the higher worlds because of this?” “Put all these thoughts away.” “It’s your vidhi (duty) to wage the war.” “You assembled here for that purpose.” “You are waging this war for dharma (righteousness), an act for prevailing order. Do it.” “Put all other thoughts away.” Saying so, Bhagavan (Lord) is taking Arjuna ahead in chapter 3, tuning him towards his responsibilities. Let us also move along with him.

Jai Srimannarayana!

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