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1. Episode Title: Episode 83 – Bhagavad Gita (Chapter 3, Episode 83): Leave your worries with Me!

2. Topics & Tags:

TOPICS: The impact of excitement and worry on human actions and the wisdom of avoiding them. The concept of the indwelling God (Antaryami) as the ultimate controller and sustainer of all beings. The distinction between the changing nature of individual souls (jivas) and bodies, and the unchanging nature of God. The role of karma in determining the forms and qualities of individual souls, contrasted with God's changes driven by His free will (sankalpa). The four categories of beings (divine, human, animal, stationary) and the principle that God is the sole object of worship for all. Krishna's teaching on surrendering all actions and their results to Him to achieve freedom from worry and attachment.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 83, worry, excitement, Antaryami, indwelling God, divine power, reality, eternity, soul, sentient, non-sentient, knowledge, joy, unchanging, form, nature, karma, free will, resolve, deities, worship, human body, animal body, stationary body, surrender, responsibility, attachment, desire, Krishna, Arjuna, spiritual guidance, devotion, Bhagavadbandhus, daiva, thatthva, amruthatthva, ji:va, che:thana, ache:thana, jna:na, a:nanda, amruthaha, swaru:pa swabha:vas, sankalpa, de:vathas, upa:sana, de:va manushya thiryak stha:vara, thiryak, stha-varas, ma:navas, upa:sya, parasparam bha:vayanthah sre:yah paramava:psyatha, yo: yo: ya:m ya:m thanum bhakthaha, Mayi, sarva:ni karma:ni santhyajya, vigatha jvaraha, nira:si nirmama.

3. Main Content:

Jai Srimannarayana!

Priya Bhagavadbandhus (Dear devotees of the Lord),

Human beings are an intelligent species. Due to the effect of Nature, a person goes through ups and downs. Sometimes, he gets excited. At other times, he gets worried. He corrupts his work both at the time of excitement and worry. He won’t be able to apply proper active energy to his work in either situation. So, it is the quality of the wise to safeguard themselves from both. How do we do that? Neither excitement nor worry inform us ahead of time. We won’t realize that they have come until after they leave. Therefore, how do we put them under control? For that purpose, our Elders remind us of the underlying daiva (divine power) running us, teaching us about thatthva (reality). Veda declared this. Upanishads declared this.

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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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SLOKA WORD -

ya a:thmani thistan ya a:thma:namantharaha

yama:thma:na ve:da: yasya a:thma:sari:ram

ya a:thma:thmanamantharo: yamayathi

ye:shathi a:thma: antharya:myamruthaha

SLOKA MEANING -

He who dwells in the soul, yet is within the soul, whom the soul does not know, whose body the soul is, and who controls the soul from within, He is your inner controller, the immortal.

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He dwells in all of us. We do not know He indwells. He indwells to regulate and run us. He dwells within and runs us. So, He is antharya:mi (the indweller). This is running because of Him. The entire outer layer is His sari:ra (body). What does it mean by the entire outer layer? What is visible here is the body. Underneath is the conscious ji:va (soul). He [individual soul] is also His [God’s] body. For us, this is the body. For Him, we are the body. He dwells inside us within the body. We don’t know this. He can’t be seen, right? So, we cannot realize that He exists. He does not become deficient because we don’t recognize Him. He is the One running everything. If you realize, He gives amruthatthva (eternity).

amruthaha a:thma anthraya:mi (the immortal soul is the inner controller)

To everything. It does not matter if it’s you or I. There is no question if it’s sentient or non-sentient. If a being exists in this world, that’s all it needs to have Him dwell within. It won’t know [that He indwells]. He will make it His body. He makes it work because of Him. There are two kinds of beings, che:thana (sentient) and ache:thana (non-sentient). We are sentient. So, we have jna:na (knowledge). Whoever has knowledge and learns, they are given extra a:nanda (joy) in abundance. So, He is amruthaha (unchanging). The outer layers keep changing. The body keeps changing. Our shapes keep changing. We (individual souls) don’t change in form but our qualities change. Our nature doesn’t remain constant. It keeps changing. There is change in shape and qualities of the body. There is no change in our form, but qualities change in different ways. There is no change in both for Him. Neither His form changes nor His nature. They are called swaru:pa swabha:vas (form and nature). Both don’t change.

sada: e:ka ru:pa:ya (always in the same form)

He is always in the same form without change. Doesn’t He take incarnations though? In that case He changes. “Yes.” Then, why do you say He doesn’t. “He doesn’t.” Does He change or not? He changes but also doesn’t change. What kind of answer is this?! What it means is that He doesn’t change in the way we do. When and why are we changing? We are changing due to the effect of karma (actions and their consequences). We are being taken in the direction that karma directs. Our swaru:pa (form) and swabha:va (nature) change because of the effect of karma. How about the changes in Him? Karma is not the reason for that. It’s free will. The change in Him takes place because of His sankalpa (resolve). He named that as His a:thma (soul).

mama:thma: bhu:tha bha:vanaha (it's My resolve that does everything)

His nature is not based on karma but His resolve. If He thinks He should change, He will change. We don’t change like that. We want to change but we don’t. He can change in the manner He wants and the way He wants. He can also make others change. He resolves that those who reach those worlds get a certain power. What is that certain power He resolves for them to have? “However they want to be, they should be able to attain.” That’s all. As per the resolve He made…

sa e:kada: bhavathi thridha: bhavathi panchada: bhavathi sathadha: bhavathi sahasradha: bhavathi ane:ka da: bhavathi (He becomes one, He becomes three, He becomes five, He becomes a hundred, He becomes a thousand, He becomes many)

He gives them the power to take however many forms he wants. Not only does He change His form but also similarly empowers those who have faith in Him. So, He does not change due to karma but He can do whatever He wants. He is that One who indwells. If we leave the responsibility on Him because He has such capability and power… We can keep doing our work without any worry. A baby sitting in his mother’s lap has no worry. Is it raining, or hot, or is the floor rough or dirty, or are there any animals or birds around? There is nothing to worry about for the baby because he is in the mother’s lap. He will be by himself. The same goes for this ji:va (soul) as well. He is there to protect us like a mother and father. We are used to saying ‘like a’, but He is the mother and father. We were taught as children… You are the mother, the father, my companion, shade, friend… We were taught this when we were children. We are grown up now and we forgot it. If we develop the sense that He is there behind us, we can also be that courageous. Not only can we be that courageous, we can also meditate on Him continually. If something we wanted is not happening, it just means He is taking time on it. He is thinking whether it’s appropriate for us or not. However, since we have ‘extra’ jna:na (knowledge), we do something more than the non-sentient. We end up believing in whatever we see. We begin trusting that which we see is having an effect on us. They are called de:vathas (deities). We do upa:sana (worship) of many de:vathas (deities). We should worship only God but we don’t do that at times. We also worship de:vathas (deities) we come across.

de:va manushya thiryak stha:vara (divine, human, animal, and stationary beings)

There are four types of bodies that souls ‘put on’ based on karma. Because of karma, souls take on four types of bodies. We are all the ones who put on human bodies based on our karma. We are not humans. Our bodies are human bodies. We are the indwelling individual souls. We must remember this. Not just us, every being, every soul around us in this world is the same way. Because we are the ones walking vertically forward on two legs, we are identified as humans. We are thus humans. Others, small or big, roam around horizontally on the ground or air or water. Because they go around horizontally, they are called thiryak (animals). There are some that are stationary, some appearing as having life, and others not. Like the trees appear having life. Stones and others appear to have no life. They remain stationary. They can’t move by themselves. If someone moves them, they move. If we move a tree from one place to another, it changes its position. Otherwise, it remains there. If the wind moves it, it moves. So, there are some that grow without moving stha-varas (stationary beings). Moving ones are either thiryak (animals) or ma:navas (humans). There is another type of body. They are also based on karma. They are de:vatha (divine) bodies. It is said that there are 33 crore de:vatha (divine) bodies. De:vatha (divine) bodies are 33 crore in number. There are some divisions in that. Like in human bodies, there are different types. Some are white in color, black in color, tall, short, fat, thin, etc. Similarly, amongst de:vathas (deities), there can be many types. To summarize, maybe it's 33 crore types.

de:vathas (deities), manushya (humans), thiryak (animals) and stha:vara (stationary beings)

He is the only One who is the upa:sya (worshipable) for all the four. He is the One running all the four. He is the One who is antharya:mi (indweller) for all the four. He, dwelling in them, is the One who has all the four types of souls as His body. Therefore, there should not be a case where one of them worships another. All the four together must worship the indwelling One. However, is that happening? No. Some humans worship de:vathas (deities). Some de:vathas (deities) worship humans. God advised them to cooperate with each other and not worship each other. In chapter 3, if you step back a little earlier… All the de:vathas (deities) are supporting you. You should also do what’s appropriate for them.

parasparam bha:vayanthah sre:yah paramava:psyatha (live well by being useful for each other)

He said that but He did not say that one is in the relation of worshiping one another. However, we can witness today how many we worship. It doesn't matter who one may worship to get any benefit. The underlying source of the power to give any benefit comes from Him (God) alone.

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SLOKA WORD -

yo: yo: ya:m ya:m thanum bhakthaha sraddhaya: achyutha micchathi

thasya thasya achala:m sraddha:m tha:me:va vidadha:mi

sathaya: sraddhaya: yukthaha thasya a:ra:dhana mi:hathe

labhatthe:thaha thathah ka:ma:n mayaiva vihithanhi tha:n

SLOKA MEANING -

Whatever form a devotee desires to worship with faith, I make that faith firm and unwavering for him. Endowed with that faith, he engages in the worship of that deity, and from it, he obtains his desires, which are, in reality, granted by Me alone.

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I am the One running things from behind. Because He is the One running, if the individual soul does not use the personal jna:na (knowledge), it will be better. However humans use their own jna:na (knowledge). They say some of it is theirs and the rest is the other’s. They started working with a selfish desire with each other. “What can I do? I will keep giving opportunities until they realize.” “If they can realize and get into the right path, it’s good.” He says this later in chapter 7. He is the One who is the source and the giver of all results despite the intermediate link. In verse 3.30, He says this.

Mayi (In Me)

I am the One doing it. Leave the responsibility with Me.

sarva:ni karma:ni santhyajya (giving up all actions)

Leave the responsibility on Me for all the work. If you can do this, then…

vigatha jvaraha (you will not have any kind of worry, difficulty, or loss)

What is it that you should be doing?

nira:si nirmama (without desire and without possessiveness)

When you know that I am the One doing it, you will leave the results to Me and not to yourself. I am the One making you do it, you will leave the attachment to Me and not to yourself. Know this. In chapter 3, this is what Swami (spiritual teacher) is teaching humankind through Arjuna. He is trying to take us ahead. Let’s move forward.

Jai Srimannarayana!

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