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1. Episode Title: Episode 94 – Bhagavad Gita (Chapter 3, Episode 94)

2. Topics & Tags:

TOPICS: Analyzing human arrogance and its limitations, understanding the profound influence of nature (Prakriti) and past actions (samskaras) on human behavior, Krishna's teachings on the necessity of surrendering actions and their ownership to God, illustrating these concepts through the stories of Ravana and Emperor Bharata, and emphasizing the importance of performing duty without attachment.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 94, arrogance, human control, limitations, Prakriti, nature, samskaras, karma, Krishna, surrender, duty, action, Ravana, Mandodari, Emperor Bharata, Jada Bharatha, BG 3.33, spiritual guidance, self-realization, attachment, knowledge.

3. Main Content:

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

Generally speaking, humans are high on arrogance. They tend to feel, ‘I can do anything!’. Due to that, a human is able to wield full control of even the strongest of animals around him. With that arrogance, unfortunately, he has diminished to a state where he is scared of even a small mosquito. Though he can control some of the largest of rhinoceroses easily, a man gets frightened by a small mosquito. Why? Due to the over-confidence or excessive pride he has about himself. Perhaps it is apt to call it arrogance as opposed to pride.

What happens when you harbor such feelings? Sri Krishna is firing a warning to us in chapter 3, verse 33. Today’s man commonly feels, “I can do anything! I must control this world. I must control the superiority of water and space. I should even have the authority over other planets. I should even have authority on others’ lives!” You must have heard by now, that they are manufacturing humans in certain countries. Certain countries, like China, apparently are making new humans, called ‘processed babies’. If those babies are made, normally, for us, it is difficult to wander in snowy areas. We cannot deal with big deluges or powerful tornadoes. Our behavior is conditioned to operate within the limits of the effects of nature. When those unnatural babies grow into adults and are trained as an army, they become strong and are able to wander in snow or water or anywhere. As they are growing, they do not need to be fed like us, yet they resemble humans. Apparently, this is happening, as was told to us by someone. The intent there is to exert authority on humans! A man believes he is capable of anything. He believes that everything is under his control. However, Sri Krishna elucidates in chapter 3 verse 33:

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SLOKA WORD -

sadrusam che:shtathe: svasya:ha

prakruthe:r jna:nava:n api |

prakruthim ya:nthi bhu:tha:ni

nigrahah kim karishyathi || BG 3.33

SLOKA MEANING -

Even a wise man acts according to his own nature. All beings follow their nature. What can repression accomplish?

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He says, “A human believes he can achieve anything and that everything is under control. That is a mistake!”

prakruthim ya:nthi bhu:tha:ni (all beings follow their nature). This knowledgeable soul exists in Nature. This enclosure, i.e. the body, is made up of Nature, specifically of its components. Imagine a navigator undertaking space travel, we call him an astronaut. He wears a special suit. He cannot assume he can move as per his whims. The reason is that every part of the suit is equipped with different tools or instruments. They track every little movement of his and communicate it to the ground control station. They can even figure out the emotions he feels in his thoughts. They alert him then, ‘Hey! be careful. Be cool’. They warn him if he begins to think of any unrelated issues. The astronaut doesn’t have any control over himself though he thinks otherwise. Nothing! The suit can monitor every reaction and every movement right from his toe nail all the way to the tip of his hair. What can he do by himself? There is something else that is in control.

Our body is like that too. Our body is under constant monitoring. By Whom? By the One Who made it! Who made this? The body was made with elements of Nature, by the controller of those five elements. In Bhagavad Gita, He said, ‘I am that controller!’ He made it and gave it to us. How? Each element in the body interacts with the associated trait of Nature. For example, the body contains water. It will depend on and interact with water in Nature. It is made up of tejas (energy) which will work with tejas (energy) from outside. It is also made up of earth material, so it interacts with earth as well. It is made up of air, so it needs air in the atmosphere to support itself. All of these are sadrusam che:shtathe: svasya: (behave according to their own nature).

Along with above, the samskaras (impressions from past actions), memories carried over from prior lives, also exist internally. He is also lugging that baggage around. The elements internal to the body interact with those external ones. These samskaras (impressions from past actions) formed due to the elements earlier, will also exhibit their influence and make a human behave accordingly. What is he doing actually? What of anything can he do at all? This is what Sri Krishna says.

prakruthim ya:nthi bhu:tha:ni (all beings follow their nature) – every element will behave interacting with its corresponding substance of nature. When a child is at school, he behaves as per teacher’s direction. When the mother or father goes to pick him up at school and asks to leave with them, the one who was obedient to a stick wielding teacher until then, one who follows every instruction of the teacher, will quickly leave when a mother or a father or a guardian asks. Why? prakruthim ya:nthi bhu:tha:ni (all beings follow their nature). That is his source, so he goes to that source. He simply ignores everything else. Why? This body is made up of nature. It therefore behaves in accordance with nature.

[Sri Krishna says,] ‘It is difficult for it to act as per your desires. Thinking that ‘I can control this’ is a mistake.’ When you try to control, it acts like it acquiesced. However, it will betray you when the body’s inherent ingredient of nature comes in contact with external nature. Why so? svasya:ha … prakruthe:he … sadrusam che:shtathe: (it behaves according to its own nature). It will behave as per its inherent nature, just like a dog’s tail never straightens and always follows that trait.

In Ramayana, Ravanasura did not believe in this and thought he could control everything. He thought he possessed everything, which turned out to be an illusion. He may not have believed it had anyone else told him that. His own wife conveyed it to him, however. When he fell on the battlefield, she dropped next to him and said, ‘Hey Ravana! indriya:ni pura: jithva: jitham tribhuvanam tvaya: (Once you had felt, ‘I controlled my senses, I won over the three realms and I am invincible!’). You are a fool. You thought you controlled senses and therefore won over the worlds. However, those senses belong to Nature and they are waiting for their turn. They waited to take vengeance on you at the right time. That time has eventually arrived today. It is just not possible for either Rama or vanaras (monkeys) to defeat you. You have an incredible strength and skill. What can a nara (human) or a vanara (monkey) do anything to that? They are merely executioners. Then, who hurt you and who killed you? The senses that you thought you won over, waited patiently for the right time. Today, they found the right opportunity, thaire:va: (by them alone). You were killed by those senses alone. It is unfortunate. You became over-confident,’ said Ravana’s wife Mandodari. This guidance is not meant for Ravana. It is for us!

Today, leaders of powerful countries think the same way. They feel they can control everything on this earth. They think, “We even dug tunnels under the earth and established base stations there as well. Therefore, nothing happens without our knowledge”. However, things do happen occasionally here and there. Earthquakes or tsunamis or some other calamity occur and teach them an appropriate lesson. Our history shows that countries that once ruled the world, do not have a proper identity today.

sadrusam che:shtathe: svasya:ha prakruthe:r … sadrusam (it behaves according to its own nature). One is, whatever allows us to exist in this Nature, they always behave in accordance with Nature. Second is, they are supported by karma samskaras (impressions from past actions). How many karma samskaras (impressions from past actions) are being carried now? By each individual? If we line them up in an order one by one and wrap them around the earth, there is no end to it. Every individual carries innumerable samskaras (impressions from past actions) that do not exhaust, even after laying them, one next to another, all over the earth’s surface. We are in their midst! How is it possible for us to outmaneuver them? jna:nava:n api (even if one is knowledgeable), even if one is assumed to be highly knowledgeable, he has to act according to his samskaras (impressions from past actions). nigrahah kim karishyathi (what can repression accomplish?) – One might think ‘I can control’. For how long? It is impossible. An example is Ravanasura.

The great emperor Bharata, who was considered highly knowledgeable, is another example. This entire land is called as Bharath, named after that great emperor Bharata. Apparently he is the reason behind this land being called Bharath. He is the great one who segregated the big land mass into continents and further into islands. He established laws of governance in them. Many proudly expanded their territory claiming they are Bharata’s descendants or relatives and referred to themselves as ‘Bharathiyans’. However, where did he end up in his final stages of life? He fulfilled all his responsibilities and decided to move into the forest to attain self-realization. He undertook an ascetic life. Then one day while bathing he saw a fawn, a baby deer, drowning in water. He felt the urge to protect it by himself. He carried the fawn with him to his hermit. He began to raise it, even spoon-feeding it. He began baby-feeding and was engrossed in its upbringing. Daily rituals such as meditation, chanting, prayer, etc. were set aside. The baby deer became his life. When the deer occasionally wandered away, he would be worried sick for its well-being. Eventually, the time to give up his body came and he died thinking of that deer. As he was consumed by feelings for the deer during the final stage, he was reborn as a deer himself. As he was an ascetic and a learned one, he lived a deer’s life with that perspective. He gave up that life eventually and then took the birth of a human. In that life, he was known as ‘Jada Bharatha’ and lived like a seer. Originally, he thought he was a knowledgeable one. However,

prakruthe:r … sadrusam che:shtathe: (it behaves according to its own nature)

svasya: … prakruthe:r… sadrusam che:shtathe: (it behaves according to its own nature)

The samskaras (impressions from past actions) deep-rooted in one, drive him ahead. He cannot live with a misunderstanding that ‘I gained so much knowledge now’. What he gained is minuscule compared to what he has in store inside him. It is akin to mixing a fistful of sugar in an ocean! What happens if you drop a fistful of sugar into an ocean, thinking of altering the taste of its water? The sugar will simply disappear but the ocean will not have any impact. Our effort and the knowledge gained is quite similar.

So, what should one do? [Sri Krishna says,] “As I am the controller, Nature adheres to Me and you should too. It already exists following my guidance. However, you face issues without listening to Me. Therefore, you must listen to Me as well. mayi sannyasya (surrender to Me). You must establish a connection with Me and offer all the ownership unto Me with that feeling. Do not stop the work however! As you have this body now, you must do work. Since it belongs to Me, rest the ownership of its actions unto Me. I will ensure the acts cause neither bondage, nor burden, nor result in a loss to you.” Sri Krishna thus conveyed in chapter 3 on how a man can fulfill his duty and engage in work in the right way, without any arrogance. Beginning with verse 33, He explains about how one will incur losses if he is arrogant and the crisis he will face if he wants to ignore duty and stay apathetic. Let us learn this.

Jai Srimannarayana!

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