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

1. Episode Title: Episode 95 – Bhagavad Gita (Chapter 3, Episode 95): Can we overcome the effects of Prakriti?

2. Topics & Tags:

TOPICS: The discourse explores the importance of performing actions (karma) in human life and the right way to do them. It emphasizes the balance between physical work and intellectual effort, advocating for work without attachment to results (karma yoga). The session delves into the nature of Prakriti (Nature) and its powerful influence on all beings, highlighting the limitations of human control over it. A central theme is the futility of arrogance in doership and the necessity of surrendering to Krishna (God) as the ultimate controller of Prakriti to overcome its binding effects. Krishna's assurance of protection for those who surrender is also discussed.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 95, Karma Yoga, Prakriti, Nature, surrender, Krishna, God, action, duty, results, desire, arrogance, doership, experiencer, ownership, knowership, dharma, body, intelligence, Lord Siva, Lord Vishnu, Garuda, snake, BG 3.33, Bhagavan, Sarvesvaranesya, karma, upadesas, amrutam, devatas, rakshasas, mahadasraya.

3. Main Content:

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

The essence of Bhagavad Gita is to share about … ‘What actions benefit human life? How should they be carried out?’

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

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 entire world.

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

In chapter 3, Sri Krishna shared a few upadesas (teachings), by expounding on such topics. Many want to live a happy life by gaining certain knowledge without working. Nowadays it is called ‘white-collared style of life’. It means, one does not want to step into the field and spend any energy on it. He just wants to sit under a fan or an AC comfortably, without getting dirty… without spending any energy, yet wants to cash in on the good profits. It is like a software type of job. Want to enjoy profits with no physical effort put in. It is a good thing! However, one needs to possess intelligence for that. However, that might result in contracting a new illness. This is a body, isn’t it? It needs to move and walk! If one just wants to sit and use brain, then only his brain will work while the body shuts down. That will become an abode of various illnesses. It is only for the sake of the body that one wants to work and earn. It is imperative that the body is maintained. Therefore, one must use the body for work, to protect it. One must use intelligence while working with his body. Interestingly, if the work is suitable to one’s nature, then intelligence follows its lead. If one relies on intelligence alone, then the body becomes unusable. Therefore, both the body and intelligence must function well. The body is a significant one here. Even more than intelligence, the body is highly important. Only when the body exists, intelligence gets a purpose to be utilized. It is said, sari:ram adhyam khalu dharma sa:dhanam (anything of value can be achieved with the help of body alone). Hence it must be properly utilized. To be able to leverage it properly, the body must be put to work. To make the body work, one must first know the nature of work, how and why it should be done. The onus of “why” is on the intelligence, while the onus of “what” and “how” rests with body. They both should be combined. Once the body begins to work, intelligence ably supports it. A human life enables one to do this. What should be done? All responsibilities must be acted upon. How should it be done? Do it by neither assuming the ownership nor desiring results. It is easy to comprehend, yet difficult to implement. We do not want to act, if seeking results is discouraged. [Some say,] ‘Why should I do anything, if results are not desired?’ Both make one to give up work. However [Sri Krishna says,] ‘Don’t give up!’

Let us observe the prakriti (Nature) around us. A farmer cultivates the land hoping for results, i.e. crop yield. He does not depend on the results though. If he incurred a loss once, he will continue to cultivate the land. If the crop had pest infestation, he will still cultivate it. If there was water shortage due to famine, he will work again without getting disheartened. He continues to focus hard on his work without expecting results alone. If he does his work properly, results will automatically follow. Trees bear flowers and fruits. They do not expect to gain anything by that. They do it because it is in their nature. However, they benefit others. A human life is similar. He should work thinking it is his duty. However, if he just focuses on the results and even ignores his duty – What does he risk losing from that? When only the results are desired, then work being done either gets diluted or bypassed… or there is a chance for him to traverse in a wrong path. This leads him to a spiral downward in life. Once we begin to desire the results, we will have to experience them. Then he becomes responsible for any gains or losses arising from them. If there is no desire, then he is not responsible. However, if one desires, then it is certain that he assumes the responsibility for them. What is wrong with assuming responsibility for them? How can we do everything in a perfect way? Sometimes sins are committed along the way. The first outcome of sins is owning responsibility for them. During the great churning of the ocean [by devatas (demigods) and rakshasas (demons)], the first thing that emerged was poison. Later amrutam (ambrosia), and other items emerged. Someone has to consume that poison, isn’t it? The great Lord Siva took it and protected the rest. Even in our activities, there are certainly going to be profits and losses. When we desire for their results, we must endure these profits and losses as well. Sri Krishna says, ‘If you don’t desire, I am there to protect you from those results!’ What did He ask us to do? He said, ‘Leave the results to Me, I will handle them. I will ensure these don’t bind you.’ Why? Because prakriti (Nature), does not belong to us. It won’t listen to us. However, our activities follow the traits of prakriti (Nature). He says in verse 33, prakruthim ya:nthi bhu:tha:ni (all beings follow their nature). The five elements needed to make the body are from prakriti (Nature), prakruthim ya:nthi (so they follow prakriti), so they follow prakriti (Nature). You do not have any control on prakriti (Nature). A man might incorrectly assume that prakriti (Nature) is under his control. Unfortunately, he has to bow to it, at times, when prakriti (Nature) shows its fury. Usually, it is gentle with him. It is hard to predict the effect when it gets furious.

Sri Krishna says, “Prakriti (Nature) is not independent either. It is My instrument. It follows My guidance. If you desire for prakriti (Nature) to be favorable to you, do not depend on prakriti (Nature). Instead depend on the controller of prakriti (Nature) i.e. Me! Whether you have love or devotion towards Me, don’t you desire for prakriti (Nature) to be aligned to you? That prakriti (Nature) is My subject. It follows My lead. Therefore, if you surrender to Me, I will ensure it acts in your favor. Do not keep the onus on yourself. It must be passed on to something else. Do not feel the results are due to you.” This is what we have to adhere to. We feel arrogant when doing an activity, thinking… “The activity is done by me. It is accomplished because I am doing it. Because it is done, I am entitled to success.” Such bondage with prakriti (Nature) is classified as arrogance. Karthrutva ahankara (arrogance regarding doership) gets developed. Bhoktrutva ahankara (arrogance regarding being the experiencer of results) gets developed. Seshatva ahankara (arrogance regarding ownership) gets developed. Jnatrutva ahankara (arrogance regarding knowership) gets developed. These are various ways that tie a human down. Such arrogance must diminish. What should one do then? You simply let them go. Where? In one of two places. Either on prakriti (Nature) or on Bhagavan (God), Sarvesvaranesya (the Lord of all). Bhagavan (God) says, “It is My desire that you leave them in either and not get entangled by them.” There are only those 2 options. Prakriti (Nature) has neither life nor consciousness. How can the results of an an activity be left to it? However, I am alive, conscious, all knowledgeable, omniscient and also your owner. Therefore, it is convenient for you to leave that to Me! It will be difficult to choose prakriti (Nature). The reason is – as I alluded to earlier, prakriti (Nature) is like a big water surge. It is like an ocean. Whether you try to mix a little salt or sugar in the ocean, it dissolves fully and has no impact. Similarly, your behavior and intelligence cannot develop enough to alter the effect of nature.

Imagine a person traveling in a train. The train is an unconscious entity while he is a conscious one, however the train doesn’t move because he demands it. There is someone sitting in the engine. It moves by his act. Take the example of airplanes. They are not conscious either. Each traveler is conscious and an intelligent one. But they don’t fly because of him. They don’t fly because he wishes for it. They fly because of the pilot operating it. However, not even that pilot is in full control. Lately, there is something called auto-pilot. Someone in the auto-pilot system operates it. The pilot is just a namesake sitting in the cabin, maybe just to do a limited set of operations. Perhaps in a few days, trains may also follow this approach. They may also use auto-pilot with the operator running it from somewhere else. A traveler cannot affect any change to it and will have to endure its impact. If he dares to achieve something and opens its door enroute, it is a danger to his life. Its speed and strength are large, while his speed and strength are minimal. Therefore, his act can neither impact the other nor control it in any way. He is a weakling in comparison, while its strength continues to increase. Though it is lifeless, it grows much stronger. Prakriti (Nature) is also like that. Train or an airplane or a rocket are all just small visual examples. Prakriti (Nature) is much stronger than millions of trains or airplanes or rockets. It is foolish to imagine curtailing its impact by yourself. So, what should one do? Sri Krishna says, “Trust Me! I am the One who gave the strength to prakriti (Nature). I gave this knowledge to you. Isn’t it sufficient for you to depend on Me? If you surrender to Me, then you can interact with prakriti (Nature) in whichever way you like. An eagle and a snake always despise one another. The reason - upon seeing a snake, the eagle tries to kill it. Similarly, the snake slithers away on seeing an eagle. When does this happen? When they think they control everything. Imagine if any of them is under the shelter of a powerful man.

Nichashrayo na kartavyaha kartavyo mahadasrayaha (one should not seek shelter in the lowly; one should seek shelter in the great). It just needs to seek a powerful man’s shelter. One day it actually sought a great being. Who did it seek? Isasrayo mahanagaha paiprachcha garudam sukham (the great snake, having taken shelter in Ishvara (Lord Siva), asked Garuda about his well-being). The snake ended up seeking Lord Siva and became His neck ornament. What happened then? As you know, Lord Vishnu and Lord Siva are friends. They visit each other and socialize occasionally. Once Lord Siva came over to meet Lord Vishnu, so He too approached to greet Lord Siva. Lord Vishnu was mounted on Garuda while Lord Siva had the snake around His neck. While they were chatting, the snake on Lord Siva’s neck said… “Hey Garuda! How are you? How are things with you?” It now began to speak to Garuda! Why? Now it feels brave and isn’t threatened by Garuda. Sri Krishna emphasizes, “Due to mahadasraya (shelter in a great being), the way the snake behaves bravely… When you take shelter in Me, I will ensure prakriti (Nature) does not bring any catastrophe upon you.” Look, how nice this [assurance] is! Therefore, do your work. While operating within prakriti (Nature), place the responsibility on Me. I will ensure it doesn’t bind you in anyway. Instead, if you feel, ‘I can do this by myself. Why should I depend on You? Do you take me as incapable one?’ Then one becomes fraught with danger.

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

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?

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

He says, “Don’t assume that you alone can achieve everything. You cannot do it. Irrespective of how learned you are, prakriti (Nature) can overwhelm you.” Bhagavan (God) is thus establishing in verse 3.33, the dedication and submission a karma-bound soul must have.

Jai Srimannarayana!

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