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1. Episode Title: Episode 96 – Bhagavad Gita (Chapter 3, Episode 96)

2. Topics & Tags:

TOPICS: The discourse analyzes the interplay between human capability, intelligence, and the powerful influence of Prakruthi (Nature). It explores the concept that practice often overrides logic in human behavior. Through the example of Lord Rama, the discussion highlights how even the wisest individuals can be swayed by natural emotions like anger, while also demonstrating the importance of gratitude and self-control. Krishna's teachings emphasize the necessity of surrendering to God to overcome the effects of Prakruthi and past karmic impressions (samskaras and vasanas), transforming actions into divine service for spiritual liberation.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 96, Prakruthi, Nature, human capability, intelligence, logic, practice, Lord Rama, Krishna, anger, self-control, gratitude, Kaikeyi, Lakshmana, Sita, Ravana, samskaras, vasanas, surrender, devotion, service, dharma, jnana, Avatar, Vibhishana, Bharatha, Sabari, Sugriva, Hanuman, Rishis, Pushpaka Vimana, Thiruppavai, Goda Devi, Valmiki, spiritual guidance, overcoming sorrow, divine influence.

3. Main Content:

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

In the beginning of Bhagavad Gita...

What is the capability level of a human being? What is the level of effect or influence of Nature [on him]? Of these two, which one is more powerful? Bhagavan (Lord) tries to weigh and compare the two from verse 3.33 onwards for a few verses. At the outset He says, `nigrahah kim karishyathi (what will control achieve?)`. `jnanavan api (even a knowledgeable person)`. Irrespective of how intelligent or knowledgeable one is, how does his resolve hold up?

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SLOKA WORD -

apadām apahartāraṃ dātāraṃ sarva sampadām

lokābhirāmaṃ śrīrāmaṃ bhūyo bhūyo namāmyaham

SLOKA MEANING -

I repeatedly bow to Sri Rama, who removes all calamities, bestows all wealth, and delights the world.

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There are two concepts, logic and practice. Logic indicates use of intelligence while practice relates to the body. Which of these is stronger? Is it logic or practice? Practice is considered stronger. Practice has the ability to draw logic towards itself. That is, the body has that ability. We see this in many instances manifesting in various ways. Sri Krishna taught this in 3.33…

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SLOKA WORD -

prakṛtiṃ yānti bhūtāni

nigrahaḥ kiṃ kariṣyati

SLOKA MEANING -

All beings follow their nature; what will restraint achieve?

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“I can do anything independently.” and… “I have all the required knowledge and intelligence to do so.” Bhagavan (Lord) is asking a question to a person who thinks that way. He explained it with an example. He says, “Whenever one faces a problem, a man chooses a path that suits his body. Not the one that helps in self-realization. Everyone behaves in the same way.”

We all know that Lord Rama is a great One, knowledgeable and intelligent! He is also known as, `jita krodhaha (one who has conquered anger)`. It doesn’t mean that He never gets angry. Of all the ways to showcase knowledge, anger is utilized in one such way. Everyone gets angry. However, one must keep it under his control. Rama had this control. Though He gets angry, it acts as per His discretion. During the war, once Hanuman gets hurt - Rama can’t bear to see that. Sage Valmiki says, to anger… `aharayat tivram kopasya vasa me ivan (He summoned intense anger and told it to possess Him briefly)`. ‘He summoned anger and told it to possess Him briefly so He could leverage it to attack the enemy.’ Without anger it is hard to be effective [in that instance]. Anger is needed here. He summoned anger and made it possess Him, so He could use it in the situation. After He was done with it, Rama commands it to go away as its use is done. Someone going out in cold weather would wear a coat, finish his work and return it to the coat hanger as before. Similarly, Ramayana depicts that Rama as the One who can wield anger. He is also a human. The main purpose of Sri Rama Avatar (incarnation) was to portray the state of a human.

Rama is revered as God by many. There’s nothing wrong with that. When we pray to God, we feel ‘He is God. He is capable of anything. However, we are humans. What can we achieve? Therefore, achieving anything wouldn’t work out for us. We cannot follow all the norms well. How can we do it?” We tend to make such excuses. We find ways to dodge around situations. When Rama was a human, think of the hardships and problems He faced. Given that, yet as a man, despite so many issues, he withstood and dealt with them… He became a source of inspiration for the rest of us. Now, there is a chance that others would think, ‘Our challenges compared with Rama’s are miniscule! We should also bear them. We should also behave without violating the norms.’ For that reason, Sri Rama always claimed to be a human and never considered Himself to be a God. `atmanam manusham manye (I consider myself a human)`. I consider myself a human, so will live like one. He never acted as a God nor depicted divinity. Because He was able to exist as a 100% human and the best model human being at that… …we try to draw inspiration from Him by building temples and monuments… …so we can approach Him to pray and be able to tread the path He has shown to fulfill our needs. At least some, who choose to, are able to follow.

There are others who disrespect and abuse Him. While disrespecting, they are remembering Him. In a way, that is also good. While maligning Him, they are continuously contemplating on Him. They speak about Sri Rama, Ramayanam and His qualities. Whether to abuse or extol Him, we need to speak of His qualities as they are important for anything. In Thiruppavai, Goda Devi claims that His qualities are extraordinary. She says, `kirthimai padi poi (qualities that can be extolled)` are paramount for anyone.

In reality Rama tremendously respects Mother Kaikeyi. Once in the forest, after Mother Sita was abducted by Ravana and they go in search after Her… Lakshmana thinks that remembering Bharatha would console Rama. As He was heading for a bath, he says… `kathannu apara ratreshu sarayum avagahyate (how does he bathe in the Sarayu in the late hours of the night?)`. “In this cold winter, during the wee hours with no sight of the warm sun… poor Bharatha is struggling to venture out in the dark night for a cold bath in River Sarayu.” He thought by bringing up Bharatha, Rama would feel better. While speaking about him, Lakshmana continued, ‘Bharatha is enduring many hardships and so are we! Why are we in this situation? Isn’t it all because of Mother Kaikeyi?’ He diverted the conversation to Mother Kaikeyi which Rama wasn’t pleased with. He said, `nathe yemba madhyama garhitavyat kadachana (never speak ill of the middle mother)`. He admonished Lakshmana, “Do not say anything bad about Mother Kaikeyi!’ He never hated her and did not like others attacking her. In His mind, He only had respect for her and was even thankful to her later. He felt later, “Only because of her, I could come to the forest and later could serve rishis (sages). Due to being in forest, I could serve Sabari. Later I could help Sugriva and then ‘gain’ Hanuman. Because I came to the forest, I could kill many rakshasas (demons).” The reason He was able to do many such activities is because she forced Him into exile. The rishis (sages) faced many hardships under His father’s governance and were ignored. It was because of her now that He was able to protect their efforts of hard work. Sri Ramachandra had an enormous amount of gratitude. Ramayana speaks of ten ways that Rama was thankful to her! He always remembered Mother Kaikeyi. In fact, Rama’s affection to Bharatha stemmed from him being Kaikeyi’s son. Post-war, Rama says to Vibhishana, `tam vinat kaikeyi putram (without Kaikeyi's son...)` when urging him to prepare the Pushpaka Vimana (celestial chariot) quickly. These depict Rama’s dedication, devotion, and affection towards Mother Kaikeyi.

However, does Rama hold any anger on Mother Kaikeyi or not? Though Rama, as a human, demonstrated his gratitude to her, He also had a typical human weakness. Once when He was not in control, one could see His anger for her. In certain instances, our real nature shows through. We call that practice; other things are logic. Logic dictates how one must be. Following that, a man always behaves well. However, sometimes the natural behavior [comes out inadvertently] … In verse 33, Lord Krishna questions, `prakrutim yanti bhutani nigrahaha kim karishyathi (all beings follow their nature; what will restraint achieve?)`. What happens to the one who thinks he is under control? Sri Krishna says, “Prakruthi (Nature), will pull him down. Beware!” We observe this in Rama’s life too.

When He lost Mother Sita, after Ravana abducted Her, He began searching for Her but She was nowhere to be found. He searched for Her in mountains, hills, ravines, and rivers thinking that She might have gone there. Eventually he gave in to His anger. In that fit, He says, `karishye maithili hetoho apishacham arakshasam (for Sita's sake, I will make the world free of demons and rakshasas)`. He began to set an arrow on his bow saying, “I will kill every Rakshasa (demon) on the face of this earth.” Lakshmana asked what is He planning to do? Rama says, `nashayami Jagat sarvam (I will destroy the entire world)`, `Trailokyam sacharacharam (the three worlds with all their moving and non-moving beings)`. “I will destroy every being out there!” Lakshmana got scared. As he was Ramanuja (Rama's younger brother), he must control Rama. He said, “It’s not right to punish everyone for an individual’s mistake. `deva gandharva lokanscha vicheshyama samahitaha (we will search diligently in the worlds of gods and gandharvas)`, Let us search more, however long we can, we will search. `yavannadi gamishyama ha, tava bharyapaharinam (we will go until we find your wife's abductor)`. We will search until we find your wife’s abductor. Today your anger got the better of you. `kopasya vasa mapannaha prakrutim hatu marhasi (having fallen under the sway of anger, you should abandon this nature)`. Please control your behavior. Control yourself. `ekasya na paradhena lokam hantum tu marhasi (it is not right to kill the world for the fault of one)`. Since Rama was wise, He quickly became aware of the grave situation and controlled His anger. `sara grahi maha saram prati jagraha raghavaha (Rama, the great one who grasps the essence, accepted the profound advice)`. Rama managed this with His intelligence.

However, a thought crossed His mind. What is it? ‘Today in the forest, the time that Kaikeyi had wished for, arrived!’ Why? “Someone abducted Mother Sita now. We do not know who. I cannot survive without her. Then, there is no chance of Me returning after 14 years of exile. Due to which, her desire of Bharatha assuming the throne will be fulfilled. He can become the King now. `kachit sakama sukhita kaikeyi sa bhavishyati (Kaikeyi will surely be happy and fulfilled in her desires)`. Her desire will be fulfilled and she can live happily. `Sita nimittam soumitre mruthemai gathetvai (if I die for Sita's sake, Lakshmana, you will be forced to return)`. When I die, you will be forced to return. She will be content with her desire fulfilled.” This is the effect of Prakruthi (Nature)! The emotion, anger, is natural for anyone. Since He is wise, He is able to control it. However, how many can act like Rama?

Sri Krishna says, “Hey Arjuna! It is incorrect to assume ‘I own myself… and can control the impact of everything. I will also become wise.’” What should be done then? You have two options. One is Prakruthi (Nature). The other is Me. Prakruthi (Nature) has no consciousness yet powerful like a train, plane or an ocean. Your acquired knowledge is like a pinch of salt or handful of sugar that gets dissolved in the ocean. It is not effective. It is not enough for handling the effect [of Prakruthi (Nature)]. It is neither independent nor intelligent. Know that both you and Prakruthi (Nature) operate under My influence. Therefore, put your trust in Me. In verse 30, He says, `mayi sannyasya (surrendering to Me)`… Put your trust in Me, then I will ensure this Prakruthi (Nature) aids in your effort. I am the One who can influence it in that way. I am also the One who makes you function. You are carrying many samskaras (impressions from past actions) [from earlier lives]. They are influencing your path now. Prakruthi (Nature) has a certain effect on you, as do your vasanas (latent tendencies). Both put you under Prakruthi’s (Nature's) influence. Therefore, if you put your trust in Me, then every act rendered becomes My service. Do not quit your work, do not ignore the result either. However, if you can transform every act as service to Me, you gain two benefits. One is, I will ensure it [Prakruthi (Nature)] does not overpower you. Second, all the prior vasanas (latent tendencies) that are destined to impact you, will be eliminated by Me. You will get both benefits, by transforming your duty. If you can adjust your mindset a little. I‘ll bestow a unique strength where you can nullify the effect of Prakruthi (Nature) now as well as eliminate prior vasanas (latent tendencies). The snake that surrendered to Lord Shiva, was able to garner strength to speak to Garuda. Similarly, I will make you stronger. “You cannot afford to ignore Me.” Sri Krishna is thus questioning and alerting us in verse 33, `nigrahah kim karishyathi (what will control achieve?)`!

Jai Srimannarayana!

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