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1. Episode Title: Episode 113 – Bhagavad Gita (Chapter 3, Episode 113)

2. Topics & Tags:

TOPICS: The discussion begins with an analogy of a baby's first solid food to illustrate how initial resistance to something can transform into strong desire and attachment. It then delves into the nature of desire (kama) as described in the Bhagavad Gita, explaining how it is insatiable and grows with indulgence, leading to various negative emotions like anger (krodha), jealousy (irshya), and malice (asuya). The episode highlights Krishna's explanation that desire and anger are born from the quality of rajas (passion) and are the root causes of sinful actions, emphasizing their destructive power.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 113, Kama, Krodha, Rajas Guna, Desire, Anger, Attachment, Ravanasura, Ekadasi, Fasting, Prakriti, Sattva, Tamas, Jnana, Irshya, Asuya, Spiritual growth, Self-control, Human nature, Sinful actions, Krishna's teachings, Arjuna's question

3. Main Content:

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

It is customary for Telugu people to celebrate a baby’s first solid feeding in his/her 6th month. Perhaps, others also celebrate it around the same timeframe. In some countries, they begin from the 4th month. In any case, the substance being fed is prepared to be soft for the baby to get accustomed to. However, the baby is not used to it. Babies are used to having mother’s milk. They won’t want to eat anything else. They keep spitting it out. The mother, for his growth, distracts the baby with things like a bird, dog, hen, or the moon and slowly feeds him. She shows him the surrounding Nature to get him accustomed. In the beginning, he keeps spitting out the food. In fact he spits on the mother’s face many times as well. Yet, she doesn’t get irritated. She continues to feed him with love for sometime. After a while, he gets to a point where he doesn’t know anything else but food.

Eating has to be regularized. For that, you must give the ‘machine’ a break every 15 days. That day is named Ekadasi (a specific day for fasting). There should not be any intake on that day. If you can’t do that, then have some water. If that is difficult, then have some milk or buttermilk. If that is also difficult, then have only one small meal. If that is also difficult, at least reduce your regular meal size. One feels he will get weak. He will not be happy with this after getting used to regular eating. He will want to eat a variety of dishes but will not want to stop. If he gets ill and the doctor advises not to eat something because of the food’s effect on his health… Then he will stop eating those restricted items. Some people have the habit of eating food made of other animals. There are some who will say ‘no way’ without a non-vegetarian portion in the meal. When they develop a cardiac problem, they are advised strictly not to eat non-veg. They are warned that a repeat offense will make it so that they don’t need to visit a doctor, as it will be too late. If they are advised with that level of seriousness, then they stop eating while sulking about it. They don’t want to stop it. However, in the early days, they didn’t even like to or have a desire to eat it. In the world, we all know this to be the case.

God named this in Bhagavad Gita as kama (desire). It is very dangerous. There is no satisfaction no matter how much one eats. Kama (desire) keeps growing with more eating. When one lives normally, he lives that way. However, when living as an elected official, he dives further into this mindset. He wants to keep growing with more positions, including wanting to take over the world. Like Ravanasura (a demon king). We know Ravanasura (a demon king). He did not leave any loka (world/realm). He went to Yamaloka (realm of Yama, god of death), Swargaloka (heavenly realm), and Suryaloka (realm of Surya, the sun god). Finally, he also went to Kshirasagara (ocean of milk) itself. He encountered different types of experiences in each of those places. This is called asa (yearning/hope). There is no end to it. It sustains the fire until that which got it started gets consumed. Generally, we think it cools down if we sprinkle water on it. That’s true. It does get cooled when water is sprinkled. But, if someone adds something else like ghee or petrol, what happens? Shastra (scripture/sacred text) tells us.

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SLOKA WORD -

na ja:thu ka:mah ka:ma:na:m upabho:ge:na sa:myathi

ka:maha ka:mya:na:m upabho:ge:na na sa:myathi

SLOKA MEANING -

Whatever one wishes to satiate a desire with, the desire will never get satiated with that.

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What happens?

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SLOKA WORD -

havisha: krishnavarthme:va bhu: e:va abhivardhathe:

SLOKA MEANING -

Krishnavarthma (the name of fire god), the name of agnihotra (fire ritual), place of Lord’s worship via fire. It emits blue and red flames upwards. havisha: bhu:ya e:va abhivardhathe: (it continues rising upwards).

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Similarly, desires are never satiated with what we give to satisfy them. poranaireva khanyathe (they get deeper). If we fill pits on the roads with mud, rocks, or waste, they get filled. At least on the surface, they look as if they’re covered. However, in the case of desires, they get deeper with whatever we use to satisfy them. There is no way that our desires will be satisfied. They will grow from one level to the next, to the next, and next…. Initially, one might refuse to accept an official role. He gets convinced in accepting a small one. Later on, he takes on a higher position. After that, a further higher position. Where is the end? We don’t know. It will continue to grow throughout his life. It will only end with him. Akin to the flame that burns the matchstick that it lights, desire will simply burn him. This is a very surprising aspect. Someone with a sweet tooth will say that he will quit after a gulab jamun or two for the day. He will take a pledge - claiming it is only for today and never again. The next day, he will want to somehow acquire and eat them again. This ghani (deep pit); trushnakhani (deep desire), will continue to build up. People say, trushna na jirna vayameva jirnaha (desires do not get old, we ourselves get old). We get old. The eyes stop functioning. Teeth get lost. The legs wont work. The hearing goes! Yet, trushna (desire/thirst), desires won’t die. They continue to grow and grow. However, the interesting part is for the many things that we develop desire for, the intensity grows for all of those. Like rising fires, they constantly destroy him from all sides. Sri Krishna named this as kama (desire).

Arjuna posed a question in chapter 3, verse 36.

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SLOKA WORD -

arjuna uva:cha

attha ke:na prayuktho::yam

pa:pam charathi pu:rushaha |

SLOKA MEANING -

Arjuna uvacha (Arjuna said): Who is pushing me from behind without my effort? Who is it?! It’s not I. I don’t think it’s You either. Who is pushing me? Not only me, but all the living beings. Who is pushing them all?

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Swami answered the question in verse 3.37

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SLOKA WORD -

sri: bhagavan uva:cha

ka:ma e:shah kro:dha: e:shaha

rajo:guna samudbhavaha |

SLOKA MEANING -

Sri Bhagavan uvacha (The Blessed Lord said): kama eshaha krodha eshaha (this desire, this anger) rajoguna samudbhavaha (born of the quality of rajas).

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They are two offshoots emerging from the seed of rajoguna (quality of passion/activity). The early phase is called sapling. The next stage is called a small tree. Later it is called a tree. Afterwards, it is called maha vruksha (a large tree). The same one! Similarly, the first one coming out of the seed of rajoguna (quality of passion/activity) is called kama (desire). This will keep growing. After it grows further, it will manifest as anger. One will develop kama (desire) towards something. That desire won’t always be fulfilled. Let’s say he wants to attain some position, he won’t attain it the moment he imagines it. No. Because he won’t, he will be angry with someone else saying they blocked him. He will think that someone is causing him trouble. In fact, no one is troubling him. The one being troubled is he. However, he vents such feelings towards someone who he sees as an easy target. Or he wishes to get rid of that someone who he thinks is the hurdle for his desire being satisfied. The mental tendency of wanting to get rid of that someone is named krodha (anger). If this anger develops further, all good characteristics about the person will appear as bad. It is called irshya (jealousy/envy). This is also a tendency in the mind. These are all changes in jnana (one’s knowledge). If it grows further, irshya (jealousy/envy) manifests into a state where one cannot tolerate the goodness in another person. If it grows even further, every good quality starts to be seen as a sin. He will start scolding him. Despite the other person’s qualities being good, he will begin to scold him. He repeatedly scolds him using whatever horrible language he can use. If it grows further, it becomes like a maha vruksha (a large tree). That will result in the beginning of a physical reaction. Until then, he would stay at a place, but with boiling anger. Until then, he would stay at a place but with irshya (envy). Until then, he would stay at a place but develops asuya (jealousy/malice). Until then, he would begin to scold. After this stage, he won’t want to stay at a place. He gets up, moves around and begins to wrestle and pull the other’s hair, etc.! He will go that far. It will go to the extent of a full fight. It begins to result in physical reaction. All of these emerge from desire. In fact, if there is no desire, none of these will happen. Because of the intensified desire, they reach a state of physical combat with everyone. The underlying cause for it as well, is rajogunam (quality of rajas).

kama eshaha (This is what is called kama). That is the one driving you from behind. Why did this happen? Because you developed raga (attachment/affection); a sense of favorable experience or love. krodha eshaha (The same manifests into anger). The root cause for both of these is rajoguna (quality of passion/activity). rajoguna samudbhavaha (born of the quality of rajas). Prakriti (Nature/primordial matter), has three qualities: sattva (goodness), rajas (passion) and tamas (ignorance). One of them always takes predominance. When sattva (goodness) emerges to the top, rajas (passion) and tamas (ignorance) are suppressed. When rajas (passion) emerges to the top, sattva (goodness) and rajas (passion) are suppressed. When tamas (ignorance) emerges to the top, rajas (passion) and sattva (goodness) are suppressed. It is never the case that all three are equally expressed. If that happens, it is the state of pralaya (dissolution/cosmic annihilation). There is always a state of flux. One is higher and another lower. All these are a result of a surge in rajoguna (quality of rajas). Rajoguna (quality of rajas) makes all these emerge from the seed of desire. This is very dangerous. He begins to explain the underlying cause and the process that makes one do all kinds of bad deeds… from verse 3.37 onwards. Let’s continue to listen.

Jai Srimannarayana!

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