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1. Episode Title: Episode 114 – Bhagavad Gita (Chapter 3, Episode 114)

2. Topics & Tags:

TOPICS: The cyclical nature of existence and the influence of the three gunas (sattva, rajas, tamas) on natural processes and human behavior. Understanding the origins of desire (kama) and anger (krodha) as manifestations of rajo-guna (the quality of passion). The destructive power of uncontrolled anger, illustrated through the story of Hanuman in Lanka. Krishna's teachings on identifying desire and anger as primary internal enemies. The concept that desire and anger themselves are not inherently negative, but their direction and the path they take determine their moral value. Examples of good and bad individuals within families associated with kama and krodha, highlighting the importance of individual choices.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 114, Desire, Anger, Kama, Krodha, Rajas, Gunas, Sattva, Tamas, Nature, Hanuman, Ravana, Sita, Lanka, Ramayana, Mahabharata, Duryodhana, Vibhishana, Vikarna, Vidura, Krishna, Arjuna, Intellect, Discrimination, Sin, Attachment, Ra:ga, Anura:ga, Maha:sanaha, Maha:pa:pma, Pravrutthis, Buddhi, Ramakarya, Va:yu De:va, Agniho:thra, Yuktha, Ayuktha, Kruthya, Akruthya, Pujya, Apujya, Arha, Anarha, Guru, Swarga, Naraka, Itihasas, Kauravas

3. Main Content:

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

Nature displays different kinds of weather - sunny, rainy, cold/hot, etc. This is the order of Nature. This is not organized by anyone. It is a natural process. In warm weather, young sprouts emerge. In rainy weather, greenery grows. In cold weather, leaves shed. When there is warm weather again, young sprouts re-emerge. This is an eternal process in a cyclic manner. Our bodies are also made of the same nature. Therefore, bodies also have similar characteristics. Whatever is seen all around is at a macro level. Our bodies also undergo the same process at the micro level.

What is the reason for this? In Nature as well, when sattva (goodness) is predominant, young sprouts emerge. When rajas (passion) is predominant, it rains and there are more green leaves. When thamas (ignorance) is predominant, they change color, dry up, and shed. When sattva (goodness) again becomes predominant, young shoots and new leaves sprout. There is a constant flow of sattva (goodness), rajas (passion), and thamas (ignorance). Sattva (goodness) brings out goodness from what exists. Rajas (passion) increases udrikthatha (intensity), traction. Thamas (ignorance) changes the form; it brings down what exists and creates opportunity for the new. That is what thamas (ignorance) does.

Rajas (passion) is something that… rajo: ra:ga:thmakam viddhi (know rajas as born of attachment). He says this later in the third shatka (third set of 6 chapters). Rajas (passion) always increases ra:ga (attachment), interest. We use the word anura:ga (deep attachment), passion. There is some object that you have anura:ga (deep attachment) for. You may or may not be able to obtain that object. It can be something that you can or cannot attain. However, because you are not able to obtain the object that you have ra:ga (attachment) for… It doesn’t let you have discretion on whether you have eligibility or not, or whether you have the capability or not. The effect of rajo:guna (quality of passion) increases the bha:va (feeling), the feeling that all is for me and because of me. It increases this bha:va (feeling) in the person. So, when it doesn’t happen, a variety of reactions occur in the person. There will be opposite reactions. Whoever he sees, he will develop anger on that person. That [reaction] is called kro:dha (anger). The initial state is ka:ma (desire).

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SLOKA WORD -

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

rajo:guna samudbhavaha

SLOKA MEANING -

This desire, this anger, is born of the quality of passion (rajo:guna).

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Rajo:guna (quality of passion) gives birth to all this. It results in the ‘movement’ that is the cause for all these pravrutthis (tendencies). “You have to know their qualities. So, let Me tell you the qualities.” maha:sanaha (great consumer). The stage of ka:ma (desire), desire, is maha:sana (great consumer), always wanting to ‘eat’, i.e. consume. The second one is maha:pa:pma (great evil) during the stage of kro:dha (anger). It does not let one discriminate between this and that. It doesn’t hesitate in making one adopt all kinds of evil activity.

In Sri:Ra:ma:yana (Ramayana), A:njane:ya Swa:mi (Lord Hanuman) explains the nature of one who is angry. He went to Lanka (Lanka) in search of Mother Sitha (Sita). He found her. He saw the way Ra:vana (Ravana) was talking to Mother Sitha (Sita). He saw how all the demonesses were torturing her. After seeing all this, he became quite upset. Because he is a wise messenger, he knows he should not react impulsively. Therefore, he tolerated it. After Ra:vana:sura (demon Ravana) left and the demonesses fell asleep, he spoke to Mother Sitha (Sita). He gave to Her the insignia from [Ra:ma]. He received hers as well. He properly concealed Her messages [to Ra:ma] in his heart. He thought he would leave but then he didn’t want to leave so suddenly, just like that. So, he thought it would be good to give them a quick warning. He thought it would be appropriate to tell them that he had come and left. He thought about what he should do. Ra:vana:sura (demon Ravana) is fond of Aso:ka Vana (Ashoka Garden), the garden named Aso:ka. Hanuma:n (Hanuman) thought this would be the fastest way to send his message and then leave. He destroyed Aso:kavana (Ashoka Garden). He displayed the might of all his anger upon it. A war broke out. The army commander in chief stepped in. Hanuma:n (Hanuman) killed him. Then, the sons of ministers stepped in. He killed them as well. Ra:vana:sura’s (demon Ravana's) son stepped in too. He killed him too. Finally, Indrajith (Indrajit) came and captured him. He stood Hanuma:n (Hanuman) up in front of Ra:vana:sura (demon Ravana). Hanuma:n (Hanuman) and Ra:vana:sura (demon Ravana) began a dialogue. Hanuma:n (Hanuman) conveyed his message in a direct and straightforward manner. However, when someone’s buddhi (intellect) is not set, good words don’t sink in. When death is awaiting someone about to be hanged, words of good people don’t sink in to them. So, poor Ra:vana:sura (demon Ravana) did not understand anything that Hanuma:n (Hanuman) was telling him. Not only did the message not make sense to him, but he became angry with A:njane:ya (Hanuman). Because monkeys are fond of their tails, Ra:vana (Ravana) ordered that Hanuma:n’s (Hanuman's) be set on fire. Originally, he thought of killing him, but Vibhi:shana (Vibhishana) intervened. So instead, Ra:vana (Ravana) instructed that his tail be set on fire because he [Hanuma:n (Hanuman)] likes it. After that, A:njane:ya’s (Hanuman's) anger strengthened with Ra:vana’s (Ravana's) disagreement and baseless reaction. The intensity of the anger was very high. The tail was lit. Although in the beginning, Hauma:n (Hanuman) felt the heat soon, he felt that it had cooled down. He looked back but it was on fire with rising flames, like the fire in the ocean. However, he was not feeling the heat. That’s good, he thought. I am lit by agniho:thra (sacred fire), fire, but it’s not causing any trouble to me. Therefore, he thought of satisfying it. Fire gets ‘satisfied’ when used for igniting other things, doesn't it? So, he decided to burn down the city of Lanka (Lanka). He flew high and started to set everything on fire. In the end, he set Ra:vana’s (Ravana's) house on fire as well! The entire city was burning as a result of his anger. Anger! Still not pacified. He wanted to burn more. However, he had already burnt so much and had to return before sunset. He wondered if he had enough time or not. Then, he paused and thought it through. He sat on a Mahe:ndra Mountain (Mahendra Mountain) and extinguished the fire by placing his tail in the ocean. He thought about why it didn’t burn him. His mind functioned properly and understood that it was because he is in Ra:maka:rya (Rama's work), the task for Ra:ma. Because he has the grace of Mother Si:tha (Sita). Because his father is Va:yu De:va (Wind God), de:vatha (deity) of air. Because Agniho:thra (Fire God), de:vatha (deity) of fire, is the friend of Va:yu De:vatha (Wind God). He imagined all these as reasons, but ultimately realized that it was only due to the grace of Mother Si:tha (Sita). Suddenly, he was shaken by the thought of whether Mother Si:tha (Sita) was also consumed by the fire! He felt bad for not even considering it earlier. That’s when he says anger reduces one’s discriminatory ability. It will not let you discriminate between… yuktha: and ayuktha: (right and wrong), kruthya and akruthya (what should be done and what shouldn’t), pu:jya and apu:jya (worshippable and not worshippable), arha and anarha (qualified and unqualified).

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SLOKA WORD -

krutthaha pa:pam na kurya:th kaha

krutthaha hanya:th guru:napi

SLOKA MEANING -

What sin would an angry person not commit? An angry person would even kill teachers.

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There is no bad deed that an angry person won’t do. He does so many bad things, including not caring for father, mother, teacher, or God. Not this nor that; he will not think again to bring down anyone. That is what an angry person does. He blamed himself for believing that he was a wise person. “Everyone said I am an…” dushkaram kruthva (achiever of great tasks). “I believed in it and was proud of myself.” “I didn’t think of this simple thing.” “I was setting everything on fire without a sense of what would happen to Mother!” “What should I have done?” Anger is natural. Every being is subject to it. Even more so a human being. But, what should one do with the anger? Like a snake sloughs off its skin and accepts a new covering… Similarly, people should be able to shed anger like a snake sloughs its skin. “I know this. Yet, I forgot right vs. wrong when anger came upon me.” “Such a horrible element this anger is!” He understood the intensity of anger at that point in time. krutthaha pa:pam na kurya:th kaha (What sin would an angry person not commit?). Is there any sin that he won’t commit? That is why, Krishna gave a specific name to anger. He named ka:ma (desire) as maha:sanaha (great consumer)! He named kro:dha (anger) as maha:pa:pma (great evil)! Kro:dha (anger) is maha:pa:pma (great evil); it makes you do all kinds of wrong acts.

“Thus, look at what you are doing.” “I brought you to this position, to this war.” “I protected your family all through twelve (exile) + one (incognito) = thirteen years!” “I have been protecting you like an eyelid protects the eye.” “Don’t you think I will protect you now?” “You are not thinking this to be the case.” You are thinking that you are the one killing them. That you are the one fighting the war. That you are the one killing all of them. That you are the one attaining victory. Or that you are the one reaching swarga (heaven). Or that you are the one going to naraka (hell). Or that you are the one causing the downfall of ancestors from celestial worlds to lower ones. Or that you are the sinner for all of that, as if you were the one elevating them in the first place. You are saying you have killed so many so far; that you are going to be killing many more. As if all of this is in your hands?! As if the whole world is in your hands?! As if the Sun is rising because of you?! As if the sun and moon and the directions are all set by you?! As if the moon is waxing and waning because of you? The moon’s movement because of you?! As if the wind blows because of you, and the trees are growing because of you!? And the birds are all flying because of you! Oh! This is maha:pa:pma (great evil), making you do all kinds of sins! Arjuna (Arjuna)! Realize this. viddhi e:nam iha vairinam (know this as the enemy here). The first and foremost enemy is anger, as well as its underlying desire. They both stem from the same, and therefore, should be referred to as one. This is your first enemy. First of all, distance yourself from this enemy. If you don’t do this and commence anything else, there won’t be any use. Hence, control the effect of ra:ga (attachment), that is a result of rajo:guna (quality of passion). Is that possible? Yes.

Our ithiha:sas (ancient epics) show two people as the symbols of ka:ma (desire) and kro:dha (anger) each. Ra:vana:sura (demon Ravana) is the symbol of ka:ma (desire). Duryo:dhana (Duryodhana) is the symbol of kro:dha (anger). Know their stories. They and their families. Ra:vana:sura’s (demon Ravana's) family is Kumbhakarna (Kumbhakarna) and Vibhi:shana (Vibhishana). Both are around him. So, both are also forms of ka:ma (desire). The three - Ra:vana (Ravana), Kumbhakarna (Kumbhakarna) and Vibhi:shana (Vibhishana) - are symbols of ka:ma (desire). Duryo:dhana (Duryodhana), his 99 brothers, 1 sister, mother, and father are all a family. The family of kro:dha (anger)! The other is the ka:ma (desire) family. But, you can find good people in both families. We must remember this. Kro:dha (anger) and ka:ma (desire) by themselves are not bad. Ka:mam (desire) and kro:dha (anger) are two shades of bha:va (feelings). No bha:va (feeling) is wrong, but the path leading toward them makes them right or wrong. Ra:vana:sura (demon Ravana) was bad, but his brother Vibhi:shana (Vibhishana) became good. Duryo:dhana (Duryodhana) was bad but his brother Vikarna (Vikarna) was good. Vidura (Vidura) is another good person. Not everyone under the umbrella of Kauravas (Kauravas) is bad. There are some good people as well. There is goodness in kro:dha (anger) also. There is goodness in ka:ma (desire) too. Ka:ma (desire) by itself is not bad. Kro:dha (anger) by itself is not bad. What path do they take? We must observe this. If we do so, we can direct them appropriately. We must remember this. Saying so, Sri Krishna moves us forward in verse 3.37.

Jai Srimannarayana!

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