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1. Episode Title: Episode 115 – Bhagavad Gita (Chapter 3, Episode 115)

2. Topics & Tags:

TOPICS: Analyzing the nature of desire (kama) and anger (krodha) as internal enemies; Understanding the influence of the three gunas (sattva, rajas, tamas) on human behavior; Emphasizing the importance of having a spiritual goal to overcome negative impulses; Explaining the role of seeking refuge in God (Krishna) to transform negative qualities; Discussing the concept of surrendering actions and their results to God; Highlighting the significance of conscious awareness and preparation for death.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 115, Desire, Anger, Kama, Krodha, Rajas, Gunas, Sattva, Tamas, Surrender, Krishna, Arjuna, Vibhishana, Ravana, Hanuman, Vali, Sugriva, Rama, Lakshmana, Dharma, Moksha, Spiritual guidance, Good deeds, Death, Maya, Karma, Bhava, Mantra, Sandhyavandana, Duryodhana, Dhritarashtra, Vidura, Malyavan, Rajoguna, Tamoguna, Sattvaguna, Mahapapma, Nityam sannihito mrityuhu.

3. Main Content:

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

apadām apahartāram dātāram sarva sampadām

lokābhirāmam śrīrāmam bhūyo bhūyo namāmyaham (I repeatedly bow to Sri Rama, who removes all calamities, bestows all wealth, and delights the world).

What makes humans good or bad? God explains this in Bhagavad Gita and tries to direct us appropriately. In chapter 3, verse 3.36, Arjuna asks a question: “Unknowingly, we are impelled to do bad deeds. Who causes this?” Sri Krishna gives the answer for it from verse 3.37 through to the end of chapter 3. He gave a name to it.

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SLOKA WORD -

sri bhagavan uvacha

kama eshah krodha eshaha

rajoguna samudbhavaha |

mahasano mahapapma

viddhyenam iha vairinam ||

SLOKA MEANING -

The Blessed Lord said: It is desire, it is anger, born of the quality of passion (rajoguna), all-devouring and greatly sinful. Know this to be the enemy here (in this world).

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As long as you are in this body, ‘he’ is your constant enemy. It is said that we must remember that our shadow is always watching us. That shadow which is constantly attached to you, is death.

nityam sannihito mrityuhu (death is always near)

As long as your shadow is projected, remember that death is behind you. We don’t know the value of opportunities afforded to us. We don’t know when death will conquer this body. Because it is your very shadow, you cannot simply lock it away somewhere. Even if you try to lock it up, it will show up next to you as soon as you step out. So, death is always next to you. It can present itself at any moment. As you don’t know when it appears, get ready to face it whenever it comes. Hurry and do what you need to before that time comes. Do all good deeds quickly. Do not use ‘tomorrow’ or ‘later’ as an excuse - do it now. Now! This is what the wise tell us.

Because death is always next to us, we must be prepared for it. How? We should know who is the one supporting and controlling it. He is called rajas (passion/activity). Rajas is a quality of Nature. Rajas, sattva (goodness/purity) and tamas (ignorance/inertia), all three, are qualities of Nature. However, they are not always in the same intensity. This is what we must remember. Earlier, we discussed the different seasons - summer, winter, monsoon, etc. If it’s winter, there’s no need to constantly shiver from the cold breeze. It will be followed by the summer season. You should bear it until then. Because it’s summer, we need not think that the heat waves will be eternal. It will rain again as well. Whether it’s sunny, rainy, or cold - we should prepare appropriately. Then, they won’t trouble you and you will be able to withstand those times.

Same for the body – We also have sattva, rajas and tamas. They always exist. They don’t exist in the same way. Sometimes sattva is predominant - it doesn’t mean that you will always be so sattvic (pure/good). Rajas will also rise. It doesn’t mean one is always always aggressive. Tamas will also rise. These keep changing. Hence, we should prepare for the change. This is very essential. How do we do it? If you have a goal, you will have the strength to tolerate them.

There is a couple with two children. They are all hurrying to catch a train. The couple loves their children. So they try to acquiesce to demands, to keep them happy. However, now is the time to urgently catch a train which is on the way. They had to cross a street and the kids' attention was diverted to street-side vendors. The kids kept asking the parents to buy them, crying! When there is no time and the train is about to leave, do the parents focus on anything else? Somehow they control the kids because their goal is to catch the train. They continue to move quickly towards it.

Similarly, kama (desire), krodha (anger), ajnana (ignorance); sattva, rajas and tamas continue to rise in us. What should be the goal despite them rising so prominently? We should first realize who is directing from behind the scenes. Accordingly, we should behave. What should we do? When you get angry, you feel like doing something to someone. You should not do that. You will feel like you should do something so that other person will no longer be around. Be careful not to get into that state.

When Ravanasura became angry with Hanuman, his initial instruction was to behead him. But, there was someone named Vibhishana. That is why he heard that it is never right to hurt the messengers. “The messenger only carries the message. The message is sent by someone else.” “The messenger conveys the message as per the instructions of the sender.” “He does not say anything independently.” “So, if you want to convey something, it shouldn’t be to kill the messenger.” “Make one of his body parts unfit and send him away.” Saying so, a person named Vibhishana stopped Ravana from hurting Anjaneya Swami. That is why Ravana instructed only to burn Hanuman’s tail and then let him go. It is ‘Ravana’ who must suggest it but ‘Vibhishana’ must play his role.

kama eshah krodha eshaha

rajoguna samudbhavaha

It is rajoguna (quality of passion) that gave birth to the two [kama (desire) and krodha (anger)]. However, there is a companion to rajoguna. Vibhishana is next to Ravanasura. Sugriva is next to Vali. Both represent the same - but you should not become Vali, become Sugriva. What should you do for that? You should turn yourself towards Rama. Vibhishana turned towards Rama. Ravanasura had to die and Vibhishana could become the king. Vali met his end while Sugriva took the post of a ruler. At the time of the rise of rajoguna, we must turn towards God.

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SLOKA WORD -

mayi sarvani karmani

sannyasya adhyatma chetasa |

SLOKA MEANING -

Surrendering all actions to Me, with your mind fixed on the Self...

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He said so in verse 3.30. Leave it on Me. Don’t put things on you. Leave the bhava (feeling) of ‘you’ in the process. Leave the bhava (feeling) that it is yours. Because I am the underlying One, leave it to Me and I will take care of it. That is why, our people recommend chanting a mantra when anger or desires grow. Those who perform sandhyavandana (daily ritual) everyday chant this mantra:

kamaokarshin namo namaha kamaokarshit kamah karoti naham karomi kamah karta naham karta kamah karayita naham karayita eshate kama kamaya swaha (desire has done it, not I; desire is the doer, not I; desire is the instigator, not I; to this desire, swaha)

It is not I who has done it. It is the effect of rajoguna (quality of passion). The raga (attachment) due to rajoguna developed the desire in me. It is the responsibility of that. It is not my responsibility. Leave it on that.

kamah karoti, naham karomi, naham karta (the doer is desire, I am not the doer, not I)

eshate swaha kamaya swaha (let the results of it be left to desire)

Same with krodha (anger). The same is named manyu (vengeance).

manyurakarshin namo namaha (anger has done it, not I)

Manyu (anger) made me do this work, not I. It’s not for me. It’s not because of me.

manyurakarshit manyuh karoti

naham karomi manyuh karta

naham karta manyuh karayita

naham karayita

eshate manyuh manyave swaha (anger has done it, anger is the doer, not I; anger is the instigator, not I; to this anger, swaha)

Let all of this be left to anger. One swahakara (offering) is made in the name of anger. One swahakara (offering) is made in the name of desire. Saying so, they are burnt in the fire. It sounds fine but is difficult to do. The intensity of it doesn’t let us be conscious of it. That is why, don’t leave it to anger or desire which are achetana (unconscious and lifeless). “So, leave it with Me because I promised to protect you due to my love for you.” “Bound My feet with that.”

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SLOKA WORD -

mayi sarvani karmani

sannyasya adhyatma chetasa |

SLOKA MEANING -

Surrendering all actions to Me, with your mind fixed on the Self...

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SLOKA WORD -

nirasir nirmamaha

yudhyasva vigata jvaraha

SLOKA MEANING -

...free from hope and possessiveness, fight without any mental distress.

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God says, “With no such issues, move ahead. I will take care!” He names it [krodha (anger)] as mahapapma (great evil) in 3.37. It is a big enemy. It’s a dangerous one. Oh dear! It is not an enemy that will settle down easily. So, you should be very careful with it. We talked about it earlier. Nothing is bad. Neither rajoguna (quality of passion) nor tamoguna (quality of ignorance) are bad. If tamoguna (quality of ignorance) is not in the refuge of God, it becomes bad.

Vali did not seek refuge from Rama. Hence, he had to leave. He was very strong and capable but he had to leave. His own brother Sugriva sought refuge from Rama. In fact, there is not much difference in the both with respect to committing mistakes. Both did not care about Rama. Sugriva was behind Rama with folded hands, lying flat at His feet, until he got the kingdom. Vali was killed and he got the kingdom. Rama was observing chaturmasya (a four-month rainy-season penance) at the mount of Malyavan. Not even once did he come to ask about Rama’s welfare. There is no home and nothing for Him while Sugriva had the kingdom and pleasure. Not one wife, but with two wives too! He was enjoying all the variety of pleasures. Rama was at the hills, feeling extremely low! He was bearing the heat, cold, and rain. We don’t even know if there was any cave. He [Sugriva] could have checked on Him at least once. He forgot. He thought he sought refuge from Rama. Until his desire was fulfilled, he was next to Him. Afterwards, he forgot. That is why, Rama sent Lakshmana to issue a warning!

yena Vali hatogataha nacha sankuchitah panthahah (the path by which Vali was killed is not closed)

samaye tishta Sugriva ma Vali pathamanvagaha (Sugriva, stay on the right path, do not follow Vali's path)

“Careful. The path that Vali was sent out is still open!” “I know you are his brother, but don’t try to take his route.” “Careful! Whatever route you decided as the right path earlier. It is right to stay the same.” Sugriva was wise. So, he returned. He was able to earn a prayer-worthy state for monkeys!

So, kama (desire) is also not a bad thing. If it is attached to God, it’s good. Krodha (anger) is also not a bad thing. If it is used to seek refuge from God, it will turn good. Duryodhana, “Yes! He is a bad person.” Dhritarashtra, “Yes, He is a bad person.” However, Vidura who was with them became ‘prayer-worthy’. He became ‘worship-worthy’. So, no bhava (feeling) is bad. However, which way is it traversing is the question. Even poison is good. If administered in the right way at the right time, it can also save a life. Otherwise, it can be used to end an otherwise healthy life. Any object is not bad. It is the bhava (feeling) of the person using it, that can be bad. It’s not the object that should change, it is the bhava (feeling) that must change. This is the instruction that Sri Krishna is giving in verse 3.37. He is taking us forward detailing its bad conduct further.

Jai Srimannarayana!

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