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

1. Episode Title: Episode 117 – Bhagavad Gita (Chapter 3, Episode 117): Must Learn Secret of Mathura

2. Topics & Tags:

TOPICS: This episode analyzes the internal and external forces that compel human action, focusing on the powerful influence of internal tendencies. It delves into Krishna's teachings on \*kama\* (desire) and \*krodha\* (anger) as manifestations of \*rajo-guna\* (the quality of passion). The discourse uses the allegorical story of Kamsa, Krishna, and Mathura from Srimad Bhagavatam to illustrate how \*rajo-guna\* governs the mind and how desire and anger operate as its tools. It emphasizes the importance of transforming desires into offerings to God to avoid destruction and achieve spiritual upliftment.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 117, Arjuna, Krishna, Kamsa, Mathura, Nandavraja, Yamuna, Ugrase:na, Cha:nu:ra, Mushtika, Pu:thana, Sakata:sura, Thruna:vruttha, Duryo:dhana, Ra:vana:sura, De:vaki, Vasude:va, Akru:ra, Shakthi, \*kama\*, \*krodha\*, \*rajo-guna\*, \*sattva\*, \*thamas\*, \*pravrutthi\*, \*manas\*, \*ka:la\*, \*yajna\*, \*yajna se:sha\*, \*samska:ra\*, \*shad ruchi\*, desire, anger, passion, ignorance, mind, time, devotion, surrender, spiritual guidance, internal powers, obstacles, self-destruction, allegory, Mahabharata, Ramayana, Bhagavatam, spiritual enemies, dharma, karma, spiritual practice, self-control, Bhagavad Gita 3.36, Bhagavad Gita 3.37.

3. Main Content:

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

There are internal and external powers that influence people to act. We may or may not yield to the influence from external powers. We may or may not care for them. However, it is impossible not to care for the influence of the internal powers. They draw a person in somehow. Death will not care for whether the person likes it or not. It will not care for whether the person agrees or not, or whether people around accept it or not. It will take away the person on the decided time. Similarly, the internal \*pravrutthis\* (tendencies) also keep dragging the soul in their path.

“What is that? How does it take place?” asked Arjuna at the end of chapter 3, Bhagavad Gita.

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

SLOKA WORD -

arjuna uva:cha

attha ke:na prayuktho::yam

pa:pam charathi pu:rushaha |

anichhannapi va:rshne:ya

bala:d iva niyo:jithaha ||

SLOKA MEANING -

Arjuna said: O Krishna, by what is a person impelled to commit sin, even unwillingly, as if by force?

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

“Krishna! Who is it driving from behind the scenes?”

“He is making me do things that I don’t want to.”

“No matter how much I want to stop, he forcefully throws us out, holding us at the neck.”

“What is this?”

Sri Krishna is giving the answer to it.

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

SLOKA WORD -

sri: bhagavan uva:cha

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

rajo:guna samudbhavaha |

SLOKA MEANING -

The Blessed Lord said: It is desire, it is anger, born of the quality of passion (rajo-guna).

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

Oh dear one! It is called \*ka:ma\* (desire). \*Ka:ma\* (desire) which means desire. It is that which is formed because of \*ra:ga\* (liking), liking for something or someone. If we develop \*ra:ga\* (liking) towards something, it gradually intensifies and becomes \*ka:ma\* (desire). If something is becoming an obstacle for that \*ka:ma\* (desire), it transforms into \*kro:dha\* (anger). In fact, are \*ka:ma\* (desire) and \*kro:dha\* (anger) the same or different? One is a raw fruit and the other is a ripened one. Both are the same, expressed in different forms. Let’s take \*ka:ma\* (desire) as the fruit that is raw and \*kro:dha\* (anger) as the same fruit in a ripened state. This is why Sri Krishna uses the singular number when referring to them.

\*ka:ma e:shaha kro:dha e:shaha rajo:guna samudbhavaha |\*

….

\*viddhi e:nam iha vairinam ||\*

\*E:nam\* (this) is singular. Lord Sri Krishna uses singular everywhere. When we have \*ka:ma\* (desire) for something, we may not attain it immediately. Or one may not make the effort to get it. \*Ka:ma\* (desire) never let’s one consider his own lack of effort or his eligibility, etc. The minute he fails in his attempt, he feels that something is blocking him, worthy or not. He will form a negative feeling about that which is obstructing him. “It is obstructing me. It is a hurdle for my happiness.” That mental state of agitation is called \*krodha\* (anger). If it intensifies further, making him want to harm the other side - it is known as \*kasi\* (spite). If we are worried that something might obstruct our happiness, it is called \*bhaya\* (fear). These are all a result of only one thing. That is \*ka:ma\* (desire). The preceding state is \*ra:ga\* (liking). Fear is an after-effect. Then comes anger. If that intensifies, it becomes vengeance. It will grow to a level of wanting to destroy the other side. All these are various states of \*ka:ma\* (desire).

Therefore, \*ka:ma\* (desire) and \*krodha\* (anger)! We alluded earlier that one of the great histories emerged to depict \*krodha\* (anger). It is called \*Bha:ratham\* (Mahabharata). People use an idiom called ‘\*cha:thabha:ratha\*’ (a long story)! This is \*krodha\* (anger). Duryodhana is symbolic of it. While Ra:vana:sura (demon Ravana) is symbolic of \*ka:ma\* (desire), Duryodhana is symbolic of \*krodha\* (anger). If we go through Duryodhana’s character from beginning to end… We will have a proper understanding of the nature of \*krodha\* (anger), how it grows, how it behaves, etc. Finally, he ends up destroying himself, his family, and everyone who was with him. 11 \*akshouhinis\* (divisions of army) of the army stood by him. No one was spared. He destroyed even his gurus, grand-parents, brothers, and parents! No question of who it was - completely rooted out. Fire is called \*a:srya:sam\* (burning the wood that it was holding onto). Similarly, anger also destroys the person who is holding onto it. This is an extensive history. It is called \*Bha:ratham\* (Mahabharata).

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

So, we should know where both of these come from. Let’s think of them as two offshoots but there is a root for both of them. That root is called \*rajo-guna\* (quality of passion). We discussed earlier… If we have some experience in the past of seeing, or hearing, or smelling, or tasting something… That creates a \*va:sana: bi:ja\* (seed of the tendency). It will begin to sprout as soon as ‘waters’ of \*rajo-guna\* (quality of passion) flow through it. When it germinates, it becomes \*ka:ma\* (desire). When it gradually ‘grows’, it becomes \*krodha\* (anger).

\*Ka:ma\* (desire) and \*krodha\* (anger) were shown separately in two different histories. Perhaps, our sages wanted to show them together in one person. Srimad Bhagavatam gives us the history of Kamsa. He is symbolic of \*rajo-guna\* (quality of passion). \*Ka:ma\* (desire) and \*krodha\* (anger) are shown as Cha:nu:ra and Mushtika, two demons growing in his kingdom. We heard stories about the two. They are wrestlers. They can fight very well. They have the muscle power to overthrow anyone. They are \*ka:ma\* (desire) and \*krodha\* (anger). We talked about how it is impossible to get out of their control. They are such wrestlers. Where do they grow? They grow under \*rajo-guna\* (quality of passion), i.e. Kamsa.

Who is Kamsa? There is a wonderful \*dha:thu\* (root word) in Sanskrit.

\*kasi sa:sthe:\* (he just orders) - a beautiful \*dha:thu\* (root word).

He just orders. He is a dangerous dictator. He does not care for his mother or father. Neither a guru nor his people, or even other people. It doesn't matter who it is, if they stand as a hurdle to his happiness, he will order them and get them killed if needed. We may have heard of some people in history who jailed even their fathers. Aurangajeb is one. He got his father jailed because he felt him as a hurdle to his happiness. He arranged for his brother Da:ra to be stabbed in the back, because he felt him as a hurdle to his happiness. They are all ‘descendants’ of Kamsa. We notice some people like this in history. \*Kamsthe: kamsa:the: kamsathe:\* (its root in Sanskrit) is its \*dha:thuvu\* (root word) in Sanskrit. It is part of \*ada:di gana\* (group of 'a' and others).

Kamsa has two tools, Cha:nu:ra and Mushtika, whom he can instruct. Sri Krishna is very kind-hearted - He wishes for all to be happy. By nature, He has the urge to bestow bliss upon everyone. It did not matter how many wished to follow Krishna’s path. Kamsa is the one who could not tolerate them and wanted to destroy their happiness. The root cause of their happiness is Sri Krishna. So, if He is put away, their happiness gets destroyed. Therefore, he established Sri Krishna as his goal. He tried many ways to get rid of Krishna. He sent Pu:thana.

He was the king of Mathura. Let’s take the city of Mathura as our \*manas\* (mind). The internal tendencies are not visible to us. Great sages of the past wanted to ‘show’ them to us. So, they took the example of a king closest to those [tendencies] and proved that through their life history. In those days, King Kamsa was relatively close and suitable. A \*maha:nubha:va\* (great person)! Kamsa was ruling the city of Mathura. Nandago:kulam (Nandagokulam) was approx ~9 to 10 km from Mathura. River Yamuna is in between the two. Kamsa was ruling this Mathura. In fact, the actual king was Ugrase:na, his father. Because he did not like his father Ugrase:na’s instruction, he sentenced him to jail. He declared himself as king and he began to rule the kingdom. As he was ruling, he heard that De:vaki’s eighth child would hinder his happiness. Immediately, he put De:vaki and Vasude:va in jail. Later, he started to destroy their children. The history of that episode is not important now, but we are recollecting it as an allegory.

Sri Krishna took birth as the eighth child. As soon as He was born, He left the barred jail and entered Nandago:kula (Nandagokulam) which was on the other side of River Yamuna. That is, He reached Nandavraja and was staying there. An ‘infant girl’ got them to escape from jail to the other side [of River Yamuna]. She gave \*darshan\* (divine appearance) to Kamsa as Shakthi (divine power) with 16 hands. “Stupid! The One who is going to kill you is already growing up. Beware!” She said so and disappeared from there. He set out on a mission passing an instruction to kill all infants born the month prior. Everyone, sent in different directions, were returning successfully except from one direction. Whoever was sent across Yamuna to Nandavraja were not returning. It was one-way traffic. He sent Pu:thana, no return. He sent Sakata:sura, no return. He sent Thruna:vruttha, no return. No matter whom he sent, they were not returning. “There was someone there. That someone was doing something.” He could have stayed calm until the time was right, however, he could not wait until that Someone came. This is the effect of the intensity within. He wanted to either destroy Him there [at Nandavraja] or destroy Him inviting Him over to his place. That is the effect of \*rajo-guna\* (quality of passion).

He had two wrestlers who depict how \*ka:ma\* (desire) and \*krodha\* (anger) behave. He arranged for an event called \*dhanurya:ga\* (bow sacrifice). He sent Akru:ra to fetch Him. Krishna arrived. He got rid of obstacles in the path and crushed Cha:nu:ra and Mushtika to pulp. In the end, He destroyed \*rajo-guna\* (quality of passion), i.e its representation, Kamsa. He re-coronated Ugrase:na as the king for that kingdom. Then, Krishna left the place. Why did He do this? Because, there are other people there under His protection. Because Krishna was their very life-force… When Krishna was in ‘difficulty’...the question here is not about whether He feels any pain or loss. When Krishna was under ‘attack’, they felt anxiety. Love for Sri Krishna made them worried. To take away their worry, He must ‘protect’ Himself. To protect Himself, He must get rid of \*a:suri: pravrutthi\* (evil powers). This is what Krishna did. In fact, they did not alleviate their sorrows. People in Nandavraja did not harm or do anything to Pu:thana, Sakata:sura, and any other demon. They just got scared that something was going to happen to Krishna. They felt anxious and worried. They have complete surrenderance towards Krishna. Because of that, He took away their pain and made their love useful.

Let’s look at this as our story. Let’s think of \*manas\* (mind) as the city of Mathura. \*Rajas\* (the quality of passion), the quality of greedy and dominant nature, rules it. In nature, while there are \*sattva\* (goodness), \*rajas\* (passion) and \*thamas\* (ignorance), what dominates primarily is \*rajas\* (passion). \*Sattva\* (goodness) lives in a corner somewhere, almost as if it doesn’t exist. With \*thamas\* (ignorance), we won’t realize anything. It’s symbolic of ignorance. However, for as long as we have knowledge, the ruler of the kingdom is \*rajas\* (passion). Kamsa! Kamsa is ruling this. Where does Krishna reside? He resides in the same place as devotees. Nandavraja! The place of happiness - that’s where He resides. There is River Yamuna between the two [Mathura and Nandavraja]. That is the representation of \*ka:la\* (time). Yamuna, \*Ya:mini\* (night) - both of these are necessary for life. In our life, we see the night and day. Time! It is like a long river. People in Nandavraja are those who are on the other side of time. They all have great love for Krishna. Wherever people devoted to Lord reside - that is called Nandavraja. Wherever people surrendered to Lord reside - that is called Nandavraja. God resides there happily. Those who cannot tolerate the existence of God, live in Mathura, i.e. where \*rajas\* (passion) rules. It does not accept [God]. It says there is no one higher than it. It says it can do anything. It challenges why it should bow down to anyone. It says there is no one superior to it. This is the \*pravrutthi\* (behavior) of \*rajo-guna\* (quality of passion).

In the world, there are both types of people. The effect of \*rajo-guna\* (quality of passion) in those people make them desire everything for themselves. It makes them want to get rid of anyone who cause any obstacle. He [representation of \*rajo-guna\* (quality of passion)] has \*ka:ma\* (desire) and \*krodha\* (anger) at his disposal. In various ways, he tries to get rid of Krishna. It didn’t work out, right? Similarly, those who cannot tolerate the existence of God try various ways to destroy Him. When \*rajo-guna\* (quality of passion) reached the peak stage, it invited Krishna to itself. God takes care of \*ka:ma\* (desire) and \*krodha\* (anger). He does this for the sake of those who have surrendered to Him. He got rid of both Cha:nu:ra and Mushtika by Himself, to reduce the effect of \*rajas\* (passion). Finally, He also eliminated \*rajas\* (passion). He destroyed \*rajo-guna\* (quality of passion) and placed Ugrase:na there. Ugrase:na is Krishna’s devotee. In fact, Kamsa is his son and Krishna is his nephew. However, the elder one [Ugrase:na] is one who realized the greatness of Krishna. But, Kamsa could not tolerate Him because of the threat to him. This is what \*rajo-guna\* (quality of passion) does. This is the troublesome state caused by \*ka:ma\* (desire) and \*krodha\* (anger). Therefore, our Elders, the great people, encapsulated it beautifully in an ancient scripture called Bhagavatam. The part spans from the time Sri Krishna takes birth through to the time He destroys the danger in Mathura. The purpose is to make us aware of the effect of \*ka:ma\* (desire) and \*krodha\* (anger).

Sri Krishna is teaching Arjuna.

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

SLOKA WORD -

sri: bhagavan uva:cha

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

rajo:guna samudbhavaha |

maha:sano: maha:pa:pma:

viddhi e:nam iha vairinam || 3.37

SLOKA MEANING -

The Blessed Lord said: It is desire, it is anger, born of the quality of passion (rajo-guna); it is a great consumer, a great sinner. Know this to be the enemy here.

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

\*Ka:ma\* (desire), desire, is our primary enemy. If we want to reduce its effect, what should we do? \*Ka:ma\* (desire) is not necessarily bad in itself. But, if the tendency of \*ka:ma\* (desire) is caused by \*rajo-guna\* (quality of passion), it takes us on the wrong path. \*Ka:ma\* (desire) means desire. Is desire wrong? If the desire does not walk the proper path, then it becomes wrong. It’s not wrong to desire to eat food. If you can eat properly, it’s good for you. “If it is only for satisfying your hunger, then it is wrong.” He said this in the beginning of this same chapter. Transform the same activity as \*yajna\* (sacrifice) and make it as \*yajna se:sha\* (remnants of sacrifice) - and then consume it.

\*yajna sista asinaha santhaha muchyanthe: sarva kilbhishaihi\* (those who eat the remnants of sacrifice are freed from all sins)

Worship the Lord - make an offering to Him and only then consume it. He said, “it is not a mistake then.” What you do with the body is not wrong. Desire is not wrong. If in a state only to satiate the body, then it gradually takes one down the path of destruction. If he can do it with the sense of submission to God, it will uplift him. Earlier, this was likely reinforced within the education system as our \*samska:ra\* (culture/refinement), early on in life. Our life [every year] starts with consuming a neem flower during \*Uga:di\* (Ugadi festival). It is a dish made of \*shad ruchi\* (six tastes) - bitter, sweet, chili, sour, salty, and tangy. However, it is dominated by bitterness. You must savor that as well. What it means is that you may find some experiences suitable or not. Yet… It is essential to experience and tolerate them. They should be for the Lord. To teach this, our people made it a practice to savor this popular neem dish.

Sri Krishna is teaching Arjuna that both these [\*ka:ma\* (desire) and \*krodha\* (anger)] emerge from \*rajo-guna\* (quality of passion). Depending on what form it takes, it behaves accordingly. If it is in the form of \*ka:ma\* (desire), it is \*maha:sanaha\* (a great consumer/glutton). If it changes to \*krodha\* (anger), it is \*maha:pa:pma\* (a great sinner). If it is in the form of \*ka:ma\* (desire), one becomes a gourmand. If it is in the form of \*krodha\* (anger), it lacks discerning ability [of what’s right and wrong]. This is what Sri Krishna explained. We experience these daily in life. Even then, let’s learn from them and move forward.

Jai Srimannarayana!

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