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1. Episode Title: Episode 118 – Bhagavad Gita (Chapter 3, Episode 118)

2. Topics & Tags:

TOPICS: The nature of \*kama\* (desire) and \*krodha\* (anger) as states of knowledge; The importance of controlling senses and the flow of knowledge; Analogy of water flow (dam and canals) for managing human activities; Distinguishing between \*sattva-guna\* (goodness) and \*rajo-guna\* (passion) influenced \*kama\* and \*krodha\*; Examples of \*kama\* from Ramayana (Ravanasura, Sugriva, Vali, Lakshmana, Bharatha, Shatrughna); Examples of \*krodha\* from Ramayana (Vibhishana, Sugriva, Lakshmana, Bharatha, Shatrughna); \*Kama\* as \*mahasanaha\* (insatiable gourmand) and \*krodha\* as \*mahapapma\* (great sin); Krishna's three analogies for how \*kama\* covers the world (smoke on fire, dust on mirror, baby in womb).

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 118, Kama, Krodha, Desire, Anger, Rajas, Sattva, Gunas, Senses, Control, Ramayana, Ravanasura, Sugriva, Vali, Lakshmana, Bharatha, Shatrughna, Vibhishana, Krishna, Arjuna, Mahasanaha, Mahapapma, Spiritual guidance, Self-control, Dharma, Service, Bhagavad vishayaka, Sreyaskara, Panchatantra, Yama, Anjaneya, Sloka 3.38

3. Main Content:

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

a:pada:m apahartha:ram da:tha:ram sarva sampada:m

lo:ka:bhi ra:mam sri:ra:mam bhu:yo: bhu:yo: nama:myaham

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

Sri Krishna describes \*kama\* (desire) and \*krodha\* (anger) to Arjuna in Bhagavad Gita, chapter 3. That is, at the end of chapter 3. They (\*kama\* and \*krodha\*) are both two states of knowledge in a soul. Knowledge is always flowing, like water. In the effect of \*rajo:guna\* (quality of passion), knowledge, named \*kama\* or \*krodha\* depending on its stage, flows from the root, known as ‘I’ (soul). Both are different flows. Should we stop the flow or let it flow? We talked about this earlier. We should never stop the flow but we should also not let it flow as it wishes.

Knowledge flows through gates called senses. We know this. Knowledge is released from the \*manas\* (mind), and then passes out of the body, through the senses. If knowledge emits from the \*manas\* (mind) via the eyes, it is called sight. If knowledge emits from the \*manas\* (mind) via the ear, then we call it hearing. When it is passed through different sense organs, the relevant type of knowledge is given to the indwelling soul. This is a flow. Do we let it flow or stop the flow? If we must stop the flow, then we must close all the sense organs. If we close the senses, life ceases to exist. God did not provide sense organs for the sake of shutting them down. He structured them for the purpose of experiencing. However, He arranged them so they should be made to behave the way they should. It is essential for human beings to know how it [knowledge] should flow and how senses should behave. It is not essential for other beings. They behave fine in their life. It is necessary for human beings to know.

We should control the flow of water but we should let it flow. Controlling should happen like in a dam. Flowing should happen through canals. Through canals, we can utilize it for agriculture, electricity, and many other needs. The flow of water will then serve as the means for the purpose for all such needs. It will become a tool to make things better. Otherwise, the flow of water will flood the towns. If you let it flow on its own, it will merge into the ocean flooding all the areas on the way. If you try to curb the flow, it will flood areas on the opposite side. We know the nature of the flow of water. To control it, there must be a dam. From it, we must let it flow through the canals as we need. We discussed this earlier. The same goes for our own activities. We should harness them at a dam called Sri Krishna. As per His instruction, we should recognize everything around in Nature as God’s property and thus… We should do whatever service we can to all beings at the level we can, and respond to the needs. This is what we discussed. Instead, if we want to experience saying ‘this is for my happiness, this is because of me,’, then they will turn troublesome. We talked about this as well.

Mainly, there are two forms for the flow that is caused by \*rajo:guna\* (quality of passion). We learned this as well. One is \*kama\* (desire) and the other is \*krodha\* (anger). Ravanasura is a symbol of \*kama\* (desire). Sugriva as well. Sugriva has \*kama\* (desire). Vali also has \*kama\* (desire). Both are symbols of that. However, the \*kama\* (desire) that Vali has made him want to snatch his brother’s share as well. It also made him forget his owner, Sri Rama. When being opposed, it made him exile Sugriva. Sugriva also has \*kama\* (desire). However, his \*kama\* (desire) made him seek Rama’s help. It made him surrender to Rama. Sugriva surrendered to Rama, but Rama made Sugriva his leader. That is Rama’s choice.

sugri:vam na:tha micchathi

(He desires Sugriva as his leader)

Rama took him as his leader, but Sugriva surrendered to Rama. In one form, \*kama\* (desire) fought against Rama. In another form, \*kama\* (desire) sought refuge in Rama. One who sought Rama became Sugriva, one with a good voice. The second one became Vali, strong and autocratic. Because he became strong and autocratic, he had to be thrown out. Sugriva was made the king. Rama Himself took care of crowning him as the leader of Kishkindha and the Vanara army. \*Kama\* (desire) is good. When it sought Rama, it turned out to be good. When it turned against Rama, it turned out to be bad. Rama is a role we saw in this \*ithiha:sa\* (history). In our lives, He is the symbol of \*ma:navathva\* (humanity). If it goes against humanity and increases selfishness, such desire is bad. We must put an end to it. If it respects humanity… Then, such desire can be made the king of this Kishkindha and the army of \*vanaras\* (monkeys) can be put under his control. Rama Himself then takes his [Sugriva’s] help. Humanity respects such desire. Therefore, \*kama\* (desire) is not bad. However, if the channel in which it flows changes it becomes spoiled.

In Ramayana, we can see good \*kama\* (desire) elsewhere as well. In fact, with three people. Lakshmana, Bharatha and Shatrughna. Lakshmana has so much desire.

aham sarvam karishya:mi

(I will do everything)

His desire is at a level that… As Rama was getting ready to leave, He questioned Lakshmana on what he would do in the forests?

sarvam karishya:mi

(I will do everything)

Such a great wish. Everything?! He asked, when will you do it?

ja:gruthaha svapathasya

(awake or sleeping)

Whatever You need, I will do that. When?

bhava:nsthu saha vaide:hya: girisa:nushu ramsyathe:

(You explore the mountains with Mother Sita, I will take care of everything required)

That is the \*a:sa\* (desire). There is no limit to his desire. Our \*pu:rva:cha:ryas\* (lineage of teachers), explain the desire and longing of Lakshmana as…

attuso:rum unnave:num, adugiraso:num unnave:num

(When someone is hungry, he wants to eat everything on his plate no matter what the dish. He will want to eat whatever is getting ready next as well.)

Similarly, the desire of Lakshmana Swami to serve Rama is so much that… There is no satisfaction no matter how much he does.

ella:adime:galum seyyaam e:vikkolayum ve:num

(He wants to serve. He wants to do everything. He wants to do everything that He is instructed to do.)

That is how big his desire is. This is also a symbol of \*kama\* (desire). It is such a wonderful \*kama\* (desire) that we should strive to earn it, to ‘buy’ it if possible! It’s the \*kama\* (desire) for God, that is \*bhagavad vishayaka\* (related to God). That is \*sre:yaskara\* (that which benefits us). Lakshmana has that \*kama\* (desire).

Bharatha also has \*kama\* (desire). He also has a great craving to serve Rama in such intensity. However, Bharatha is a representation of service that is done to please the recipient and not the doer. Bharatha was asked to take the crown as his father died - neither the eldest brother nor the other brothers were present. A kingdom cannot exist without a king. Sage Vasishta and others ordered him to accept it.

vilala:pa sabha:madhye:

(sadly, crying out loud, he set forth to bring Rama back)

He forced Rama to come back in many ways, but Rama didn’t accept. Because father instructed him to, Rama did not want to come back. However, he promised to return after 14 years, but how could Bharatha work until then? He said he is not the king and requested that he be given something as Rama’s symbol… As per Vasishta’s instruction, Rama gave Bharatha \*swarna pa:duka\* (his golden footwear). By vesting authority on those \*pa:dukas\* (footwear), Bharatha also satiated his intense desire to serve Rama. Meaning, one should serve but should serve as per the instruction of the recipient, not as per one’s wish. This is what Bharatha demonstrated. He is also a symbol of \*kama\* (desire).

Another role is Shatrughna. He also has intense \*kama\* (desire). What did he do with that desire? He became devoted to Bharatha, who belonged to only Rama, following His instructions. We should be in the Lord's service. However, we cannot abandon society thinking that we are serving the Lord. We are not allowed to cut down its priority. Firstly, if we think we are in service to the Lord, we should serve the society that belongs to the Lord. Shatrughna establishes this. All three are symbols of pure desire. This is \*udrikthatha\* (a drive) rising from \*satthva\* (goodness). Ravanasura is the symbol for the \*udrikthatha\* (a drive) rising from \*rajas\* (passion). In one way, Ravanasura got destroyed because \*rajas\* (passion) or selfishness became priority. Sugriva is also a symbol of \*kama\* (desire) influenced by \*rajas\* (passion), but because he sought refuge of Rama, he became ideal for the world… Whereas Vali was taken down. Lakshmana, Bharatha, and Shatrughna established the nature of \*sattva-influenced kama\* (desire influenced by goodness). Lakshmana Swami like a shadow for Ramachandra… Bharatha - as \*ajna:nuvarthi\* (instruction-follower) - irrespective of difficulty or loss… Shatrughna - as the one who acts in accordance to the world that is in line with Rama's instructions and that Rama is happy with. All three have the same quality.

parava:nasmi

(we will abide by whatever You instruct)

thoyi varsha satham sthithe:

(even if it takes a hundred years)

It is the quality of all the three. They are \*maha:nubha:vas\* (great beings), with \*sa:tthvic pravrutthis\* (tendencies of goodness). They demonstrate \*kama\*-like tendencies that way.

Coming to \*krodha\* (anger)… Vibhishana also has anger, but his anger is influenced by \*sattva\* (goodness). It was useful in the killing of Ravana. Sugriva also has anger. So, the anger was useful in killing Vali. Lakshmana Swami also has anger but his anger acted upon those he thought would cause harm to Rama. As we approach the end of Ramayana… Bharatha and Shatrughna’s anger killed demons like Lavanasura. Their anger was visible in action when they were eliminating whatever hindered Rama or Rama’s \*pravrutthi\* (nature) or Rama’s kingdom. We must serve God. It must be applied with everything that is related to God. There must be anger on those that hinder them. \*Kama\* (desire) is not bad. \*Krodha\* (anger) is not bad. However, what is their nature?

One is \*maha:sanaha\* (a great eater / gourmand). \*Kama\* (desire) is a gourmand. There is no satisfaction despite how much it ‘eats’.

aham sarvam

(everything for me)

In the aspect of serving God… [every service opportunity is for me]. In worldly aspects, if it is driven by \*rajas\* (passion), that is how it acts as well. It is \*maha:sanaha\* (a great eater / gourmand). No matter how much it ‘eats’, it wants more and more. Sages say,

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

(desire is never satisfied by enjoying desired objects)

havisha: krushna varthmve:va bhu:ya e:va abhivardhathe:

(like fire fed with ghee, it only grows more)

You desire to have a \*ladoo\* (sweet). You decide to have it today and give it up starting tomorrow. Because you had one, you will not find it wrong to have two more. Whatever you want to use to satiate a desire, it will only deepen the desire further but not reduce it. We see people with bad habits. They know it's the wrong substance or with the wrong characteristics. They know it’s not appropriate to try it. The desire is not wrong but if the path or its influence is wrong, then it causes various dangers. That is why we talked about the examples. No matter how much it eats, there is no satisfaction. Whatever we want to use for satisfying the desire, it will only deepen the limits of satisfaction. It will act like ghee or petrol, poured on fire. It will intensify the desire further.

\*Ni:thi sa:sthra\* (moral principles) in \*Panchathanthra\* (Panchatantra), say…

na:gnisthrupsyathi ka:sta:na:m

(Fire is not satisfied with wooden sticks. It will grow by burning them too.)

na:paga:na:m maho:dadhihi

(The great ocean is not satisfied with rivers.)

Great volumes of water merge with the ocean, but the ocean never says enough. Crores of gallons flow in it, right?

na:nthakaha sarva bhu:tha:na:m

(Yama, the God of death, is not satisfied with all beings.)

Does Yama, God of death, ever get satisfied with the number of people he takes? For ages, there have been so many, many leaving the world. We have seen so many [leave] during Coronavirus time. Like Yama, ocean, or fire that is never satisfied, \*kama\* (desire) also is not satisfied with what it takes. It is \*maha:sanaha\* (a great eater / gourmand). It is just a gourmand.

\*Krodha\* (anger) has a name called \*maha:pa:pma\* (great sin). There is no sinful activity that \*krodha\* (anger) spares anyone from. When Anjaneya was in Lanka, he talked about how bad anger is. If anger rises, it does not matter if the person is father, mother, teacher or God - nothing!

kruddha pa:pam na kurya:th kah kruddhah hanya:th guru:napi

(Who would not commit sin when angry? An angry person would even kill his teachers.)

Anjaneya Swami states that an angry person will not revert from killing even the one who is advising him of the right thing. This is the stage of anger. When it is for our own self, anger becomes bad. That is why it is named \*maha:pa:pma\* (great sin). This [\*kama\*] is named \*maha:sanaha\* (a great eater / gourmand). No matter how much one ‘eats’, it won’t be satisfying. Both are dangerous. Both become bad when they are acted upon for themselves. However, if we can use them for God, [it becomes a good thing]. \*Alwars\* (Alwars) are being worshiped. They also have \*kama\* (desire). It is \*kama\* (desire) towards God. Therefore, it is good. The cowherds hated those who hated God. Therefore, that anger also became good. \*Kama\* (desire) and \*krodha\* (anger) are not bad by nature. However, if the path they take is bad, they become bad. If they are influenced by \*sattva guna\* (quality of goodness), they become good. If they are influenced by \*rajo: guna\* (quality of passion), they become bad. When do they become influenced by \*sattva guna\* (quality of goodness)? If you seek refuge from God and surrender to Him, they will be influenced by \*sattva guna\* (quality of goodness). Otherwise, the body will take over everything. So, we should be very careful with \*kama\* (desire) and \*krodha\* (anger). This is what Krishna taught Arjuna.

“How do these surround us?” “Tell me where they exist. I will properly clean them.” That is impossible. To explain how impractical that is, Sri Krishna gives three examples. Generally, He gives one example - but in chapter 3, He gave three.

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SLOKA WORD -

dhu:me:na:vriyathe: vanhihi yattha::darso: male:na cha |

yattho:lbe:na:vrutho: garbhaha thattha: the:ne:dam a:vrutham || 3.38

SLOKA MEANING -

As fire is covered by smoke, as a mirror is covered by dust, and as an embryo is covered by the womb, so is this world covered by desire.

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\*idam jagath\* (the entire world) \*the:na a:vrutham\* (conquered by) \*kama\* (desire). By what?

\*dhu:me:na:vriyathe: vanhihi\* (Fire is covered by smoke). Fire is anyway something that burns. Yet, if covered by smoke, it won’t be seen. If covered by \*nimuru\* (a layer of ash), we won’t be able to see the burning fire inside. There is no way that the fire by itself gets rid of the ash that’s formed as an outer layer. If it needs to be removed, we need to take it out from the exterior.

The second one…

\*yattha::darso: male:na cha\* (as a mirror is covered by dust). A mirror cannot clean up the layer of dust that covers it. Someone must come to clean it. Both of these have a chance of getting cleaned if someone cleans them.

However, there is one thing that requires no one else to remove it… That is…

\*yattho:lbe:na:vrutho: garbhaha\* (as an embryo is covered by the womb). A baby in the womb stays in as its lining holds it as a layer. The baby cannot emerge by removing that layer by itself. At the right time, the uterus lining gives way and the baby comes out. There is a chance that smoke on the fire or the dust on the mirror is cleared by someone else. However, when covered by the lining of the womb, it is only the time that is capable of bringing the baby out. It is not something that can be removed otherwise.

\*thattha: the:ne:dam a:vrutham\* (so is this covered by it). \*idam jagath\* (the entire world) \*the:na\* (by \*kama\* (desire)) \*a:vrutham\* (conquered / covered). Saying so, Krishna explained them. He gave three examples. We need to examine all three - let’s do so.

Jai Srimannarayana!

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