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1. Episode Title: Episode 19 – Bhagavad Gita (Chapter 3, Episode 19)

2. Topics & Tags:

TOPICS: The discussion explores the purpose and outcomes of Vedic activities, differentiating between immediate and long-term results. It delves into the common understanding and misconceptions surrounding moksha (liberation) and emphasizes the human desire for a long, happy life before seeking spiritual liberation. The episode highlights Krishna's divine intervention in fulfilling the material needs of His devotee, Kuchela. It also addresses the nature of human emotions, particularly anger, and provides practical advice for managing it. A significant portion covers the historical context and modification of Nammalvar's Thiruvaimozhi to prevent its misuse and ensure societal well-being. Finally, the discourse contrasts Karma Yoga (path of action) with Jnana Yoga (path of knowledge), advocating for Karma Yoga as a more practical and accessible path for most individuals to properly navigate their \*sari:ra ya:tra\* (journey of the body), while clarifying who truly does not need to perform actions.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 19, Vedic activities, moksha, liberation, Vaikuntam, Parama Padam, Kailasam, Jyo:tishto:mam, Swargam, heaven, Kuchela, Krishna, Balarama, Nammalvar, Alvars, pasurams, Thiruvaimozhi, anger management, emotions, Nath Muni, Madhura Kavi, Karma Yoga, Jnana Yoga, sari:ra ya:tra, self-realization, spiritual path, dharma, duty, bodily necessities, BG 3.8, BG 3.17, BG 3.18, attachment, aversion, merit, sin, spiritual guidance

3. Main Content:

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

People carrying out activities as prescribed by Ve:da:s (scriptures) or scriptures will attain some result out of that. They wish that certain activities yield results right away, with some yielding results in the long run. If anyone claims that obeisances to God results in being granted mo:ksham (liberation), … Mo:ksham (liberation) means leaving the current body and going away, as per common norm. So, mo:ksham (liberation) is when one leaves the body and goes to Vaikuntam or Parama Padam or Kaila:sam or another realm. For many, the meaning of mo:ksham (liberation) is to renounce the current life and depart. If it was said that mo:ksham (liberation) results immediately after doing namaska:ram (obeisance) to God… no one will dare to even enter God’s temple! No one will go. Why? Because everyone prefers to live long happily. They would rather that God fulfill their wishes while they live. Who knows what follows after? If something good follows, then that’s great! Setting that aside, while in this life they wish … ‘I have to have a safe life, enjoy life with relatives, with no dearth of food, wealth, houses, cattle and live a happy life.’

Ve:da:s (scriptures) prescribe a ya:ga (offering), an offering, known as Jyo:tishto:mam. jyo:tishto:me:na swarga ka:mo: yaje:ta: (Those who want to reach heaven must do Jyotishthoma). It means, those who want to reach swargam (heaven), heaven - must do Jyo:tishto:mam. Once a vedic pandit (scholar) conducted this Jyo:tishto:mam sacrifice. Imagine if a divine plane destined for heaven arrives and asks him to board it as soon as the ho:mam (fire ritual) is completed… He will not get on it! As he didn’t expect it so soon. He wanted to go to heaven eventually, not right now! What does he want now? He still has time left in his life. All that remaining time must pass happily. That is why even Ve:da:s (scriptures) say that you need not go to heaven right away when performing this offering. It claims that as long you live, you will have no diseases or ailments. a:yura:sa a:sthe: (May you live long). Since there is life ahead, he needs a spouse and kids, so it says, supraja:s tvama:sha a:sthe: (You will have good kids too.) ‘You will have good kids too.’ For now, he needs the means to raise them. Nurturing them requires a house and other resources.

In the case of Kuche:la (Krishna’s childhood friend), he had a large family with no house. His wife admonished him, ‘Why don’t you go seek your friend Krishna’s help?’, and sent him. Sri Krishna knew Kuche:la’s situation, He didn’t need to be told anything, nor was anything explained. Lord knows everything. That’s why He gave divyam dha:ma:sa a:sthe: (a divine abode). He therefore manifested a Dha:ma (abode), a beautiful house, and gave it to Kuche:la. Each among the bunch of his kids was given a nice separate suite to comfortably live in. There was also a large assembly hall for all to get together. Everyone had a private dining area as well as a common dining area to accommodate all. He arranged all of this for Kuche:la and his family to live comfortably. Like He said - Yo:ga kshe:mam vahami! (I carry what they lack and preserve what they have!) He somehow arranged everything personally. Even Kuche:la’s wife didn’t know all the details. When he returned, he couldn’t recognize her and asked, ‘Who are you?’ She then said that you arranged everything for our sake and showed him the whole house. She said, ‘A couple of gentlemen, with red and dark complexion, came and gave all this to us’. They were Sri Krishna and Balara:ma who came and handed this to her. When the family is large, it needs a large accommodation and adequate wealth for their needs. They should have ways to fulfill other wants, with house keepers for chores. All of these are needed. Everyone desires these. They do not want to simply disappear from this life and go to God after paying obeisances to Him. If that happens, it becomes a poisonous pond.

Namma:lva:r is one of the a:lwa:rs (saints) and a divine soul. This great soul sang a few Tamil songs, called pa:surams (hymns). That composition is called Thiruvaimo:zhi, which comprises approximately 1000 songs glorifying God. In it, he says whoever reads it will gain maranama:kki vaigundham kodukkum pira:n (the Lord who gives Vaikuntam after death). He sang that such people, maranama:kki (after death), will be liberated from this body and… vaigundham kodukki (will be given Vaikuntam), God will offer Vaikuntam to them. Imagine the impact of the songs sung and those who have faith in them! After the songs were revealed, people sang them.

Life in a typical family environment is not a bed of roses. Things are said from time to time and they fight among themselves. They make up eventually. However, new challenges surface later and again they make up - the cycle continues. Life moves on in that fashion. It carries on continuously like the effect of light and darkness or like a taste that is sweet and spicy. However, when that situation occurs the first time, if one argues with another, at that instant they get heavily enraged … they are ready to inflict any kind of harm on one another. Imagine the situation of a mother-in-law and her daughter-in-law. Mother-in-law wants to exhibit her authority while the daughter-in-law craves to show off her brilliance. At times, they get hurt based on what others said, what they imagined, what others do and what they see. If the daughter-in-law ever talks back, then the mother-in-law would be appalled. She would feel, albeit temporarily, ‘What is this? Have I lived this long to see this? I do not want to live anymore!’ If she holds her thought process for a bit and thinks, then she asks herself why she thought that way. They later adjust and live amicably again. There needs to be a time gap to survive such turmoil.

That is why our elders have shared a secret with us. That, if ever we are irritated with anyone and are burning up, then do not transfer the heat on to the other. Instead, grab a pen and paper and jot down everything, how and what you want to say to him. Just don’t send that letter. Fold it and stow it away in your desk. After a couple of days, open the table desk and read the letter again. You will be surprised about what you said in there. It reflects the state where one is temporarily enraged. It is at its peak! There should be an opportunity to bear that rage. It requires a venting of feelings elsewhere. Therefore, it is advised to write it down. Once written, one fulfills the need to express it. Later, the same feelings appear humorous. In that rage, we want to say something. Then go into a room, close the doors and do not speak to anyone. After a while, when your anger subsides, you will again feel normal.

Similar to the feeling of wanting to do something, due to that temporary anger… Divya Prabandham (Divine Composition) [Thiruva:i Mozhi] says, ‘reading this results in leaving the body and reaching Vaikuntam’… The families in those days [when in that state of quick temper] used to open the book immediately and read it end to end. Then they immediately left their bodies and attained Vaikuntam and mo:ksham (liberation). Unsure if they attained mo:ksham (liberation) or not, but first they would definitely leave this body here. What happens then? The system becomes chaotic! Getting upset with another is natural. It can happen between a wife and a husband or mother-in-law and daughter-in-law or among friends or between old and young or father and son or among siblings. Anyone can feel anger. It’s temporary and it needs a little time to subside. In those days, many used to read this Prabandham (composition) fervently and give up their body. No one knew where they ended up after that. The societal system then became topsy-turvy and chaotic. Then everyone thought that this a:lwa:r’s (saint's) prabandham (composition) was a poisonous medicine, not fit for society. So they dumped all the copies into nearby rivers. The entire prabandham (composition) was thus lost.

The lost prabandham (composition), however, also had many teachings that offered premier values. Life is not just made up of arguments, correct? There are also moments of happiness. Those need to be remembered. Some remembered those valuable pa:surams (hymns) and continued to recite them in the temples. Later on, one of the great a:cha:ryas (spiritual teachers), named Na:tha Muni, heard such pa:surams (hymns) in the divine Kumbhako:nam temple. He heard songs such as A:ra:vamude: adiyenudalam (Oh Nectar, my body). He found out how they can be obtained. Earlier, there was an a:cha:rya (spiritual teacher) called Madhura Kavi, who had received the grace of Namma:lva:r. That was approximately 4000 years ago. He had written 11 pa:surams (hymns) then, to please Namma:lva:r. If one recites these, then Namma:lva:r appears to share the prabandham (composition) again. Na:tha Muni traveled to the village from where Namma:lva:r originally hailed, and recited these 11 pa:surams (hymns) 12,000 times. Namma:lva:r then appeared and asked what he wanted? Na:tha Muni requested the knowledge of His prabandham (composition) in full. Namma:lva:r agreed. A screen was then placed with Na:tha Muni sitting on one side and the deity of Namma:lva:r on the other side. Namma:lva:r asked him to write down what was being shared, Na:tha Muni obliged. Na:tha muni asked why this amazing prabandham (composition) was lost? Namma:lva:r explained saying, “We are making slight modifications to the original text.” Earlier it said, maranama:kki vaigundham kodukkum (gives Vaikuntam after death). That is, it would give death followed by mo:ksham (liberation). Now we [Namma:lva:r] are modifying it as, maranama:na:l vaigundham kodukkum pira:n (the Lord who gives Vaikuntam if death occurs). Everyone faces death at a certain time. It varies from individual to individual. He modified it as - “The effect of reciting prabandham (composition) leads to mo:ksham (liberation) only after their scheduled time of death.” Since then, our elders said it became a prabandham (composition) that could be recited joyfully by everyone.

Similarly, any activity done as a service to God should please Him but should not yield mo:ksham (liberation) right away. If that happens, no one would participate. What should happen then? God should allow one to live his full alloted life-span on this earth. After that, they should please God, cleanse his sins, dissipate ka:rmic (related to karma) bondage… suppress his ra:ga (attachment) and dve:sha (aversion), wipe out punya (merit) and pa:pa (sin), and then provide him access to God’s abode. If this is what it does, it’s good. Until then, the journey of life is called sari:ra ya:tra (journey of the body). It must ensure that this sari:ra ya:tra (journey of the body) is done properly. Whatever is needed for that, should be fulfilled. Even to get to this state, it is much better to employ karma yo:ga (path of action) instead of jna:na nishtta (steadfastness in knowledge), or the path of jna:na yo:ga (path of knowledge). Because [karma yo:ga (path of action)] is something we are used to and is not inconvenient. Doing something that we are not used to, i.e if we do have to do jna:na yo:ga (path of knowledge)… then, as we are not used to it, we will be mentally strained focusing on it. If done incorrectly, then it causes unnecessary hardships. Instead of venturing into such things, it is better to follow the path that we are used to, which is devoid of danger … one that pleases God. Even more, it is easier to perform karma (action) than jna:na (knowledge) [yo:ga (path)]. It will also help us in our journey of life. Therefore, Sri Krishna says in verse 8…

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SLOKA WORD -

sari:ra ya:thra:pi cha the:

na prasiddhye:d akarmanaha ||

SLOKA MEANING -

It means, whoever ignores karma (action) and does not do it, instead prefers jna:na yo:ga (path of knowledge) … and feels, ‘I do not have to do my duty and just need to immerse myself in jna:na yo:ga (path of knowledge)’… for such a person it gets difficult even to undertake sari:ra ya:tra (journey of the body), the journey of life.

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Anyone who does not need the support of his body ever, such a person can certainly follow the path of jna:na yo:ga (path of knowledge). He would not need to eat or sleep or drink. It is for the one who does not have the need to fulfill his bodily necessities. If he reaches such a state…Sri Krishna alluded to this in chapter 3 as …

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SLOKA WORD -

yasthv a:thmarathi re:va sya:th

a:thma thrupthas cha ma:navaha |

a:thmanye:va cha santhushtaha

thasya ka:ryam na vidyathe: || BG 3.17

SLOKA MEANING -

There is no risk nor benefit to anyone, due to him. There is no danger to him from anyone either. Irrespective of his activity, he neither gains nor loses anything.

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SLOKA WORD -

naiva thasya kruthe:na:rttho:

na:kruthe: ne:ha kaschana |

na cha:sya sarvabhu:the:shu

kaschidarttha vyapa:srayaha || BG 3.18

SLOKA MEANING -

The reason? He does not depend on his body for anything. Instead, he relies entirely on his soul.

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Only such people do not have a need for karma yo:ga (path of action). All those who are not in that state, however, must follow karma yo:ga (path of action)… Whether he is in a meditative state, a normal being, a brave one, or others - whoever it might be. Sri Krishna thus clarified verse 8 and continued to share further with Arjuna.

Vande: guru parampara:m (I bow to the lineage of teachers)

Jai Srimannarayana!