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1. Episode Title: Episode 23 – Bhagavad Gita (Chapter 3, Episode 23)

2. Topics & Tags:

TOPICS: The proper way to perform actions (karma) without attachment. Understanding karma as a tool for spiritual growth rather than a binding force. The importance of patience and perseverance in the journey of life. The concept of performing all actions as an offering (yajna) to God. Krishna's teachings on living a purposeful life and utilizing the body as a divine tool.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 23, Karma, Action, Attachment, Sangam, Yajna, Sacrifice, Yoga, Dharma, Patience, Perseverance, Body, Tool, God, Krishna, Arjuna, Upanishads, Veda, Narayana, Smriti, Itihasa, Purana, Agama, Life's journey, Purpose, Duty, Non-attachment, Lightweight karma, Mukta sanga, Thithikshasva, Jiji:vishe:th, Kurvanne:va.

3. Main Content:

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

In Bhagavad Gita, chapter 3, verse 9, Bhagavan (God) prescribed the right process for performing karma (action).

muktha sangaha sama:chara: (perform actions without attachment).

muktha sangaha (without attachment)...

sama:chara: (perform actions).

It’s not recommended to abandon karma (action). However, leave the sangam (attachment) associated with it. Meaning - don’t think that you are the doer, or the cause, or the beneficiary of your work. If you can perform karma (action) without such attachment with the work, it will not bind you.

thasma:th asakthaha sathatham (Therefore, always without attachment)

muktha sanga sama:chara: (perform actions without attachment).

asakthaha (without attachment)

with no saktha (attachment).

Then, how do you recommend we do it? What do you want us to do? The work we do yields some kind of result. It will bind us with it. “You are asking me to work.” “I am desiring no ties.” “However, you are asking me to do work that ties me up.” “What is this?” He asked. Karma (action) is not always something that ties you up. If you do not know the way to do it, it binds you. If you do know how to do it, it does not bind you.

What does it mean ‘to know’? There is an electric wire that’s cut, causing power interruptions. A bulb goes off. We need the bulb to glow. That requires joining the disconnected wires. If you try to put them together, you may even lose your life. However, you can’t avoid doing that work. You must do it. You need to protect your hands with gloves and then work on it. That will keep you away from any danger. We know this. We must work but we must know how to work.

Can you expect results as soon as you do the work the way you should? You may not achieve. Then why should you do the work? Because you need to carry on with the journey of life.

sari:ra ya:tra na prasidhye:th (the journey of life cannot be accomplished).

If you stop working, you can’t lead your life. You need food to live. The body won’t be idle. Limbs move. The nose breathes. Ears listen. You have a tool, ‘body’, to work. It’s a great tool. If you say you will stop using it, that’s dangerous. So, you must make it work but the result is not immediate. You must allow the time it takes. We don’t know how long that will be.

“Then, how does one continue to work that long, as there are intermediate results - both pleasing and unpleasing?” Krishna gave the answer for this in chapter 2.

tha:n thithikshasva bha:ratha (bear with them, Arjuna).

a:gamapa:yina: nithya:ha tha:n thithikshasva (they come and go, they are not eternal, bear with them).

Until you get the result, have patience with the experiences that this journey of life gives you. If you desire a well-toned result, then won’t you expect your body to get sore during practice? Bear with that pain. If you have the lakshya suddhi (clarity of goal), perfect clarity and desire to attain the goal, you will need to bear with the intermediate pleasant and unpleasant experiences.

thithikshasva (bear with them).

You buy rice, lentils, mustard seeds, jeera (cumin), etc., to cook a meal. You will need to then cook them in oil, ghee (clarified butter), or water, etc. You use fenugreek seeds, mustard, jeera (cumin), etc., in the oil. Boil the lentils. Mix with rice. When you eat, you may find something unwanted in it such as a grain of sand. There are certain factories that actually make this kind of material that suits different needs. Including the kind that gets mixed with rice grains, or lentils, or mustard, or jeera (cumin). They are added. If you end up biting one, it could hurt your teeth. Then claiming – “For this reason I will no longer eat rice!” Will any wise person react this way? In such situations, one will follow the recommended ways to separate them out. He can practice a way to follow the process and properly cook next time. He will then eat it. In case there is something that he needs to put aside, he will. Not eating is not the healthy thing to do. He knows it. Therefore, one must never abandon karma (action). You must continue to perform karma (action). At times, it can be a pleasing thing to do, or unpleasant. To keep going is what a human being must learn to do. It is the responsibility of everyone to do it. Upanishad states this.

kurvanne:va iha karma:ni (one must continue to perform actions here).

kurvan e:va (one must continue to do).

It is impossible to stop doing karma (action). You may say “Why do all this, it’s all a headache. I wish life would end.” You are not allowed to end life.

jiji:vishe:th (desire to live).

You must desire to live. Make efforts to live. Perform karma (action) properly.

jiji:vishe:th (desire to live).

Veda (sacred texts) didn’t say ji:ve:th (live).

jiji:vishe:th (desire to live).

Meaning to use the tool [body] properly for however long it’s made for. This is the summary. If you don’t use it, it will get destroyed. Rushis (sages) say… A day has 24 hours. An hour has 60 minutes. A minute has 60 seconds. What is a second made of? People can also divide this. God has given you all this time for free. He didn’t ask you for money. He asked you to use it carefully. You lose a second, it’s never back. You cannot get it back and you won’t get it replaced with any new second. If he has given you time to travel from one end to another, you must move ahead. If you say, “Oh no! I made a mistake. I will go back and correct...” It’s impossible to go back in time. You must move forward. God gave it all for free. Use it wisely without wasting even a second of it. How long? However long is allocated. You don’t need to know how long. So, continue to do your work.

jiji:vishe:th sathagum sama:ha (desire to live for a hundred years).

sathagum sama:ha (for a hundred years).

Hundred years does not mean the numerical 99+1. Whatever is destined to be your time here, you must continue to work. You must desire to live and you must keep working. This is an upade:sa (teaching) from the Upanishads.

Now what’s to be understood is how to do your work. You must transform it into yogam (a tool/union). Don’t do your karma (action) as karma (action). Convert the karma (action) into a yogam (a tool/union). What is meant by yogam (a tool/union)? Yogam (a tool/union) refers to realizing who the underlying provider is and working for Him. Let’s say someone established an office and employed ten people. He gave certain responsibilities to each. What is their work now? Can they scroll through WhatsApp, read the newspaper, or watch TV while at work? In that case, they are either let go or punished. As long as they are at work, they are required to work for the purpose that the owner has employed them. We all understand this. We don’t need sa:sthra (authentic scriptures) to grasp this. We don’t need to go further to ve:da:ntha (the essence of Vedas) to understand this. This is a general scenario.

Now, who has employed you for a job called the body? Someone provided it for you. Use it as per the regulation of the provider. Who is the provider? God. The same God in the form of Sri Krishna gave us the upade:sa (divine message) of Bhagavad Gita. Use it [body] as per His order. Very Simple. You may say, “Why should I listen to what Sri Krishna says?” In that case, not because Sri Krishna said it… Veda (sacred texts) says that there is God and that He is Narayana. His order is in the form of smriti (recollected texts), ithiha:sa (historical narratives), pura:na (ancient tales), a:gama (traditional texts) and an illimitable volume of literature. All this is…

yasya nisvasitham (whose breath).

All of it is available to us as His command. Follow it. Learn what it says and follow. Because we can’t learn the entire volume of content, God as Sri Krishna encapsulated it for us as a 700 verse scripture. Learn and understand. Practice the essence of it. He gave it for the purpose of making you implement/practice. Because it’s given by Him, you should practice it in the way He is satisfied. Isn’t this simple to understand? There is someone who gave it [body] to you. It is a tool. You are an employee in it. Use it for His happiness. If He is happy, He may give you better, happier and easier roles to play. We don’t know what roles He might give. However, better roles. If the owner is happy, he wishes for a comfortable and happier space for his people. Accordingly, he will arrange. It’s good if we can realize this. Any work done that pleases Him is called yajna (sacrifice/offering). That is why, God says in verse 3.9…

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SLOKA WORD -

yajna:rdha:th karmano::nyathra

lo:ko:: yam karma bandhanaha |

SLOKA MEANING -

Except for actions performed as a sacrifice, this world is bound by actions.

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yajna:rdha:th karmanaha anyathra (whatever you are doing for the purpose of yajna, that will not bind you).

Any work you do without the sense of yajna (sacrifice/offering) will definitely bind the soul with it. Once he is tied to it, we don’t know where he will be taken to. So, the essence of the message is to do everything as a yajna (sacrifice/offering). That is the purpose of the body given to us. Arjuna! The war that you are set to wage now is also a yajna (sacrifice/offering). The yajamani (patron) of this yajna (sacrifice/offering) is Dharmaraja. Those performing ho:ma (fire ritual) are called ho:thas (priests chanting invocations). The ho:thas (priests chanting invocations) are the four other Pandava brothers. This is a huge yajna (sacrifice/offering). Do this yajna (sacrifice/offering) properly, then it will not bind you. During this time, you may experience happiness or grief. Some may ‘leave’. It may be anything. You may experience loss. They may at times.

yajna:rdha:th karmanaha anyathra (if you do karma as yajna, that karma won’t bind you).

Therefore…

thadarttham karma kaunthe:ya! (Therefore, O son of Kunti, perform actions for that purpose).

thadarttham (for that purpose of yajna).

Do it. However, while doing it…

muktha sangas sama:chara (perform actions without attachment).

Put aside the feeling that you are the one doing it. Then, do it. Do it because it is the right thing for you to do. “Today, I fought this way and put away many people this way.” Don’t say that all of this happened because of you. “I am the beneficiary of all this with experiences of the kingdom.” Put this feeling also away. If you do it this way, then it becomes yajna (sacrifice/offering). It then pleases God. This is what you should do. Sri Krishna is taking Arjuna forward in chapter 3, teaching the way to perform one’s karma (action).

Vande: guruparampara:m

Jai Srimannarayana!

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