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1. Episode Title: Episode 25 – Bhagavad Gita (Chapter 3, Episode 25)

2. Topics & Tags:

TOPICS: Analyze the main content and list all the topics discussed in this document (e.g., "The nature of dharma and its application in life", "Understanding and overcoming sorrow", "Krishna's teachings on spiritual guidance")

TAGS: Generate relevant tags that help users find related content in the document - include names, concepts, Sanskrit terms, chapter numbers, and key themes (e.g., HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Sankhya yoga, Arjuna, Krishna, grief, compassion, dharma)

TOPICS:

\* Understanding the purpose of living beings and their creation.

\* The concept of karma (action) as yajna (sacrificial action) in daily life.

\* Distinguishing human desires and actions from those of other creatures.

\* The role of intellect (buddhi) in transforming actions into spiritual practice.

\* Krishna's teachings on direct (adwaraka) and indirect (sadwaraka) creation by God.

\* The significance of Praja:pathi in the process of universal manifestation.

TAGS:

HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 25, Lightweight Karma, karma, yajna, Praja:pathi, Krishna, Arjuna, srushti, creation, living beings, desires, intellect, buddhi, adwaraka srushti, sadwaraka srushti, panchabhutas, Narayana, Varaha Swami, Srimad Bhagavatam, spiritual practice, dharma, purpose of life, gratitude, human nature, divine creation.

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

In Chapter 3 of Bhagavad Gita, Lord Krishna explained how the world came into existence, especially how the pra:ni ko:ti (living beings) come into existence. Accordingly, what becomes the purpose of the pra:ni ko:ti (living beings)? He explained these topics in a few verses beginning with verse 10.

How did this [world] emerge? When a woman delivers a baby, nature provides a mechanism for the baby’s growth and nourishment through that very mother. It includes the system that provides required breast milk for the baby. This is the system that is established by God in Nature. This is done through a mother for a child. Similarly, for the entire pra:ni ko:ti (living beings) in this world, it is said that God prescribed and provided a guide. It details the required process for everyone to follow while doing any work, from the time of birth, throughout life. Do any work, i.e., karma (action), transforming it as yajna (sacrificial action). You will attain all that you desire. It does not recommend you to stop doing your work. God did not ask you to set up a yajna kunda (physical structure to perform yajna) and offer oblations. Because ‘yajna’ (sacrificial action) is something that a few people are equipped to do. It involves setting up agniho:thra (a fire altar for offering worship to the devatas), chanting mantras (sacred chants) post learning the process, and requires following rules. There could be a few who will practice all of this. However, it recommends transforming the general activities that everyone does to a yajna (sacrificial action). Arjuna wondered why it is recommended to perform work as yajna (sacrificial action). Sri Krishna is answering that in verse 10. At the time of srushti (universal manifestation), God sent souls to the world along with yajnas (sacrificial actions).

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SLOKA WORD -

saha yajnaihi praja: srustva: puro:va:cha praja:pathihi

ane:na prasavishwadhvam e:savo:shtu ishta ka:madukh

SLOKA MEANING -

At the time of universal manifestation, Praja:pathi (God) created beings along with yajnas (sacrificial actions), saying, "May you prosper through these yajnas, and may they fulfill all your desires."

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Humans have desires. In fact, every being has desires. However, there are differences between the desires of a human being versus that of others. Other beings have only two desires. First - to eat the food it wants. Second - to grow and live without fear. They know only of these two. They don’t require anything else. They live properly desiring these two needs. They eat only what they are supposed to. They also eat only how much they should. They live in the way they should. You can observe birds, animals, worms, insects, etc. They live properly not going beyond whatever is ordained to them. If there is any living being that does not limit itself to rules, it’s human beings only. There are no ethics, rules or regulations. Human beings are the ones living without any of this. A ‘superior’ being!

Human beings have desires too. Other beings just need food, live without fear, and thus arrange for a required environment. The way they achieve this is through grouping and moving together with their fellow beings. Birds, deer and other animals do it. This is to live without fear. For food, they hunt. They eat what they get. If they are successful, they eat. Otherwise, they fast. Just because they can’t get what they are looking for, they don’t eat unnecessary waste. They don’t cry over anyone or fight with anyone. They live by themselves quietly and lead their lives. This is the case with other beings.

With human beings, that’s not how it is. There is nothing that is not useful for human beings. There is nothing that is not fit to be eaten by him. Give him anything. He will somehow make it edible, conveys thanks to the giver, and eats. You can give anything that is rotten, spoiled, or destroyed, or that destroys when eaten… If you don’t give, he will fight and grab it. At times, he doesn’t eat what he takes. He ensures no one else also eats. He piles it up. He doesn’t know how long he wants it saved. He doesn’t know how long it can be saved. He just does it to satisfy himself with the thought that he has a lot of it. He leaves the body at some time, not knowing what will happen to it after that. However, for as long as he is there, he earns and earns like an insatiable bandicoot-rat. He only eats very little but he wants to earn more and more for his people. Some don’t even do it for their people. They just earn. This is what he desires.

Humans should not be this way. Like animals which earn suitable food in the recommended manner, you also do the same. Additionally, humans are given a superior faculty, the intellect (buddhi). Hence, use your intellect (buddhi) properly. What should we use it for? The provider need not know about it. Animals do not ever say ‘thank you’ to who has fed them. If you feed a cow, it eats and stays quiet. It does not say ‘very happy for this…’ This is something a human being says. Do you know why? To say that he liked what’s being given and that he wants it again tomorrow! If the recipient does not smile and appreciate what’s being given, the giver does not bring it again. He wants it again. Hence, he expresses gratitude and satisfaction. Then, one who is giving it will bring the same or better again. This is a human being. This is not the case with animals. Put aside whether monkeys are our ancestors. Even if so, monkeys also do not have those qualities. Give it a mango, banana or something. It will eat right in front of you and throw away the peel. It will go back on its way. It does not say thank you for the sake of getting another fruit. If you are holding another fruit with you, it will forcibly take that fruit from you if you don’t give it. It even scratches you in order to take it. They don’t have a habit of saying thanks. Human beings have that habit. Why does he have that habit? Because he wants it again. They don’t look for you to be the source for food tomorrow. They roam around and find food. They eat if they get or they fast if they don’t get. This is their life.

Human beings are given intellect (buddhi). They are given intellect (buddhi) to use appropriately.

vyavasa:thmika: buddhi (develop a focused mind on a single-goal)

Not bahusa:kha (spread and varied). He explained this in Chapter 2. What is it that must be done to utilize it properly? Whatever duties that are ordained to you, i.e., whatever are prescribed as right for you, transform them as yajna (sacrificial action) and perform them. You don’t need to stop doing work or give them any makeover. However, ensure that whatever work you are doing is yajna (sacrificial action). If you feel like eating something, do whatever pre-activities need to be done and recognize that the source of food is God, and that you are offering it to the indwelling God. Then, have it. You don’t have to stop doing what you have to. Just change the way you feel about it and do it. If you don’t do this, what is the purpose of buddhi (intellect) that is given to you? What is it that must be done with the buddhi (intellect) given to you? Any object must do what it’s made for, isn’t it? In addition to being able to carry out life normally, human beings have unique intellect (buddhi) compared to the others. Hence, invoke with that thought and do it as yajna (sacrificial action). If you do things this way, you will attain anything you desire. Whatever you desire, will be fulfilled. This is what God says.

saha yajnaihi (along with yajnas)

praja:srustva: (God created every being)

puro:va:cha praja:pathihi (Praja:pathi said before)

pura (before) + uva:cha (said)

Whenever srushti (creation) took place… Not everyone gets created at the same time. Each being might have come into existence at different times. That’s fine. We weren’t there when grandfathers were born. They weren’t there when their grandfathers were born. They came into existence then. We came now. We may not be around tomorrow, the time period for the next generation. That’s okay. Whoever it is, for them - praja:pathi hi uva:cha (Praja:pathi said). Someone created them. Who did so? Praja:pathi (Lord of creatures). One is Chathurmukha Brahma (four-faced Brahma). He is called Praja:pathi (Lord of creatures). Narayana, who created all the praja:pathis (Lords of creatures), is also called Praja:pathi (Lord of creatures). Srimad Bhagavatam eulogized Varaha Swami who uplifted mother Earth as Praja:pathi (Lord of creatures).

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SLOKA WORD -

anuma:na:th thadurttha:ram karthuka:maha praja:pathihi

tho:ya:nthasttha:m mahi:m jna:thva: jagathi e:ka:rnavi:kruthe:

SLOKA MEANING -

When the entire world was submerged in a single ocean (during dissolution), Praja:pathi (God) resolved to uplift the Earth, knowing it was submerged in water.

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When everything was in pralaya sa:gara (ocean of dissolution)… When the entire Earth was drowned in water…. It starts with, “Praja:pathi (Lord of creatures) resolved to uplift mother Earth…” Praja:pathi (Lord of creatures) is God. He took an avatar (incarnation) at that time for that purpose. What is that avatar (incarnation) called? Bhuvaraha Avatar. God is also called Praja:pathi (Lord of creatures).

However, there is a process in which srushti (creation) takes place. Adwaraka Srushti (direct creation) and Sadwaraka Srushti (indirect creation). It’s a beautiful process as described in Puranas (ancient scriptures). Adwaraka Srushti (direct creation) is when there is nothing and God takes a sankalpa (vow).

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SLOKA WORD -

thadaikshatha bahusya: praja: ey:ey:thi

SLOKA MEANING -

He (God) took a vow, "May I become many, may I create beings."

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As He takes that sankalpa (vow), srushti (creation) takes place.

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SLOKA WORD -

thath srustva: thade:va:nupra:visathu thadanupravisya

satyathyjyabhavathu niruktham cha niruktham cha

SLOKA MEANING -

Having created that, He entered into it. Having entered, He became the manifest and the unmanifest.

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He brings out panchabhutas (five elements of Nature) from Himself. He divides them in a specific manner. He divides prithvi (earth) into halves. He divides one half into four parts and mixes one each with the rest of bhutas (elements). He keeps the second half aside. He takes jala (water) into halves. He divides one of the two halves into four parts. He mixes one each of the four parts with the remaining four bhutas (elements). Thus, each bhuta’s (element's) composition contains only half of itself as the ‘core bhuta (element)’. The other half contains equal portions of the remaining bhutas (elements). Together they make srushti (manifestation). Into this, He sends a Brahma, a Praja:pathi (Lord of creatures). He dwells within him and does srushti (creation) through him. He doesn’t do anything directly post this. Whatever He does prior to creating Brahma is a beautiful process. It involves mixing calculated portioned panchabhutas (five elements of Nature) together and is called panchikaranam (process of mixing elements). The srushti (creation) He does up until panchikaranam (process of mixing elements) is called adwaraka srushti (direct creation). He creates Brahma, dwells within him, and appoints him to do the rest. This is done through him. So, it is called sadwaraka srushti (indirect creation). It can be creation, protection or dissolution. Whatever it is. Whatever He does is both direct and indirect. When He does the indirect creation, the first one in it is called Praja:pathi (Lord of creatures). That one can be referred to as Praja:pathi (Lord of creatures). There are not one, but hundreds of andas (universes). Because it is God who ordered all of them too…

praja:pathihi uva:cha pura (Praja:pathi said before)

At the beginning of this time period, He is the one who created them along with yajnas (sacrificial actions) informing that they will be useful to them. “Happily, attain what you desire with the help of them [yajnas (sacrificial actions)].” Saying so, He created. The process of srushti (creation) incorporated yajnas (sacrificial actions) as part of creating pra:ni ko:ti (all creatures). Oh human being, you have also come into existence in the same process. So, use the yajnas (sacrificial actions) and uplift yourselves. You may say you don’t know how to perform a yajna (sacrificial action). Not necessary. Transform whatever work is ordained to you as a yajna (sacrificial action) and perform it. Through Arjuna, Sri Krishna teaches us the process to transform execution of karma (action) into yajna (sacrificial action). He starts this from Chapter 3, verse 10.

Vande Guru paramparam (I bow to the lineage of teachers)

Jai Srimannarayana!

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