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1. Episode Title: Episode 26 – Bhagavad Gita (Chapter 3, Episode 26)

2. Topics & Tags:

TOPICS: The nature of desires and their proper fulfillment according to the Bhagavad Gita. Krishna's teachings on the importance of righteous desires for universal well-being. Understanding yajna (sacrifice or action) as a means to fulfill desires and worship divine forces. The concept of devatas (divine beings or natural forces) and their role in sustaining life. The interconnectedness of human actions, natural forces, and the fulfillment of desires.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Karma Yoga, Desires, Yajna, Devatas, Natural forces, Fulfillment of desires, Righteousness, Universal well-being, Krishna, Prajapati, Adi Narayana, Kamadhenu, Kalpavriksha, Chintamani, Anjaneya Swami, Brahma, Indra, Varuna, Air, Water, Dharma, Worship, Actions, Consciousness, Intellect, Mind, Soma, Tejas, Tridasa, Satata Sancharam

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 bow again and again to Sri Rama, who removes all dangers, grants all wealth, and delights the world).

In Bhagavad Gita Chapter 3, God gives a beautiful answer to the question, ‘Is it right to ask for desires?’ Yes, one can wish or ask. And yes, one can fulfill the wishes sought for. However, they have to be following the right order. One must seek or wish for desires that are in the right order. The way one fulfills the desires also must be following the right order. He did not say that it is wrong to ask for desires. It is wrong for one to seek certain desires. It is also wrong if one does not seek certain desires.

lo:ka: samastha: sukhino:bhavanthu (May the entire world be happy). Is this not a desire one must seek? What is the purpose of one’s life in the world if he is not wishing for such desire? “Doesn’t matter what happens to the one next to me, I should have a full stomach.” This is wrong. It is wrong to have such desires. The entire world should be happy. There should be timely rains.

svasthi praja:bhya paripa:layantha:m nya:yye:na ma:rge:na mahi:m mahi:sha:ha go:bra:mhane:bhaya:scha subhamasthu nithyam (May the rulers govern the earth righteously for the welfare of the people. May there always be auspiciousness for cows and Brahmins).

If one does not wish for such desires, what is the purpose of that life? What is the purpose of any knowledge that he has? One can wish. Some must be wished for. Some must not be wished for. It is wrong if one wishes for those that should not be wished for. It is wrong if one does not wish those that should be wished for.

Let’s say there is a family of five. One can be called a member of the family if he wishes well for all of them. If he does not care what happens to them and wants to live for himself, and go as per his wishes, he will cease to be a member of that family. Wonder whether we, as human beings of this world, have desires or not?

e:shavo:sthu ista ka:ma dukh (happily, get all that you desire). In the third chapter, God freely gives this blank cheque! Seek all the desires that you want. How do you get those desires fulfilled? All the means are outlined here [in Bhagavad Gita]. Use them. He said it. What are they?

ane:na prasayishvathvam (squeeze all that you want through this).

e:shavo:sthu (may this become that for you).

As what?

ishta ka:ma dukh (may it become the means through which you can fulfill all the desires you may have).

What is that?

saha yajne: praja: srustva: puro:va:cha praja:pathi hi (Prajapati spoke first, creating beings along with yajnas).

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SLOKA WORD -

saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ

anena prasaviṣyadhvam eṣa vo 'stv iṣṭa-kāma-dhuk

SLOKA MEANING -

In the beginning of creation, Prajapati (the Lord of all creatures) created mankind along with sacrifices (yajnas) and said: "Be fruitful by this (yajna), and let this (yajna) be the fulfiller of all your desires."

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Prajapati (the ultimate cause of this world, Adi Narayana).

e:ko:vahai na:ra:yana a:si:th na bramha: ne:sa:naha name:dya prudhivi: na:nthariksham e:ko:vahai na:ra:yana a:si:th (There was only One Narayana. Neither Brahma, nor Shiva, nor this earth, nor the sky existed. There was only One Narayana). All those we hear of later were not in existence then!

e:kame:va advithi:yam (One without a second). Upanishads also clarified this. What did He do? He thought of giving form to these worlds from within Himself. After He thought of this, He manifested Brahma. Then, He manifested the rest too. How? He clarifies this in chapter 3, verse 10.

saha yajnaihi praja: srustva: (He brought forth this jiva koti (section of souls), along with the yajnas). Let us put the rest of jiva koti (section of souls) aside, put a boundary and think about us, the human beings. Let us think praja (human beings) means human beings for now. He created all of us in conjunction with yajnas. For what purpose?

ane:na prasavishvadhvam (You might want many things. Whatever you want, get them with the help of this [yajna]). Whatever you want, it will give you that. You might have heard the name, Kamadhenu (wish-fulfilling cow). It is a wonderful cow. It is not the kind that we see these days, that which can’t moo or that without a hump. Kamadhenu (wish-fulfilling cow) is not that kind of cow. It is the gomata (motherly cow) with a nice dewlap, a gangadolu (dewlap), and makes everyone happy with its call amba (moo). It is that kind of motherly cow. What does it do? It provides food when one is hungry. If anyone has other desires, it satiates them. It is named Kamadhenu (wish-fulfilling cow). Kalpavriksha (wish-fulfilling tree) and Chintamani (wish-fulfilling gem) also provide for things in the same way. Our people listed a few such ones. Like a cow that gives the milk when one desires for it, similarly, yajna is like a good Kamadhenu (wish-fulfilling cow). It will provide for whatever you desire. Happily, ask for what you want. You will have desires. There must be someone to grant those desires. That is why, I created both you and those yajnas which will grant you the desires you have. Use them properly. Chapter 3 states this.

ane:na prasayishyadvam e:shavo:sthu ishta ka:ma dukh (Let this give you what you want). Thus, God is not saying that it is wrong to have desires. You must transform your activities into yajnas. This is very important. You must transform your karma (actions), activities into yajna. This is the key concept you must recognize. What does it mean to transform something into yajna? We learnt this in the past. Doing it (activity) as deva aradhana (worship of God). Feeling it as daivaradhana (worship of God).

“Why should I worship God?” “I don’t even believe in God.” It is said that our senses work because of a specific devata vishesha (specific divine being) in God’s administration. Our manas (mind) works because of Soma (Moon god). Our buddhi (intellect) works because of some other devata (divine being). Our desires work because of some devata (divine being). Our tongue because of some other devata (divine being). Our eyes because of some other devata (divine being). The ears because of another devata (divine being). Our skin works because of another devata (divine being). Each and every element of the body works because of the effect of a specific devata (divine being). If that devata (divine being) steps aside, the specific tool or part of the body stops working. This is in one body. It is the same in the universal body too. Whatever enables working here [in your body] also enables working of all other beings in the world. If it does not wish to, that particular part stops working.

“This is all nonsense. We don’t believe in all these devatas (divine beings).” “Don’t believe in the so-called demigods.” They are not demigods. They are responsible for your survival. They are the base for your life. We think devatas (divine beings) are those wearing silk clothes with gold crowns, gold ornaments, going around holding some weapon. This is a common perception because of our strong association with movies. They show devatas (divine beings) to be such beings wandering in the sky. We therefore think that devatas (divine beings) are to be seen that way in the sky. People tend to try locating them and say that they can’t see such beings. Devatas (divine beings) do not mean only that type of beings. Maybe such beings exist. Let’s not deny it till we see the whole universe. That is anyway not possible for us. Therefore, since we cannot see them, let’s leave that. All the invisible natural forces around you that are the basis for your life are all devatas (divine beings) existing in the form of tejas (radiant energy). Do we not have the responsibility to take care of them? Air, water, heat, cold. Take these four examples. Why four, let’s take two. Air and water. Air. Is it essential to you or not? Can you see it? Does it abide by what you say? Is it depending on you for its survival? Or are you depending on it for your survival? Should you behave in accordance with it or should it be in accordance with you? Did we think about this at least once? Air is one devata vishesha (specific divine being). What does that mean? It does not sit stable at a place. Devatas (divine beings) are said to have two types of powers. It seems that they never lose their youth. They are named tridasa (always appearing thirty years old), looking like thirty years old all the time. The second one is that they never touch the ground. They are always one gaja (unit of measurement, about three feet) above the ground. Third one is that they don’t have eyelids. They plucked them off? They don’t ever feel sleepy. Therefore, they are always working. They have these three qualities. One is satata sancharam (always moving), always on the move. The other is not touching the ground. The next one is not sleepy ever. Let us think about air. If air ever sleeps, what happens? Because air has no eyelids, no sleep and no vision. If it sleeps for 10 minutes. Forget about 10 minutes, let’s say it sleeps for half a minute. It says that it won’t go to anyone. In our childhood, people used to tell a story. It’s about Anjaneya Swami (Lord Hanuman). When Anjaneya Swami (Lord Hanuman) jumps up to the sky to reach the Sun, it seems he was beaten by someone who got angry. He fell, got hurt. His father, the wind devata (divine being) got angry. It seems he simply held up everything. The entire world went hustling and bustling. Starting from Brahma (the creator god), everyone reached him and thought about what they could do. Anything that they could do to help the boy thereby pleasing the wind devata (divine being). Brahma (the creator god) said that his astra (divine weapon) would not do the job. Indra (king of devatas) said that his astra (divine weapon) would also not do the job. Varuna (god of water) said that he would not have any hurdle in water. Whoever is called a devata (divine being) gave the boy all his powers. Everyone gave all kinds of boons. That’s when wind devata (divine being) felt pleased. He then released his abilities. Everyone could then breathe! If wind devata (divine being) withdraws for half a minute, the entire world is a ‘gone case’. Therefore, no eyelids [meaning always working]! How about never touching the ground? He is not one who touches the ground. Does wind sit at a place? No. Therefore, he is someone who does not touch the ground. Does wind ever get old? We are inhaling the same air that Krishna once inhaled. Going back in time, we are inhaling the same air that Rama once inhaled. How fortunate are we? Also, we are inhaling the same air that Ravanasura (the demon king Ravana) inhaled. We are also inhaling the same air that Shishupala (a king) inhaled. We don’t know if that is also fortunate or not! Air never gets old, always tridasaha (always thirty years old), 30 years old. Air is only an example. We can also take water. Whatever water body that Rama drank from or crossed, we are able to have the same water. Whatever water Krishna used, the same… Whatever land that He moved around, we are moving on the same land. What does getting old for water mean? The same water gets recycled. Oceans form clouds. Clouds give rain. Rains convert into rivers, lakes, wells. That water comes in our use. They go back to the earth. They reach the ocean. It forms clouds and circulates. Water never gets old. Therefore devatas (divine beings) are always tridasaha (always thirty years old), 30 years. They are always in the tejas (radiant energy) form. They do not sleep. Such beings are called devatas (divine beings). All the forces in nature are devatas (divine beings). You are able to live because of them. Therefore, if you look after them properly, they will look after you well.

saha yajnaihi (Whatever work you are doing, do it in a way that does not bother them). They will become wish-givers like Kamadhenu (wish-fulfilling cow). Swami, the Lord gives knowledge of this and moves forward.

Vande guru paramparam (I bow to the lineage of teachers).

Jai Srimannarayana!

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