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1. Episode Title: Episode 27 – Bhagavad Gita (Chapter 3, Episode 27)

2. Topics & Tags:

TOPICS: Understanding the concept of yajna (sacrifice) as a way of life; The importance of performing all actions with a sense of surrender and dedication; Recognizing and respecting the role of 'devathas' (natural forces) in sustaining life; The principle of mutual benefit (parasparam bhavayanthaha) between humans and nature; The consequences of disrespecting nature and the interconnectedness of all beings; Karma Yoga as a path to spiritual growth through dedicated action.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 27, Yajna, Sacrifice, Karma Yoga, Devathas, Natural forces, Nature, Mutual benefit, Parasparam bhavayanthaha, Dharma, Responsibility, Surrender, Action, Pollution, Coronavirus, Interconnectedness, Spiritual guidance, Krishna, Prajapati, Barter system, Coconut tree, Human nature, Environmentalism, Worship, Yoga

3. Main Content:

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

Bhagavad Gita chapter 3 tells everyone to feel everything we do as yajna (sacrifice). God did not say to transform everything to yajna (sacrifice). He says to dress them up with a feel of yajna (sacrifice) and surrender them. There are different types of activities people do. Different beings do different things. A doctor, if necessary, will cut through the body with a knife and stitch. A mother feeds and raises [kids]. A guru (teacher) teaches lessons and makes one learn. One is an ornament maker. One is a weapon maker. Another makes a variety of instruments. One digs the ground and brings out minerals. Each one has different kinds of work.

The person doing the work may not always like it. Or others may not find that work befitting to them. A doctor cuts through the body, separates the parts, cleans up and puts them together to keep the diseased healthy. Even if the diseased person is related to us, we feel disgusted seeing all that. However, a doctor does not feel disgusted about it. It is his goal and job to clean up the body to keep the person in good condition. Therefore, whatever we human beings do may not be something we always like. Even if we are doing our responsibility, we may not like it. Or what others are doing may not seem like a very happy thing to do. Do not care about whether the work is something favorable or unfavorable, giving happiness or sorrow. Cover it with a beautiful layer. That [layer] is called yajna (sacrifice).

Pharmacologists design a cover called a capsule to hold the medicine that does not taste good. Capsule looks interesting to the eyes. Medicine is put inside it. The bitterness or the taste of the medicine doesn’t even touch us. It is embedded in a capsule that looks attractive. We look at the capsule and take the medicine in. The medicine does its job after it reaches in. We all know this. It “gives” the benefit required. Similarly, if we desire that everything we do becomes favorable to us, benefitting us, cover it with a beautiful capsule called yajna (sacrifice). Because you are sent to this world so you can work that way.

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SLOKA WORD -

saha yajnaihi praja:ha: srustva

puro:vacha praja:pathihi

ane:na prathiyishvadhvam

SLOKA MEANING -

I told you how to do everything as yajna (sacrifice). It will give you what you desire.

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Everything a human being desires is from this world. He doesn’t desire anything beyond this world. He may seek money. It is from nature. He may seek power. It is from nature. He may seek health or food to eat or people. Whatever he desires is from this world. Nothing he seeks is beyond this world. This world is filled with de:vathas (divine beings/natural forces). It is made of many kinds of powers. I sent you along with them. Therefore, stay together. Live such that you and they benefit from one other. Better yourselves.

de:va:n bha:vayatha (respect them properly)

Whom?

de:vathas (divine beings/natural forces)

[You say] I don’t believe in de:vathas (divine beings/natural forces). De:vathas (divine beings/natural forces) are not some dolls or deities that are placed somewhere. Every surrounding power that is helping your survival is a de:vatha (divine being/natural force). The earth that is supporting you to stand is a de:vatha (divine being/natural force). The atmospheric pressure that is keeping you intact without which your body may rip apart is a de:vatha (divine being/natural force). If you are able to talk, it’s because of a de:vatha (divine being/natural force). If you are able to listen, that’s because of another de:vatha (divine being/natural force). If you are able to see, it’s because of a de:vatha (divine being/natural force). If you are able to breathe, that’s because of another de:vatha (divine being/natural force). We know that every inch in this body is working because of the powers in nature. All those powers are called de:vathas (divine beings/natural forces). Therefore, don’t we have the responsibility to take care of them respectfully?

de:va:n bha:vayatha (behave properly with respect to them)

What happens when you do that?

the: de:va: bha:vayanthu vaha (Because of the work you do that is dressed up as yajna (sacrifice), by this, all the de:vathas (divine beings/natural forces) in nature will work in your favor). They have the power to keep you alive. They will keep you alive. However, you have some responsibility towards them. There is something that they should do for you.

parasparam bha:vayanthaha (mutual)

Use your abilities for their betterment. They will give what is good for you.

parasparam bha:vayanthaha (being utilized for each other's benefit)

sre:yah param ava:psyatha (both of you can prosper together)

You have one limitation. They have one limitation. What will you do? You will give the other whatever you have in surplus. You will take from the other whatever they have in surplus. Back in the past, there was something called a barter system. One grows vegetables and the other grows rice. He doesn’t have rice, and the other doesn’t have vegetables. Each of them exchange their products. The other one has a tamarind tree. He has tamarind seeds. However, he doesn’t have any vegetables or rice. He will offer tamarind seeds to both of them. He will ask for rice and vegetables from them. He will use his yield for their sake. They will use their yield for his sake.

parasparam bha:vayantha (being utilized for each other's benefit)

param sre:yaha ava:psyutha (all of you reap the best together)

When we water a plant, it gives the nourishing water back to us. You know a coconut tree.

pratthama vayasa pi:tham tho:yam alpam smaranthaha (Says one who studies ni:thi sa:stra (ethical scriptures, moral codes)). As a kid, we sowed a coconut seed. It became a sapling. Whatever unusable water we have, we watered it with that. That’s all we did. After watering that way for some while, it grew to a big tree. What is it doing now? It remembers the water you gave. It forgot that it was muddy or unusable. He gave me water when I was young. I grew up because of the favor he did. He became the base for my life. It feels that it should return the favor. (Thinking thus) It holds the weight on its head and yields a bunch of about 15 coconuts to us. We cut and use them. It starts thinking and begins to yield again with new produce. It thinks that it didn’t do much for whatever you did. It continues to yield every season. The person doesn’t have anything to give now. He might even think about cutting the tree and taking everything from it. It remembers the small favor received when tiny, and does so much in return. Every tree in nature is the same way. Every bird is the same way. Every insect or worm is the same way. In fact, it is they who are doing favors. All we do is harm them. At least, we should not do that.

de:va:n bha:vayatha (respect them with care)

We stopped doing this. We stopped showing reciprocal regard to de:vathas (divine beings/natural forces). However, the: de:va:ha bha:vayanthaha (they have not stopped being gracious to us). Because they believe in the One who is giving them. He instructed them a procedure to give. That’s it. They are all following the instruction passed to them. However, we don’t have it towards them. Because of Coronavirus, all the atrocities we do with respect to nature have come into light in the world. People realized it then but the question of whether it is still in their minds is another million dollar one.

When the lockdown was imposed for the first time… All the rivers were flowing clean and pure. The oceans… all clean and blue. The sky… all beautiful and clear. All the birds… flying happily. Animals… roaming around freely and happily. Air pollution… decreased. Everyone became so happy. It didn’t stay that way for long… that’s a different thing. A dog’s tail is always curled.. A human’s intellect is…

na jaha:thi sunah puccham na:mitha:m vakratha:m dhruvam (A dog's tail never gives up its inherent crookedness). As soon as the lockdown was lifted, everyone lined up for miles at the liquor stores. Everything began as usual. Pollution started spreading in nature again.

Leave aside de:vathas (divine beings/natural forces). You may or may not believe in them. Don’t you believe in nature that is the base of your life here? You are chemically polluting the earth that is giving you food. What will it give you back? You are contaminating the water that gives you life. What will you drink and live? You are releasing poisonous and dangerous gases into the air that is giving you life. What will you breathe and live? Bacteria, fungi, insects or worms are all supporting your existence. If you are harming them, how are you supposed to lead your life? If they are well, you will be well. If they grow properly, you will also grow properly. Therefore, you must take care of them for the sake of your life, not out of pity, compassion or mercy. You can’t see with your eyes how they are and how they work. So, they are named de:va (divine).

de:va:n bha:vayatha (respect them with care)

Respect all the forces of nature. The One who has all the forces of nature as His body is Narayana (Lord Narayana). Therefore, these are all various parts of His body. All the names you hear such as Indra, Varuna, Vayu, Ishana, Kubera, Yama, Shiva. Let’s think that all of these denote similar forces.

sa a:thma: anga:n nanya: de:vatha: a:ha (the One who is the supporter of all these… all these are His various parts). He is the angi (main body), the body. Therefore, everything you do should align with their welfare and not interfere with their existence.

the: de:va:ha bha:vayanthu vaha (Then, the divine body of God in the form of various powers in nature gives you what you need).

parasparam bha:vayanthaha (with mutual use for each other)

sre:yah parama vapsyattha (better yourselves)

You should be doing good. God should bestow His grace upon us always. We should also always worship God. The worship you do should not be limited to offering flowers to the deity. Turn everything you do in this way. This is called yoga (union). Karma yoga (yoga of action). God is clarifying this in chapter 3, verse 11.

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

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