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1. Episode Title: Episode 28 – Bhagavad Gita (Chapter 3, Episode 28)

2. Topics & Tags:

TOPICS: The importance of purposeful living and hard work; the concept of universal service extending beyond humanity; the necessity of gratitude towards all beings and nature for human survival; a critique of human actions that harm the environment and other species; understanding God's immanence in all creation and the universe as God's divine body; the true meaning of devotion and worship through service to all beings; the concept of Yajna (sacrificial action) as a mode of worship; the role of Devas (divine beings) in fulfilling desires and the ultimate source of their power; Krishna's teachings on the consequences of receiving without giving back; the spiritual definition of a "thief" as one who consumes without contributing.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 28, Karma Yoga, Yajna, service, devotion, gratitude, nature, environment, pollution, God's body, universal service, Devas, divine beings, desires, thief, sin, responsibility, dharma, Krishna, Arjuna, Vikasa Tarangini, Putraka:ma ishti, Dasarattha, coronavirus, pra:na shakthi, worship, sacrifice, giving, receiving.

3. Main Content:

Jai Srimannarayana!

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

Priya Bhagavadbandhus (Dear devotees of the Lord),

Everyone born as human beings must live by working hard properly and happily. Must work and live. Should not think of just eating. Should not wait for someone else to do something for you. One must lead life carrying out recommended activities and use money that is rightly earned. While leading life this way, the rule is that one must transform his life in a way such that it does not obstruct the dharma (righteous conduct) of the rest of the species and Nature.

We established a principle for Vikasa Tarangini. Generally, everyone says “Service to humanity is service to God.” Maybe it was necessary at some point in history. We do not know who said it and why. However, Vedas, Upanishads or any such literature did not limit service to God with service to humanity. It is not just human beings who live in this world. A human being is able to live not because of human beings but because of the rest of the beings. Therefore, human beings must always be grateful to the rest of the beings. For the existence of human beings, animals are cooperating. Birds, animals, insects, worms are cooperating. Ache:thana (non-living) beings such as air, water are cooperating. Trees are cooperating. In fact, everything in the world is cooperating for [the survival] of human beings. However, wretched human beings are not using their life for the protection of all of those beings.

We all know that it is human beings who are polluting water. It is human beings who are polluting the air. It is human beings who are polluting the earth. It is human beings who cut trees beyond need. Other species kill their prey to satiate hunger needs. They stop at that. However, human beings are destroying other beings in multiples of hundreds, thousands, lakhs, and crores. Wild animals like tiger, lion, wolf or fox kill some animals in order to satiate their needs. We don’t know how much and what human beings need to satiate hunger however, human beings have the worst and most horrible attitude of destroying them beyond their needs. Therefore, God probably will not be happy regarding such a human being. Because if all species are God’s children, will any father be happy if one child destroys another? Human beings are one among all the children [of God]. If they are horribly hurting and destroying the rest of the beings, will God be happy about it? That is why, Service to humanity alone is not service to God.

So, what do we do? If human beings must survive properly, the rest of the beings should be living well. Isn’t it? You need not leave human beings out. You need not eliminate or disregard human beings. However, properly protect the rest of the beings which are all supporting the survival of human beings, not out of pity for them or out of following certain righteous principles but out of realizing them to be different parts of God, the base of your survival. Thus, protect them.

Some people say, “I love God deeply. My devotion overflows in gallons and gallons.” Very happy about it. Because he loves God, he goes to temples. He has deities. He worships God. He offers food. He does mantra japa (chanting mantra with count). He does a variety of things. However, if someone is in pain or if there is a disaster somewhere, he says all that is not related to him. We need to understand the scope of his perception of God. Why? If the universe is God’s body, the one who is in pain is one of the parts of the body. The place where a disaster took place is also another part of the body. If you really love God, where should you be expressing that love?

Let’s say you deeply love a person. You feel like garlanding him. Where do you place it? Do you say, “Leave your body there and come to me, I will garland you.”? We don’t. We garland the body. The person also accepts it through the body. Will he say, “Why did you garland my body? I would have come out.” If he comes out, we run away. We don’t garland. We respect him through the body. Whatever he wants to do for us, he will do so through the body. If you really love God, you try to identify where in His divine universal body there is a need and serve Him there. That is when you really have belief and love for God. Yes. To recharge and live this bha:vana (feeling/sentiment) properly, you can worship God in deity form which is His visible and another form. However, you should utilize the inspiration you get there [at deity] when you go into the society. This should become an inspiration center. That should become a place for utilizing it. Instead, if one says I only believe that and not this, he cannot be considered fully knowledgeable. Or if he says I only believe this and not that, he is also not someone who has devotion for God. All this is God’s divine body. Every object you see in Nature is His body. Every power you see in this nature is also His body. It is all the supporting base for our existence. Therefore, you should have a proper understanding of them all. When you are serving them with that understanding, you should know that it is reaching God.

If you offer a few grains to a bird and know that it is through that bird you are serving the indwelling God, that is worshiping God. Feed an animal but feed it with a feeling of worshiping the indwelling God. That satisfies God. Ensure water remains uncontaminated but do it as worship to God who is in the form of water. God will be happy about that too. Clear air of all pollutants. Clean the dirt on the land as worship to God to please God there. That is also something God will be satisfied about. Therefore, “Service to humanity alone is not service to God”. As service to God, service must be done to all beings. This is the main principle of Vikasa Tarangini. A Motto! “Serve all beings as service to God”.

Krishna is clarifying this from verse 10 of chapter 3. Also, in verse 11.

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SLOKA WORD -

deva:n bha:vayatha:ne:na the: de:va: bha:vayanthu vaha |

parasparam bha:vayanthaha sre:yah param ava:psyattha ||

SLOKA MEANING -

By this, you nourish the divine beings, and may those divine beings nourish you. By nourishing each other, you will attain the highest good.

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May everyone attain the good kshe:ma (well-being), all the well-being. Arjuna asked how.

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SLOKA WORD -

ishta:n bho:ga:n hi vo: de:va:ha da:syanthe: yajna bha:vitha:ha |

SLOKA MEANING -

The divine beings, nourished by yajna (sacrificial action), will indeed grant you the desired enjoyments.

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Every activity you take up, every movement you make, everything you do, do it as yajna (sacrificial action/worship). We must remember what yajna means. It is not limited to what is done using a ho:ma kunda (fire-altar). That is one type of yajna. In everything we do, the mind should be in a mode of worshiping God [through it]. If it is used as a casing for Him, yajna bha:vitha:ha (nourished by yajna). Then, da:syanthe: (they will give). If you offer [service] to de:vathas (divine beings) this way through the yajna that you do, they will be satisfied with it. the: da:syanthe: (they will happily give you) ishta:n bho:ga:n (whatever you desire).

In yajna processes, there is one method done that gives whatever one desires. Example is the desire for good health. That part is called ishti (ritual for specific desires). Dasarattha performed an ishti, Putraka:ma ishti (ritual for desiring a child), desiring for a child. Ishti, that which fulfills a desire. Through the powers in nature, Ishti gives what we desire. Dasarattha performed putraka:me:shti and took yajna prasa:da (sanctified offerings from yajna). It was then that the powers of Nature blessed him with eligibility for having children. He had children later.

De:vathas (divine beings) never give or deliver something to you like a package from the postal department, FedEx or courier. That’s not how they do it. Then, how do they work?

na de:va: yashtima:da:ya rakshanthi pasu pa:lavath (Divine beings do not protect by holding a stick like a cowherd).

One who takes animals out for grazing holds a stick and uses it to put them on a path. De:vathas (divine beings) never do something like that. Then, how do they work? They will trigger something in someone surrounding you. That person gives you a suggestion or gives you something or shows you a path or accompanies you. God inspires someone for it and gets it done. Because we are very arrogant, we suppress the feeling that it is an act of God. We think that it is all because of our own power. “I am so smart. I chose the right person and that’s how I got the right suggestion”. If it was you, why couldn’t you have done the same yesterday, or day before or a year ago? You would have benefited long ago. Why did you get hold of that person now? So, despite God being the giver, we put Him aside and impose everything onto ourselves. We are trying to steal the show.

To support the fulfillment of your desires, they, ishta:n bho:ga:n hi vo: de:va:ha (the divine beings will indeed grant you the desired enjoyments). Through all the de:vathas (divine beings) bodying Him, God will give what you desire for.

If you go a little further, God states it.

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SLOKA WORD -

aham hi sarva yajna:na:m bho:ktha:cha prabhure:va cha

SLOKA MEANING -

Indeed, I am the enjoyer and the Lord of all yajnas (sacrifices).

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Whatever anyone desires for, I am the giver. I am the one who receives whatever they do too. bho:ktha: cha prabhure:va cha (I am the enjoyer and the Lord). I am the one who ensures that all the work progresses and that they yield good results. That is what is being explained.

Despite receiving [desires] from the de:vathas (divine beings) this way but does not serve them, he is a bigtime thief. He is taking what is being given but does not give what he is supposed to. Isn’t that wrong and a sin? Such a person becomes worthy of punishment.

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SLOKA WORD -

thair dattha:ha na prada:yaibhyaha yo: bhunkthe: sthe:na e:va saha

SLOKA MEANING -

He who enjoys what is given by them (divine beings) without offering anything in return is indeed a thief.

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A tree gave you fruits and you happily relished the pickle made out of them. However, you are resisting from watering it. Won’t you be called a thief? Aren’t you stealing from it? Air is giving you so much of pra:na shakthi (life energy). During the time of coronavirus, we have seen how dangerous it is when there is no supply of even a liter of it. How many recommendations people sought [for it]! [By default] You are given the chance to breathe happily 24 hours without any break. Aren’t we responsible for preserving the air properly? Aren’t we responsible for not adding pollutants to it? Therefore, thair dattha: ha (you are taking what they are giving), na prada:yaibhyaha (you are not giving what you are supposed to), yo: bhunkthe: (whoever receives them), sthe:na e:va saha (he is only a thief). Understand this and behave properly. What an important warning God is giving out! Even for today and in these times, it is very relevant and suitable. We have the responsibility of making a note of this when we read Bhagavad Gi:tha (Bhagavad Gita), chapter 3. Let’s try to do it.

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

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