\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

1. Episode Title: Episode 32 – Bhagavad Gita (Chapter 3, Episode 32)

2. Topics & Tags:

TOPICS: This episode discusses the reciprocal relationship between human beings and nature/divine beings, emphasizing the importance of gratitude and responsibility. It redefines Yajna (worship or sacrificial action) as a continuous way of life, not just a ritual, where one lives in harmony with all elements of creation. The discourse highlights the consequences of exploiting nature without acknowledging one's duties and the interconnectedness of all life forms, urging a shift from a rights-only mindset to one that prioritizes responsibility.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 32, Krishna, Arjuna, Yajna, Dharma, Nature, Divine beings, Devas, Responsibility, Rights, Gratitude, Reciprocity, Consciousness, Karma Yoga, Creation, Human beings, Animals, Plants, Earth, Water, Air, Rivers, Samskara, Worship, Stealing, Bhagavad Gita 3.12, Bhagavad Gita 3.11, Karthika month, Sri Rama, Invocation.

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita, chapter 3 bestows knowledge such that the significance of Karthika (a Hindu calendar month) is clarified. And takes us further along.

-----------------------------------------------

SLOKA WORD -

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

SLOKA MEANING -

I repeatedly bow to Sri Rama, who removes all misfortunes, bestows all prosperity, and delights the world.

-----------------------------------------------

As part of giving the upadesa (instruction) to Arjuna in verse 3.12, [He says]... I have sent you [human beings] to the world along with some devathas (divine beings), life supporting beings. Both, you and they should collaborate happily making use of each of your abilities. Remember one thing. Devathas (divine beings) will always give whatever is suitable for you and whatever you desire. However, you should also do what is necessary for them. Only then, will there be well-being. Instead… If you are receiving what they give but not doing what you are supposed to be doing for them… That will become stealing.

-----------------------------------------------

SLOKA WORD -

thair daththa: na prada:yaibhyo:

yo: bhunkthe:s the:na e:va saha ||

SLOKA MEANING -

He who enjoys what is given by them without offering it back to them is indeed a thief.

-----------------------------------------------

He elaborates it in verse 3.12. In fact, Nature gives us everything we need. It never deprives us of anything. Rain, clouds, water, land, dairy, crops. It gives all of these. Are we using the water properly? Are we doing what we should be doing with respect to it? Land is offering us a great help, giving us a place to stay. Are we keeping it sacred the way we should? Air is giving us life energy. Are we keeping it as sacred as we should be keeping it? This is something we should reflect on. In fact, though we pollute water to the worst extent, Nature by itself cleans it and gives it back. We are witnessing this everywhere in nature. No matter how many ways we insult nature, it does not mind. It keeps giving us the benefits and helping us. However, if we stop doing what we should be, isn’t it going to hurt our own existence in the end? Don’t work towards that dear! This is what Sri Krishna is instructing in verse 3.12. If you are anyway receiving what you should be from them, shouldn’t you be giving what you should to them?

There are some stalls selling fruit. People go to check them out. Some people steal the fruit, dropping them into their bag while the seller turns around or away. The seller is getting fruits from somewhere else, and trying to sell them to make a living. If possible, you should serve or help him but not attempt to steal what he has. Nature is offering us many kinds of benefits. You are accepting the divine energies from it. You don’t have to give it anything new. You must at least ensure its natural state is not at stake. This is what we should be doing. God named the leading of this kind of life as yajna (worship/sacrificial action). An indigenous saying in Sanskrit goes as… yaja deva pujayayam (worship of the divine). Yaga (ritual sacrifice) and yajna (worship/sacrificial action) are used as synonyms. Deva puja (worship of the divine). It is to worship devathas (divine beings) with sraddha (reverential faith). We think of worship as… Vayu (Air) is a devatha (divine being). Make it as a deity, offer flowers, turmeric, kunkum (vermillion powder), camphor etc. Offer it a banana. Offer namaskara (respects). We think worship is over. Varuna (Water deity) is another devatha (divine being). Place a lamp, and offer incense stick fragrance. We think we are done with it. There are all these with the name of devatha (divine being) around us. We think worshiping them is to create a form for it and offer respect to it as a formality. We forgot that it is a way of daily life. Sri Krishna is reminding us of this in chapter 3 of Bhagavad Gita. Your life itself must be led as an act of worship to them.

Every creature, object, thatthva (principle/reality) is working 24/7 everyday for the sake of others' benefit. Human beings must learn to lead life that way. They are assuming that it is their right to take what they [devathas (divine beings)] give but forgetting their responsibility for them. You can see many people fighting for human rights, or some other rights. People fight for rights but forget responsibilities. It is great to fight for rights but it also comes with a responsibility. We should fight for rights after realizing and fulfilling our responsibility. These days, what we are left with is fighting for rights and the responsibilities are put aside. Human beings are thinking this way about nature. They think it is their right to exploit nature. Okay, it’s your right. However, there is also a responsibility. Responsibility comes before rights. After fulfilling the responsibility, fighting for rights comes into picture if they are not given. Despite being abused by us, Nature is giving us the necessary nourishment even without having to fight for it. We must remember this important aspect. God says they [devathas (divine beings), divine energies supporting your existence] will always give you… ishtan bhogan hi vo devaha dasyante (the divine beings will indeed give you the desired enjoyments). They will never go back on giving you. However, remember one thing. yajna bhavitaha (nourished by sacrifice/worship). When you believe them to be devathas (divine beings) and lead life with worshipful feeling towards them, They will offer you [what you need] with much more love. Take it. You should also reciprocate with a reverential feeling for them. Make it a part of your life rather than spending five minutes prayer time towards them as if it's just a duty.

Someone is writing something on a book and you simply snatch it from him because you need it. How does that look? We can imagine. That’s not how it should be. We must approach him and ask if he could lend it to you for a minute and that you will give it back. He will then give it to you with love. With love, he may ask you to even keep it knowing you don’t have it. When? Only if you respectfully seek it from him. You don’t even ask and simply snatch it for your purpose and go on with it. Without even having a sense that it belongs to him… This is something monkeys do. You are sitting somewhere with some fruit. A monkey shows its teeth and nails, simply takes away some fruits, and begins eating. It doesn’t even say thanks because it took your fruit. Forget about asking, it doesn't even show gratitude. It keeps eating by itself. We are not monkeys. We are human beings. You may say we have come from monkeys. That’s not right. God clarifies this properly in Chapter 3. Devathas (divine beings), human beings, thiryak (horizontally moving beings - animals) and stthavaras (stationary beings - plants). All of them are created at the same time. I did not create one from another.

-----------------------------------------------

SLOKA WORD -

parasparam bha:vayanthaha

sre:yah param ava:psyattha ||

SLOKA MEANING -

By nourishing each other, you will attain the highest good.

-----------------------------------------------

If we are seeking something, it should be sought with respect and with acceptance of the giver. That way of seeking is the best way. The great seers have taken this to the extent that… Before stepping on the floor, [they express the following]. Oh mother Earth! You are bearing everyone. I am having to step on you. padasparsham kshamavasva me (please forgive my touch). Pardon my arrogant act. I don’t know how to walk without doing so. I am therefore having to walk like this. Pardon this audacity. When using water, [they express the following]. Oh Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu, Kaveri (names of sacred rivers)… All of you with the divine ability vested in you, please sanctify me and mold me to being useful in serving God. We are saying this prayer and then using them. To cut a flower, or a fruit from a tree, pray and then do it. Even cutting a leaf. Our people habituated us with such a great samskara (refined practice/culture). Feeling overly smart about being “educated”, we are destroying the existing samskaras (refined practices/cultures). We think all of these are all nonconscious. They also have a consciousness. They do not portray it in the manner that we can notice or know about. They have their own order. Are we not seeing it in the animals, in the human beings? Everything has its own order. We have an order. It has a different order. Our order follows talking, expressing through eyes, working through hands etc. We don’t know what their order is. In nature, the untimely rains and [disturbances in] seasons are a result of us breaching our order. In people, that is the reason for their extreme behaviors. It is important to observe these. We can take anything from nature, but we should pray to them and be grateful to them. If we can observe this, it will be satisfied and we will be satisfied. It will cooperate with us. We notice this with animals. Pet an animal like a horse, cow, dog, cat, goat or any animal properly. We can see that it will act in accordance with our wish. This is consciousness that is portrayed as a response in the areas that we are able to notice. This will be the case with everything in nature. God wants us to observe this. It is burglary if we take in things without this [understanding]. Leading life in this manner is a type of Yajna (worship/sacrificial action). Therefore, know that they are all the forms of devathas (divine beings). Live with them properly. Live in unison with each other. Everyone be happy. Get the good benefits. This is a wonderful upadesa (instruction) from God in chapter 3. Let’s move ahead learning about it. Vande guru paramparam (I bow to the lineage of teachers).

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*