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1. Episode Title: Episode 33 – Bhagavad Gita (Chapter 3, Episode 33)

Don’t want to be a burden? Here’s how!

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)

3. Main Content:

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

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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 calamities, bestows all wealth, and delights the world.

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Bhagavad Gita, chapter 3 is describing yajnas (sacrifices). Generally, when we think of Yajna, we think of a scholar or priest and a ho:ma kunda (fire-altar), shaped in a square, circle, etc. We think of dharbha (sacred grass material), ghee, firesticks, sesame seed substances called sa:kalyam. A pavithra (sanctified thread) tied on the wrist, mantras, a:huthi (oblations), offering ghee and chanting mantras, etc. This is what we imagine. This is also called a Yajna.

Bhagavad Gita chapter 3 says that yajna does not mean just that. This is only one type of yajna amongst many yajnas we conduct. In fact, human life itself is a yajna. One’s emotion should be filled with the sense of yajna. Every moment must be led with the residue of yajna. This is a wonderful upade:sa (instruction).

Bhagavad Gita, chapter 3, verse 13:

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SLOKA WORD -

yajna sishta:sinaha santhaha muchyanthe: sarvakilbishaihi |

SLOKA MEANING -

Those who eat the remains of Yajna become pure and are freed from all sins.

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God clearly says, yajna sishta asinaha santhaha bhavanthi (those who eat the remains of Yajna become pure). Santhaha (pure ones). San (one who exists). We must become those who are ‘beings’. When do we become? If what needs to be done because of our existence is done, then we become ‘beings’. We employ a gatekeeper. If he is doing the work of the gatekeeper, then it means he is there. He says he is there from a specific time in the morning till a specific time in the evening, but if the work that needs to be done by him is not done, then what’s the purpose of him being there? It’s of no use. One can be said to be existing when he is doing what he is supposed to be doing. When someone says there is fire, we acknowledge it when it is giving heat. We say something is there when what is supposed to be happening because of its existence, is happening. We turn on the fan. The blades move. However, we do not feel the breeze. Do we say there is a fan there? Does it mean it’s working? All the money put in and the electricity charges for it are a waste. Not useful for anything.

Similarly, when does a human being become one who exists? When does he become sath (that which exists)? Sath (that which exists). Someone can be said to be existent only when he takes the remains of the yajna. If a creature or a being can live with the remains from the yajna, then it can be termed as existing. We don’t need to say the same for an animal. In fact, in chapter 3, God began with this: saha yajnaihi praja:ha srustva: (having created beings along with Yajna). Praja:ha (all that takes birth). All that is prakarshe:na ja:yathe: (becomes praja). All the insects, worms, animals, birds come under praja: (beings). However, God is not giving upade:sa (instruction) for all the creatures. He is doing so for human beings. Why? Because he is the only [species] that can realize it and has the qualification for it. Only one who has the qualification for it is given the chance to realize it. One will take efforts in making someone realize it only if he has the qualification for it. There is no question of this for other creatures. Because all the others follow the same order in which they were born. Only human beings are incapable of following [the order]. That is why, He is teaching only human beings.

saha yajnaihi praja:ha srustva: (having created beings along with Yajna). Although it is referring to all the creatures, keep others aside and apply it for human beings in this context. God created all the human beings along with yajna. Therefore what is he supposed to be doing? He should become yajna sishta asi (one who lives on the remains of Yajna). That is, he should be leading life as a yajna. When doing so, all that he gets becomes yajna se:sha (remains of yajna). Also, that should become the means by which he leads life. Asi (eating through the mouth). We know the meaning of asi to be eating through the mouth. What is eaten is called asanamu (what is eaten). Whoever eats it is called asi (eater). We refer to those substances that give taste to the tongue as asi (food for the tongue). However, there are other indriyas (sense organs). Eyes also ‘eat’. Ears also ‘eat’. Nose also ‘eats’. Skin also ‘eats’. Whatever a sense organ is experiencing, that becomes the ‘food’ for that specific sense organ. Therefore, all these [food] should be that which are obtained only from performing yajna. Then, he becomes yajna sishta asi (one who lives on the remains of Yajna). He becomes one who exists. If not, he becomes only an expense and burden to the earth but not one to be recognized.

yajna sishta asinaha santhaha (those who eat the remains of Yajna become pure). Whoever receives only that which is obtained from performing yajna, only he becomes san (one who exists). San (one who can be termed as existing). What happens to him? Firstly, his manas (mind) will be nirmala (clean and clear). muchyanthe: sarvakilbishaihi (he will be free from all faults). He will be free from all the do:shas (faults). Do:shas (faults) are of two types. One type are those that [lead him through respective karma] relieving him from all the bonds. After he is relieved from the bonds and after he realizes the nature of self, then there are those that give him the experiences he should have. There are two types of phalithas (results). The required means for them are also in the same manner. That which is to be attained as the end goal is called pra:pthi (attainment). All that is done for it are called upa:yas (means). There are do:shas (faults) that block pra:pthi (attainment). The yajna sishta asi (one who leads life as yajna) is not qualified to rid himself from those do:shas (faults). However, as part of the preface, there are some do:shas (faults) blocking one’s intellect needed for practicing means for it. He [yajna sishta asi] can rid himself from these do:shas (faults).

Liberating a soul from karma bandha (bondage of actions) or edifying one on realizing his nature or later gracing him with the bliss of mo:ksha (liberation), only God can do these. Nothing else can do these. However, one needs knowledge of what it is that he should attain. One needs knowledge that he is eligible to attain [that goal]. As long as he is in this world, whatever sins or hurdles that block him from doing good deeds, he will be able to get rid of all those by taking in only the remains of life led as yajna. God clarified this part here. After one is cleared from these [do:shas] and then if one can lead life filled with devotion to Lord, He will then grace one with what he needs. None of these are a means to attain bhagavath pra:pthi (God realization). No means are useful for attaining bhagavath pra:pthi (God realization). It is only God’s grace that is the means for bhagavath pra:pthi (God realization). Nothing else. So, there are no means that can give Him [to us]. Karma (action) doesn’t give Him [to us]. Jn:ana (knowledge) doesn’t give Him [to us]. Bhakthi (devotion) doesn’t give Him [to us].

na:ham ve:daihi na thapasa: na da:ne:na nacha ijyaya: sakyaha (I am not One who can be attained by Vedas, austerities, charity, or sacrifices). I am not One who can be attained with anything else other than My Will. A little ahead in Bhagavad Gita itself, God says that it is only His grace through which one can attain Him. However [the knowledge of]... This is what God is like. I need to behave as per His instructions. I need to be able to respect the nature that surrounds me. I need to be able to properly protect it. I need to be able to align myself accordingly. One needs to have knowledge of all this. He needs to be able to take a resolve in this manner. He needs to be able to behave accordingly. There are va:sanas (tendencies) from the past that prohibit him from behaving so. Instinctively, one might pluck a sampling out or poke someone or pluck out something. These are behaviors in us that result unconsciously. It is necessary to regulate these too. If one leads life as yajna, it will eliminate all those [va:sanas] that take control of us without our efforts. Eliminating that, it will enable one to enter the path of God. There is something such as karma yo:ga (path of action) that he needs to do, it will prepare him to do that. This is what God says here.

Yajna sishta (remains of Yajna). Perform yajna. Yajna does not mean [in this context] a ho:ma altar (fire-altar), and offering ghee in it. Everything you do is yajna. All things surrounding you are de:vathas (life supporting divine energies). Air, earth, trees, etc. are all de:vathas (divine energies). Live with this bha:vana (feeling). All these are given by God for me. I should also behave properly with them. Live with this principle. When you live this way, there will also be certain earnings for you. If you are plowing land, you will have something in hand. Eat it. Eat it with the de:vatha: bha:vana (believing them as God-sent divine powers supporting your life).

muchyanthe: sarvakilbhishaihi (he will be free from all faults). Then, the previous stock of karma (actions) will gradually leave one. sarvakilbhishaihi muchyanthe: (he will be freed from all faults). Manas (the mind) will become clean. What happens when the mind is clean? jna:namuthpadyathe: pumsa:m kshya:th pa:pasya karmanaha (knowledge arises in a person when sins are destroyed). There is no blocker because pa:pas (the result of bad work) are cleared. Therefore, the jna:na (knowledge) that has so far been suppressed in the mind will begin to shine. Like a [clean] mirror that shows our face properly, we can see clearly. yattha: darsa thala prakhye: pasya:th a:thma:na:m a:thmana: (just as one sees oneself in a clean mirror). If a mirror is dusted, one gets an opportunity to see oneself properly. Similarly, when kilbhishas (faults) from the mind and senses are cleared, one will develop knowledge of one’s duty, who he is, the qualities of surrounding nature, etc. Then, he can lead life happily.

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SLOKA WORD -

bhunjathe: the: thvagham pa:pa:ha

ye: pachanthy a:thmaka:rana:th ||

SLOKA MEANING -

Those who cook only for themselves eat only sin.

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Whoever does not live in this manner, he is a sinner. Whoever thinks everything is for his sake and that trees, animals, birds, people are all for his own sake. “It’s always about I, for me alone.” If one lives in this manner, that is a life which adds to the stock of pa:pa (sin). Through every penny that such person earns, every particle that he eats, he is agham bhunjathe: (accruing sin), darkening the already existing black paste, [i.e. making it worse]. ye: pachanthy a:thmaka:rana:th (those who cook only for themselves). One who minds only the body and lives with the goal of nurturing it alone, he is a great sinner. ke:vala:gho bhavathi (he accrues only sin). ke:vala:di: (he accrues only sin). He is accruing only pa:pa (sin). aghaha bhavathi (what he is doing is only a sin). What he is doing is only a sin. He is a sinner. In verse 3.13, Sri Krishna is emphasizing on this to tell us not to become that way [accrue sins]. This is showing us a wonderful cycle of life and taking us ahead. Gradually, let’s learn and move forward.

Vande: guru parapampara:m (I bow to the lineage of teachers).

Jai Srimannarayana!

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