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1. Episode Title: Episode 34 – Bhagavad Gita (Chapter 3, Episode 34) – Stealing God's Assets: Understanding Our Responsibilities

2. Topics & Tags:

TOPICS: This episode discusses various types of theft, emphasizing that stealing from God, the Supreme Being, is the gravest sin. It explores the concept of \*Prajapati\* (the creator) as the ultimate owner of all beings and resources, including \*de:vathas\* (celestial beings), humans, animals, and plants. The discourse highlights human over-exploitation of nature and divine powers, using Arjuna's dilemma as an example of neglecting responsibility. It clarifies that \*de:vathas\* are not independent but are indwelled by \*Parama:thma\* (the Supreme Soul), and true worship involves recognizing God as the inner controller (\*antharya:mi\*) of all. The story of Bali Chakravarthi illustrates how performing \*yajna\* (sacrificial ritual) with this understanding pleases God. The episode concludes by defining \*a:thma:paha:ra\* (stealing the soul) as the ultimate theft and explains how living a life dedicated to God purifies the mind and leads to divine protection.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 34, theft, sin, God's assets, Prajapati, Krishna, Arjuna, de:vathas, celestial beings, Parama:thma, Supreme Soul, antharya:mi, inner controller, yajna, sacrificial ritual, Bali Chakravarthi, Vamana, Trivikrama, Karthika month, a:thma:paha:ra, stealing the soul, dharma, responsibility, devotion, spiritual life, mind purification, divine protection, exploitation, human duty.

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 repeatedly bow to Sri Rama, who removes all calamities, bestows all wealth, and delights the world.)

There are several types of thefts in the world. Stealing something 'small' results in 'lesser' punishment. Stealing something 'big' results in 'bigger' punishment. Stealing something from a 'small' person. Stealing something from a 'big' person. If one steals from common people, it’s not a big deal for others. No one cares much for the victim. If one steals something from a popular person, it becomes breaking news. It gains popularity. Even if one steals big things from a normal person, people don’t care. A normal person owned a lot of land. If one illegally occupies it, it does not matter how much he pleads, it’s not cared for. However, if even a rupee note is lost from the pocket of a popular person, or even if someone steals a pen from him, it’s published on the frontline on newspaper and TV. This is something we all know.

It’s the same in one’s life too. In a human’s life too, it is a sin to steal things. It’s a worse sin to steal from a bigger person. Let’s observe the entire nature once.

God gave this upade:sa (teaching) in chapter 3 of Bhagavad Gita. Whoever gave birth to everything that exists in the world is only One. He is the ‘big’ one. He is praja:pathi (the owner of everything and everyone), the owner of everything and everyone. His creation has all that exists. They all belong to Him. Whom? They belong to parama:thma (Supreme Soul), Lord Narayana. There are de:vathas (beings with divine powers), manushya (human beings), thiryak (horizontally moving beings / animals), sttha:vara (stationary beings / plants). These four types are all created by Him. He is the owner. All of them belong to Him.

What are these beings doing? One of them is human being, and another is de:vatha (celestial being). The others are thiryak (animals) and sttha:vara (plants). All of these are His belongings. If you want to use one of these, whose permission do you need? You need the permission of one who is the owner. If He is the owner, shouldn’t we be taking His permission? However, interdependency is necessary here. It is so inevitable. Either through cooperation or some other way, one takes from another. Our people call it exploitation. Of course, exploitation is inevitable but over-exploitation is sinful and is dangerous. In the world, trees take from land, air, and water. Animals take a smaller animal as its food. One worm takes another for its food. This is a kind of exploitation but that is the cycle. It is natural. There is a process established for human beings too. Human beings exploit de:vatha (celestial beings), thiryak (animals) and sttha:vara (plants), all three of them. He is over-exploiting. This is the problem. Bhagavad Gita, chapter 3 instructs us to control that. How do we do that? Whatever you need from the creatures, ask and take from them. However much you need, take that much. Don’t take beyond needs. He explains it with de:vathas (celestial beings).

If he cuts [wood] from a fallen tree, it’s okay. If he takes sand from the neighbor’s land who is not around, perhaps ok. However, when he started exploiting the de:vathas (celestial beings) who support life, it became necessary to instruct him. Neither letting them know nor letting God know, human beings are stealing from them. In chapter 3, Sri Krishna brought the topic for this reason. Arjuna is also doing the same. Arjuna has strength, knowledge. God is right there and is instructing him about duties. All his brothers are following the instructions. They are abiding by His orders. Instead of abiding by that, he is contradicting it. The responsibility that he had come to fulfill, he is now wanting to leave it. “It is my right to quit fulfilling the responsibility.” This is what Arjuna is doing.

visrujya sasaram cha:pam (He dropped the bow and arrow from his hands.)

This is the first thing he did. He is forgetting his responsibility. What is the next thing he did?

sre:yo: bho:kthum bhaiksham (It’s my right to beg for alms.)

Hence, I was about to set out for that. This is something bad. He is fighting for rights, forgetting his responsibility. He did not stop at that. Even if he did that, wouldn’t he be living with the same de:vathas (celestial beings) / praktruthi (nature)? What does it mean? Nature has given you abilities. You are misusing them. Nature cannot give them on its own. There is parama:thma (the Supreme Soul), God, in nature. Whatever we are referring to as de:vathas (celestial beings) such as agni (fire god), indra (king of gods), varuna (water god), va:yu (wind god), kube:ra (god of wealth), i:sa:na (a form of Shiva / controller) etc. They are all named.

Let us look at it carefully from one angle. Every power in this which is able to operate [something] as Indra. Every te:ja (energy) in this as Agni. Think of anything that brings change as Yama (god of death). Think of everything that controls the boundaries of our behavior as Nirurithi (goddess of dissolution / controller of boundaries). Think of that which satiates thirst as Varuna. Let’s name whatever giving you pra:na (life force) as Va:yu. Let’s refer to that enriching wealth as Kube:ra. Let’s name that which controls something as I:sa:na. All these are de:vathas (celestial beings). All these are in fact not independent. It is Lord again who indwells in them as antharya:mi (one that controls from within / inner controller). Therefore, realize that they are indwelled by parama:thma (Supreme Soul), Lord and conduct yourself accordingly.

However, we know what many people do nowadays. Even while seeing them as forms, deities, de:vathas (celestial beings)… People worship them as if they are independent and the cause of the world. This is wrong. Chapter 3 clarifies it. Chapter 7 also clarifies it further. Chapter 11 gets us to clearly witness the same. You can perceive any de:vatha (celestial being) because you are living with them. You can respect any de:vatha (celestial being). However, how do you respect it? Realize that parama:thma (Supreme Soul) indwells the de:vatha (celestial being) as antharya:mi (inner controller) and worship it. Don’t think of them as independent. Love your hand but realize that you are the reason for its functioning ability. Otherwise, it won’t. Same with the other hand too. Both hands are different from each other. Fingers are different from each other. Yet, I am the one within them enabling them to function. It is a thatthvam (reality / principle). We know this. Without the knowledge of this finger, if the other finger does not cooperate with the other, without the knowledge of this finger, if the other finger fights or troubles the other, it becomes our responsibility to control it.

Bali Chakravarthi (powerful emperor), is a very great being. People meditate upon him in this Ka:rthi:ka month (a Hindu calendar month). He is a great being, highly knowledgeable. Because he is highly knowledgeable, God Himself had to go to his yajna va:tika (place of yajna / sacrificial ritual) as a beggar. He was performing yajna (sacrificial ritual). We know the story. Bali Chakravarthi was performing yajna (sacrificial ritual). God went to the place of yajna (sacrificial ritual) as a Va:mana (dwarf incarnation of Vishnu) to ask for three feet of land. He asked, and the other gave. He measured but as a Thrivikrama (Vishnu's form covering three worlds). The history that was supposed to happen happened. There is something else we must observe here. He is performing yajna (sacrificial ritual). What is yajna (sacrificial ritual)? There is de:vatha: a:va:hana (inviting and worshiping de:vathas / celestial beings) like Indra, Agni, Varuna, Va:yu etc. However, he conquered all their kingdoms by fighting and beating them up. We know this. Isn’t it? He suppressed and conquered Indra and the others. While performing yajna (sacrificial ritual), there is dwa:ra tho:rana pu:ja (worship of gate decorations) where they all need to be worshipped. Then, how is he worshipping them? He invited Indra on the east side. He worshipped him. He did not see Indra as Indra, but he did it realizing Lord Narayana as the indwelling controller for Indra. He realized Lord Narayana as the antharya:mi (inner controller) of Agni and thus worshiped Agni. He realized Lord Narayana as the antharya:mi (inner controller) of Varuna and thus worshiped Varuna. He performed [yajna] with the realization that every a:huthi (offering), to every de:vatha (celestial being)… reaches Narayana as He is the antharya:mi (inner controller) of everyone. That is why, the yajna (sacrificial ritual) performed by Bali Chakravarthi is the perfect one. He performed it in Ka:rthi:ka month (a Hindu calendar month). God was happy seeing this. Therefore He Himself, walked to the place of yajna (sacrificial ritual) directly. As Va:mana (dwarf incarnation of Vishnu), He asked for three feet of land. He also granted him the supreme state that he wanted. This is what we must observe.

Life must be led as yajnas (sacrificial rituals). However, do it with the realization that God is indwelling in everything as antharya:mi (inner controller). Do it with the realization that everything you do therefore translates into worshipping God. That is when it becomes Yajna (sacrificial ritual). That is when it becomes de:va a:ra:dhana (worshipping de:vathas / celestial beings). Therefore, all of these belong to God. If you take them without telling Him, what is it that you are doing? You are stealing not from common people, but stealing from the most supreme being, God. You are the biggest thief, despite it being a small or big object. Amongst all the objects/entities, the biggest and the most valuable one is soul. No one can put a price on soul. Only if the soul is in the body, there is value to the body and to whatever is done with the body. Therefore, the most valuable thing compared to the body or anything else is the soul. The soul also belongs to God. However, you are not behaving with the knowledge that it belongs to God. You are behaving as if it’s independent. You are thus stealing the soul. You are also stealing other things that belong to Him. This is the highest of the thefts amongst all. It is named a:thma:paha:ra (stealing the soul). This is wrong. That is why, He referred to him (such a one) as a big thief.

sthe:na e:va saha yo: bhunkthe: (One who does not realize things belong to God and that he is a da:sa (obedient servant) to God, if he thinks he is living by himself earning something, he is a big thief.)

The ‘food’ such people ‘eat’...

bhunjathe: the: thu agham (No matter how many such people exist, or whoever they are, they are all eating agham (sins).)

agham pa:paha (They are living as sinners.)

They are living a life filled with sins. Everything they ‘eating’ is sinful. Their entire life will be full of sins. We should know this. If we know this and live accordingly, manas (mind) will become clean and clear. The impurities from manas (mind) will clear with the ‘food’ we ‘eat’ when living life filled with worshipping God. Ignorance will be wiped out. Ego and the rest will be wiped out. They all left Bali Chakravarthi. That is what God asked him. Dear, whatever you thought of as yours both in this world and the rest, give them to Me. Dear, whatever you are thinking as I, give it to Me as well. Clean your mind. Bali Chakravarthi was able to do this. He did not listen to anyone. He got lucky. God gave him a wonderful place called rasa: thala (a lower planetary system / a wonderful place). God Himself, is serving him as a gatekeeper. What a great thing it is! What does this mean? God obeys those who lead life as yajna (sacrificial ritual). Like a gatekeeper, He protects them. Making them highly qualified, He takes care of them. This is what the story of Bali Chakravarthi tells us. He (God) advises everyone to be that way and that He would serve everyone. He is not ashamed of it. He does not think of it to be belittling Him. Wouldn’t parents be happy serving their kids if they are growing in order? God also is happy if we live in an orderly manner. In chapter 3, God is instructing one to live this way and moving from verse 13 to the wheel of life. Let us also move ahead.

Jai Srimannarayana!

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

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