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

1. Episode Title: Episode 49 – Bhagavad Gita (Chapter 3, Episode 49)

2. Topics & Tags:

TOPICS: The importance of living for the well-being of society (lo:ka sangraha) and the impact of individual actions on the world. Krishna's teachings on why influential individuals, like Arjuna, must perform their duties properly to set a good example. The necessity of performing all activities, including spiritual practices, with proper methods and dedication, considering the welfare of others.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 49, lo:ka sangraha, societal well-being, dharma, karma a:charana, performing duties, Krishna, Arjuna, leadership, exemplary conduct, sandhya vandanam, spiritual practice, gratitude, responsibility, influence, societal impact, selflessness, dedication, guru parampara

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

Our lives should be useful not just for our well-being, but also for the well-being of society. Every human being must realize this. We see all kinds of living beings in the world. They live properly. Because of that, nature is also in good condition. If human beings live properly, nature will also be in proper condition. Human beings, to satiate increased greed, not increased need, spoil the soil by spraying fertilizers. The insects and worms which feed on it, the animals which feed on them… Ultimately, Nature is getting spoiled, isn’t it? We do not realize beforehand. We realize it after it is spoiled.

If someone is practicing farming in natural ways, he gets a certain income. However, the neighboring farmer employs all kinds of fertilizers and gets higher yield and higher income. What did he do? He extracted the essence of soil, the essence of the yield, and polluted nature. He earned a high income. He goes in big cars. He constructs big buildings. If he looks down upon the other farmer, the other farmer may develop a kind of aggressiveness one day or another. Even if the farmer isn’t influenced, other people prod him, constantly advising fertilizers. In earlier days, people would set aside fertilized land for profit. For themselves, they would farm aiming for quality yield. This was once upon a time. Nowadays, farmers use the same method for the entire land and are spoiling themselves as well.

We met a farmer recently. He says, “What do I do? All neighboring farmers are doing it.” “What difference does it make if I am the only one following principles?” “I am also farming in the same way.” “Earlier, we were able to use a plow to till the land.” “Now, our hands lack the patience to hold the plow.” “Now, our legs have no strength to walk while tilling the land.” “There is no strength in the spine to stand.” “Unfortunately, our lives have become this way.” He himself was feeling bad for what he had to do. What’s happening is that one bad performer spoils others around him. Nature is also getting destroyed because of this. One should live properly and the surrounding nature also should be proper.

In fact, our life is for lo:ka sangraha (the well-being of everyone). Meaning one must live life keeping the interests of everyone’s well-being in view. We can see this in our body. If the mouth eats, thinking only about its well-being, while the body remains diseased… What can the mouth do alone? If eyes think only of their wellness, disregarding the rest of the body… How can the eyes be happy? Any part of the whole can be comfortable only if contributing to the comfort of the rest of the parts. If it ignores or forgets the rest, then both itself and others will end up going through troubles. It’s the same with human beings with respect to society. If society is to be good, human beings should be good. If human beings should be good, society should be good. They are both interdependent.

Sankara Bhagavathpa:da says… lo:kasangraha (the well-being of everyone) is… lo:kasya unma:rga pravrutthi niva:rana (to control unregulated free will). The same is called lo:ka sangraha (the well-being of everyone) or lo:ka rakshana (protection of the world). What it means is to make sure it is not destroyed.

Arjuna! Now that you know that it is appropriate to do karma a:charana (performing duties), performing duties… Do the right things. Sri Krishna instructs this to Arjuna as part of chapter 3, verses 20 and 21. What we do, becomes valid for everyone. Well, do the common people’s activities become authentic? No. However, what a famous person does becomes exemplary. Generally, activities done by any of these three, do not become bona fide. If an ignorant person does something, people don’t consider it authentic. If a child does something, it doesn’t qualify as authentic. If a child picks up bad lingo from neighbors, do we accept those to be exemplary? They are children and not yet mature, hence, we don’t need to accept them as authentic. When a father carries his child, the child might kick him. He does the same with mother or grandfather too. Because a kid kicked them, if an adult claims “I can kick my father, mother or grandfather as well.” Do we accept it? [No]. An ignorant person’s practices are not authentic. We don’t need to follow it. A baby’s or a knowledgeable but crazy person’s practices cannot be taken as authoritative. If not [crazy], his practices are authentic.

Some people know some things. They preach, but do not practice. His practices are also not authentic. He only preaches and does not practice. On e:ka:dasi (the eleventh day of the lunar fortnight), he preaches that one must observe fasting, but he doesn’t. That day, he might even eat more than usual. Such a person who knows but doesn’t practice is also not a reliable source. One knows, and practices, but lacks popularity. No one pays attention to him. Despite doing very good activities and speaking the right things, if he doesn’t have popularity, people don’t pay attention. Many commoners speak about ethics, do people pay attention? If a leader of the nation or someone in high ranking position speaks something… people take it to the world, as well as conducting research, discussions and meetings about it. That’s because of popularity, because of being famous.

We should remember three things. People don’t recognize the works of an unknown person much. People don’t pay attention to one who knows but doesn’t practice. People don’t pay attention to one who is not knowledgeable. A child or a mentally incapable adult, cannot do anything because they don’t know how. These do not become authoritative ever. The world will look up to the practices of a famous person. Arjuna! You are a popular person. What you practice will end up becoming authentic. Therefore, if you are concerned for the world’s well-being, your practices should also be proper.

lo:ka sangraham e:va:pi sampasyan karthum arhasi (You should perform your duties, keeping in mind the welfare of the world.)

Why? Because people will take what you do as a basis. Also, they will take how you do it as a basis. So, the work we do must be good.

Example: Practicing sandhya: vandanam (salutation to the sun) is a rule. The rule is that one practices it three times a day. Once in the early morning. Second when the phase of the day shifts. Third when the day is setting. Because the Sun helps us in waking up when it rises. Recognizing the great help of enabling us in waking up, we must offer thankful namaskar (salutation). We must perform a sandhya: vandanam (salutation to the sun). We must submit a handful of water. The sun waxes until the afternoon and the sun wanes in the evening when setting. As the Sun reaches the [next] state, you thank him for placing you in such a stage today. You offer three handfuls of water and offer namaskar (salutation) again. This is called ma:dhya:nhika sandhya: vandanam (mid-day salutation to the sun). When the day is ending, you thank him for giving you the opportunity to see the world with… The light he emits and for giving the strength to do all your daily activities. “Oh Lord! Thank you.” Saying so, you offer another three handfuls of water before he sets. This is the third sandhya: vandanam (salutation to the sun). It’s referred to thrika:la sandhya vandanam (salutation to the sun three times a day), expressing gratitude to the sun three times a day.

How do you perform this? You don’t stay on the bed after waking up and drop water to the side [of the bed]. You must do the prerequisite activities such as bath, etc. You must wear clean clothes. Then, you must express prayers to the lineage of gurus. And then, you must perform sandhya vandanam (salutation to the sun). If sandhya: vandanam (salutation to the sun) is the current prime activity, there are also anga kriyas (pre and post routine activities). You must know these anga kriyas (pre and post routine activities) and practice those along with performing sandhya vandanam (salutation to the sun). It can be sandhya vandanam (salutation to the sun) or any other activity.

If your prime activity is to write something, how do you write? You take a book or a slate. You hold a pen or pencil. You write properly. You will write such that at least you are able to understand. Or if you are writing for someone else, you will write so that at least he understands. If writing is the prime activity, there are some angas (parts). Do you write walking, lying down, standing... Or sit cross legged, place the slate in a proper position in your lap and write? There is a method. When you are doing the activity, if a child is observing you… You want to teach him how to write… You perhaps learned it through proper methods when you were little. But now that you are grown up, you are skilled to write properly even while standing. Even while walking, you write nicely. Even while lying down, you compose letters just fine. However, if the child follows you, he won’t be able to do it. How should the child write? He should sit properly in a cross legged position. He should hold the slate properly. He should be taught to hold the chalk piece properly. Nowadays, people don’t mind if it’s right or left, whatever the child can do, let it go that way. However, earlier there was a process that shows the way to sit, hold, write. How do the young ones know? Hence, desiring for their prosperity, the adults practice it and show it to them. Firstly, they will sit cross legged. They will hold his hand. The adult will write the letter the way it should be written. It takes a long time for the little one to write by himself. The adult makes him write ten times, supporting him by holding the hand. The child may say the letter once while writing. The adult himself, says the letter aloud, at least 100 times to make the child utter it 2 times. To prepare the child for a state of dedication, the adult will practice it to teach him. In fact, the adult does not need it for himself. He mastered it long ago. Yet, desiring the well-being of the child, he steps down and practices for the sake of the child. You can take any activity. For example, sports. There may be a master who knows the sport. However, to teach a beginner, he will show the first step, second step. He shows each level, first, second, third, etc. For his sake, he will demonstrate by practicing it. Only then, will the beginner come onto the track. So, we must practice it with the world in view, keeping aside its use or benefit for us. We must never hesitate to do our duties for the sake of others. We must always be alert in this.

Saying so, Sri Krishna talks about the dedication one must have towards the process of practices.

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

SLOKA WORD -

sa yath prama:nam kuruthe: lo:kaha thad anuvarthathe:

SLOKA MEANING -

Whatever pre and post process he follows for an activity, the world looks up to him to follow it.

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

Do the activities properly along with following the proper method for all the pre and post processes. Remember that the benefit of it is the prosperity of the world. Saying so, He takes Arjuna ahead.

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

Jai Srimannarayana!

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