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1. Episode Title: Episode #87 – Bhagavad Gita (Chapter 3, Episode 87): What is the feeling one must conduct their life with? Beware! Your feelings affect the outcome.

2. Topics & Tags:

TOPICS: The Bhagavad Gita's role as a timeless guide for human life and spiritual growth. Understanding human life as a sacred opportunity to perform yajna (sacrifice) and avoid the cycle of birth and death. Krishna's core instruction on performing actions without attachment to results or a sense of personal ownership. The importance of cultivating an enlightened mind (adhyatma chetasa) by focusing all actions on God. How to transform one's feelings during activities to prevent spiritual bondage. The philosophical concept that all beings, sentient and insentient, exist to glorify the Supreme Being. Guidance on leading a happy and elevated life by aligning one's actions and intentions with divine purpose.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 87, Krishna, Arjuna, yajna, sacrifice, dharma, karma, niraasi, nirmama, adhyatma chetasa, attachment, detachment, bondage, liberation, cycle of birth and death, human life, purpose of life, divine purpose, feelings, actions, enlightenment, spiritual guidance, Sarvaswami, ache:tana, jivas, paragatha atishaya adhayaka, mayi sarvani karmani sannyasya, yudhyasva vigatha jvaraha, ye me matham idam nithyam, spiritual philosophy, self-realization, devotion.

3. Main Content:

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

Bhagavad Gita is ever-refreshing irrespective of how many times one reads or listens to it. That’s because it is the best scripture that paves the way for a good human life. It is therefore ever fresh like a human life. We have been observing this life for many days. There are mornings and evenings followed by more mornings and evenings. Though it is the same Sun, heat, wind, water and earth every day, we rise every morning with new hopes. We begin life afresh every day. The experiences, from what we see and those that visibly surround us, are new.

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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 prosperity, and delights the entire world.

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Bhagavad Gita is the ultimate instruction we have received, to enlighten us on how to mature through such new experiences of life – how to transform everything seen or acted upon into a yajna (sacrifice) – with that, how to properly utilize this valuable opportunity, i.e. this human life, ensuring we do not fall back into this life-death cycle?

Especially in Chapter 3 it was shared that Bhagavan had bestowed this human life to us only so it can be used to perform yajna (sacrifice) continuously.

saha yajnaihi praja:ha srushtva: (Having created beings along with sacrifice...)

Then He said, ane:na prasavishyadvam (By this, you shall prosper...). Use the body for the needs and act accordingly to fulfill yajna (sacrifice) to attain prosperity and contentment.

Bhagavad Gita is not a scripture meant to evoke feelings of despair in life, or make one give up all his possessions, or drive him into isolation. It is an ultimate message of God that reveals how to transform what you already possess to attain great prosperity. Chapter 3 reveals many details on this concept.

In Bhagavad Gita, chapter 3, Sri Krishna says -

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SLOKA WORD -

mayi sarva:ni karma:ni sannyasya:

adhya:thma che:thasa: sannyasya:

nira:si:hi nirmamo: bhu:thva:

yudhyasva vigatha jvaraha || BG 3.30

SLOKA MEANING -

Renouncing all actions in Me, with your mind fixed on the Self, free from desire and proprietorship, fight without feverish anxiety.

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This is the cardinal instruction that He shared. ‘You should not stop any activity - yudhyasva vigatha jvaraha (fight without feverish anxiety), war suits you now.’ Everyone wages their own war in life. Some with their family, some with their kingdom, some with their social status while others with something else. Should we fulfill the duty ordained to us or not? One must do it! It feels difficult. How to do it being vigatha jvara (worry-free)? How to fulfill it without feeling any discomfort? For that, He gave us a solution. What must one be like?

...nira:si:hi (without desire for results) nirmamaha (without sense of ownership)...

nira:si:hi (without desire for the fruit) - do not enjoy or desire the fruit of the activity.

nirmama (without assuming ownership) - do not assume ownership of the act, i.e. do not think that you are the one who is really making it happen.

How is that possible? With adhyatma chetasa (with an enlightened mind), if an act is done with an enlightened mind. How to do it? Change your feeling. How to change it?

mayi (on Me)...sannyasya (renouncing) - rest your focus on Me and do it!

What should be focused upon You?

sarvani karmani (all actions)...mayi (on Me)...sannyasya (renouncing) - Whatever the act is, there is a feeling behind every act. With the act of eating, assume that you are doing it to please Me and that it’s delicious for Me. Isn’t that what we assume and do? Imagine we work in an office setup. What is that feeling we work with? That this work suits me, I like it and it helps me survive. Therefore, I must do the work to please the superior. We work thinking like this, don’t we? A feeling exists behind any act being carried out. Sometimes it is for the self and at other times for others. However, a feeling certainly accompanies the act. How should this ‘feeling’ be dealt with? Keep this ‘feeling’ onto Me as I am the reason behind you.

He already enlightened us about Himself in detail earlier. That He is the ultimate being, Sarvaswami (Lord of all)! He is the owner of all. He is the one who drives all. All the moving or static beings in this Nature, those that wander about or those that cannot... He is the supreme for all such beings that He kept under control. He is also the reason for their state of existence. Because He ensures their existence, He is called sarveswara (Lord of all). What does it mean? That these are His possessions. Since He is the reason... possessions always act according to the user’s direction. They always act to benefit their user, not for their own sake. Imagine a pencil. Its utility is meant only for the writer, not for itself. Whatever is written using it, is not meant for the pencil. It does not feel for the benefits or challenges arising out of the written output, nor utilizes them. Instead, the writer will use them.

[Similarly,] you are an object. There are only two objects in this Nature. One is achetana (insentient). The other are jivas (souls). “These two belong to Me!” He said in Bhagavad Gita many times. ‘Therefore, these two are the objects. As I am the One driving these two entities, they must benefit Me!’ Since the achetanas (insentient beings) do not have any intelligence by default, they do not think otherwise. The real problem is with only one species amongst these beings, i.e. humans! We do not know if other beings think much about this or not. A human that tasted success, may harbor feelings such as ‘I am doing this or it is happening because of me or it should benefit me’. However, he must be told that this is not an appropriate thought process. Because that ‘feeling’ leads him to bondage. If he can transform this feeling positively, he can avoid this bondage. A human has this capability and he deserves it. With that [self-centered] feeling, he engages in it and leads himself down the gutter. In the cycle of life & death, he surfaces to the top [with a human birth] occasionally and then falls back down. He keeps rising up and then keeps falling down. As long as he keeps the ‘feelings’ positive [while doing an act], he keeps rising. When those feelings get polluted, he keeps slipping down. The cycle of life & death does not stop however. We don’t know how many eons it has been or how many years have passed. Is one stuck in this vicious cycle forever? One must escape from this eventually, correct? A human does possess the tool to escape this vicious life cycle! God is therefore enlightening a human. He is sharing how it must be done.

We typically tie an auspicious decorative garland to the main entrance of a house. That garland works to enhance the beauty of that entrance. It does not act to benefit itself. Neither the entrance nor the decorative garland are sentient. Both do not have a life. The decorative garland, whether it is made of flowers or pearls, looks ordinary when not in use. However, when it adorns an altar, it enhances the beauty of that altar. The value of this decoration lies entirely in augmenting the value of others. In scriptural language such objects are called paragatha atishaya adhayaka (that which enhances the value of others). This is when both are achetanas (non-living beings). If we wear a garland around our neck, is that for the sake of the garland? Or would we say the garland is beautiful? No, we wouldn’t. Correct? A garland is worn to make us look beautiful. It should make us happy. We can observe this in our world. In case the garland demands that you wear it for its sake or to enhance its beauty... that becomes unacceptable. The purpose of a garland is to make us look better or feel happy. As for chetana (sentient) and achetana (insentient), the garland is the achetana (insentient) and we are chetanas (sentient beings). And that garland we wear benefits us by making us look grand. The aforementioned door entrance and garland are both achetanas (insentient beings). Whether it is a chetana (sentient) or achetana (insentient), one who wears it should feel happy and grand. This is the order. Similarly, when both are chetanas (sentient beings) like an animal under our care... it should be beneficial to us in a manner fitting our nature. In the case of a small baby, the baby does not act to make himself look better or happy. Instead, he acts to make the one who is holding him happy or entertained. Therefore, whether both are chetanas (sentient beings) or one is chetana (sentient) and the other is achetana (insentient)... or both are achetanas (insentient beings), they act to glorify the second one.

Similarly, we also must act to glorify the Supreme energy that is behind us. Everyone has this Supreme energy driving them. Acting in a way that glorifies this Supreme energy, God, or in a way that makes Him happy... is righteous and is the order of Nature. If one recognizes this and acts accordingly, his feeling [during any activity] is in a ripened state. Sri Krishna has qualified this state as adhyatma chetas (enlightened mind). If one acts in this ripened state, then he will be devoid of the feeling – ‘I am doing this or I am enjoying its fruits or its glory is enhanced by me alone’. He will then become a niraasi (without desire for results) and nirmama (without sense of ownership). When will this happen? If he renounces the above feeling associated with any act being done. Then, any act by him is qualified as yajna (sacrifice). He will also not accrue any sort of bondage. Bhagavan Sri Krishna is alluding to this in chapter 3.

...yudhyasva vigatha jvaraha (fight without feverish anxiety)||

‘You will not get any ailment. Then any act by you will yield no bondage.’ He is proclaiming this to Arjuna, “This is My philosophy and is My belief,” He said, [in verse 3.31] ye me matham idam nithyam (those who always follow My teaching). Chapter 3 elucidates how a life must be conducted. How to lead a happy life. With that, one can elevate oneself from the current state to a higher state. It guides us to a state where one doesn’t need to slip to lower states [of life]. Let’s try to move ahead in this path.

Jai Srimannarayana!

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