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

1. Episode Title: Episode 89 – Bhagavad Gita (Chapter 3, Episode 89)

2. Topics & Tags:

TOPICS: The definition and nature of dharma as a good deed that brings happiness and protection. The various ways one can engage with dharma, including observing, hearing, speaking about, performing, and approving good deeds. The importance of sharing positive messages and good news, contrasting it with the tendency to spread negative news. The benefits of imitating good actions, exemplified by Goda Devi's devotion and its lasting impact. The negative consequences of disapproving or obstructing good deeds, illustrated by the story of Kamsa. Krishna's teachings on adhering to dharma and avoiding jealousy as a path to becoming a better human.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 89, dharma, good deeds, imitation, observation, listening, sharing, approval, Krishna, Goda Devi, Kamsa, Yudhishtir, Mahabharata, Dhanurmasa Vratham, Tiruppavai, anasuuyanthaha, nithyam, anuthishttanthi, kathitho:va, krutho:va, drushto:va, srutho:va, anumo:ditho:va, pasurams, spiritual guidance, moral conduct, positive actions, devotion, spiritual practice.

3. Main Content:

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

Dharma is defined as an act of a good deed. A deed is said to be good when it yields happiness in life and makes those around us happy. It is good for us. It gives good results now and also in the future. Such an act when carried out is called dharma. …dhriyathe: dha:rayathi (that which is held, that which holds)… When done, the act yields contentment now and protection in future. Such an act is called dharma. Mahabharata presents a nice sloka (verse) about this dharma.

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

SLOKA WORD -

dharmaha srutho:va drushto:va

kathitho:va krutho:pi va

anumo:ditho:va: raje:ndra: |

nayathi indrapadam naram

SLOKA MEANING -

O King, dharma, whether heard, seen, spoken about, performed, or approved, leads a person to the state of Indra (heavenly abode).

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

drushto:va (seen) a good deed is that deed when seen as others are doing it… gives us also an opportunity to do it after a certain period of time. We observe this in certain animals… By persistently training them, a man is able to make it follow his commands! [For example] police canines are able to open doors. They get trained for a while on how to open them. Later, they do it themselves. Similarly, cats can do it, so do certain birds, lions, bears, just as we witness in a circus. They can do it! How are they able to do it though they are unaware of it? They do not have that inclination at all. So how are they able to do it? They first view the act; the trainers ensure the animals view it. The animals observe such acts constantly for a while and the trainers guide them to copy what they do. If a good deed can be mimicked after prior observation, then it’s fine! Even if they are unable to do it, then drushto:va (seen), i.e. even if you have observed it once earlier… and as you continue to witness it over a period of time… there is a chance that you will eventually feel, ‘There’s nothing wrong with it, maybe I should do it too!’ Even that can help one become wise. That is, drushto:va (seen).

srutho:va (heard)… Imagine you did not have the opportunity to witness it. Typically, we view those good deeds when elders do them. However, if we have moved to a far away place to western countries… We do not have an opportunity to observe much of others doing certain recommended acts. It is ok. srutho:va (heard)… If you hear that someone used to do a certain act … and that they attained a specific benefit when they that an act in a certain way – Karna tha:dithamu? (Is it Karna's beating?) Initially when we hear of it, we tend to ignore it. The second time we hear of it, we’ll pay half-attention to it. The third time we feel familiarity with it. The next time, we feel inclined to hear about that good deed. Therefore, just prolonged hearing about it may lead one to transform in a good way. So, one may engage in good acts after witnessing them or… listening about them for some time or acting on after hearing about them. One does not have to just do them… one may act on it after hearing about it because he felt good about it.

Normally, when we hear bad news, we immediately want to spill it out somewhere. If it is bad news, we stop others and forcefully shove it down their throats… even if they dislike listening to it, similar to spoon feeding a baby his food forcefully. If it is good news, we do not feel like sharing it. Good news when heard becomes ‘invisible’, akin to a drop of water added to milk. It gets ‘evaporated’ inside us. However, bad news is not like that! Like a drop of water on oil, it must zigzag here and there! That news has to be shared with someone. It must be dumped in someone’s ears and ensured that it’s heard! This is the trait of bad news. If it is not shared, one’s stomach bloats, as if pregnant for 9, 10, 18 months or more! It will make him restless and nauseous. A negative message is not meant to be shared while a positive message must be shared! We don’t know why, but one doesn’t feel like sharing a good message. Many benefit from the good out there. They are benefitted from Nature, other species, and elders. We hear about and see many types of good deeds. Those good acts heard, seen and known, though they are known to be good … it is unfortunate that one doesn’t feel like sharing those with another human. There is no greater benefit to someone’s life than to share the good with a few! Spread the message in a group. Ensure they hear this! Every human must cultivate this. Every minute, Nature helps us in various ways.

Vedas say, bhadramulu anni vaipula nunchi naa pai prasarinchu ga:ka (may all auspicious things reach me from all directions). Good keeps getting sent our way. How many are you sharing that with? How many are you able to share it with? Every human must introspect on this.

[In Mahabharata,] Yudhishtir says, kathitho:va (spoken about)…if you are unable to do it, it’s ok. Share what you know with others. Even just by sharing you accrue benefits of virtue.

Krutho:va (performed)…if you are able to do it, there is nothing better than that. First, one must hear about it, to be able to act on it. It must be contemplated on. It should dwell in the mind. Only then will it take the shape of an action and transform or result into an act. If you tap on an object gently, it will yield a response. However, for an act to happen in a human, the thought must ‘bake’ well in the mind. It is great if one is able to actually act on it.

Humans tend to emulate others. Other species are able to behave independently, but humans learn by imitation. They learn by seeing others perform. See the good in the world and try to emulate it. There’s nothing wrong in copying good behavior. We hear of ‘Imitation … Imitation’, don’t we? Imitation is fine! When it is for good causes. When it is of good activities.

Once, Gopikas (cowherd women) [in Dvapara Yuga] did a vratham (religious observance). In a later time period, approximately 200 years later, Goda Devi, also known as Andal… She heard of this vratham (religious observance) done by Gopikas (cowherd women) and tried to copy it. Copying is not a wrong thing. However, that copied act yielded a better result for her than for the Gopikas (cowherd women) themselves! Earlier, Gopikas (cowherd women) desired to serve Sri Krishna. They were blessed with the opportunity to serve Him temporarily. Afterward, Sri Krishna left Nanda Gokulam for Mathura without ever returning, as per history. Their vratham (religious observance) yielded benefit only to that extent. Later, Goda Devi copied them and did the same vratham (religious observance). She benefitted more than the Gopikas (cowherd women) from this. Goda Devi’s vratham (religious observance) is known as Dhanurmasa Vratham. We recently completed it. In that Dhanurmasa Vratham, Goda Devi was able to attain Bhagavan (the Lord), the deity of Sri Krishna. She was blessed with staying there with Bhagavan (the Lord) permanently. She was also blessed with guiding millions on that divine path. Whatever she heard and saw, she followed…krutho:va (performed)…she did it. What did she get by doing it? She benefitted multi-fold as compared to Gopikas (cowherd women). Also, she did kathitho:va (spoke about it). She did not keep the experience of Bhagavan’s (the Lord's) grace to herself. It persisted so much that even today we are able to follow it. Even today, millions follow Dhanurmasa Vratham. She bestowed 30 songs [pasurams] to provide support for us in following it. What did she do? kathithaha (spoken about) …. kathitha (spoken about). She sang those slokas (verses) and gave those songs for the world to follow. It is said, pa:di koduttha:l…chu:di koduttha:l narpa:ma:lai… pa:di koduttha:l…narpa:ma:lai (if sung and given… if worn and given, a good garland… if sung and given, a good garland). A garland worn and put aside by her was offered to the Lord. She submitted, to Sri Krishna, a garland of songs about her experiences. She attained the ultimate benefit of staying with Bhagavan (the Lord) even today in the deity form. She also gave those songs to us so we can derive those great benefits as well. This is also an imitation. Such imitation is also good. Initially we have to listen or observe or speak or follow these good acts.

‘These won’t work for us. These won’t yield any benefit for us, therefore we won’t take them up!’ It is ok. Someone else is doing or listening or observing this somewhere, at least do not disparage him. Do not deflate the one who is doing it. Do not deflate the one who is listening to it. Do not deflate the one who is following it. Dharmaraja (Yudhishtir) said, anumo:ditho:va raje:ndra: (or approved, O King). Even if you are unable to do it, let the other one who is doing it, do so in peace.

Kamsa could not be like that. Sri Krishna was brought up far away, in Nanda Gokulam. He was living there and apparently growing up. He couldn’t ignore it, like, ‘He is somehow living there. I’ll handle Him, if and when He comes’. He came up with an excuse to draw Sri Krishna near. His attitude was either to disturb Him or His tools or His environment. He invited Sri Krishna and faced death. Goda Devi said in Her Tiruppavai Vratham, ‘Kamsa faced death’. Anumo:dithaha (approved), what if he had agreed to Sri Krishna’s survival? Both would have survived. Unable to exist like that, his life was nirupenna ninra neduma:le: (O Lord who stands without comparison). Goda Devi said in Tiruppavai Vratham, kanjan vayaththil niruppu (fire in Kamsa's stomach). Bhagavan (the Lord) did not burn him down on His own. Kamsa’s attitude of not being able to anumo:ditha (approve), ignited a ravaging fire in his heart resulting in his death. It is enough not have this intent. Anumo:ditho:va raje:ndra: (or approved, O King), if he could agree on being good, that is enough.

Bhagavan (the Lord) expounded on the same in Bhagavad Gita’s chapter 3 verse 31.

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

SLOKA WORD -

ye: me: matham idam nithyam

anuthishttanthi …

SLOKA MEANING -

Those who constantly follow this teaching of Mine...

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

It is nice if one can adhere to it. At least anasu:yanthaha (without jealousy), do not feel jealous about it. They will become good. Moving forward in chapter 3, Bhagavan (the Lord) is sharing the minimal acts one needs to do to become a better human.

Jai Srimannarayana!