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1. Episode Title: Episode 90 – Bhagavad Gita (Chapter 3, Episode 90) - Why must we avoid Jealousy?

2. Topics & Tags:

TOPICS: The destructive nature of jealousy and envy and their impact on human progression. Distinguishing between envy (i:rshya) and jealousy (asu:ya) and their manifestations. The importance of fostering healthy competition while avoiding destructive rivalry. Krishna's teachings on overcoming negative qualities like jealousy through faith and surrender. Understanding the concept of 'thri' (being a slave to the three qualities of nature) and 'athri' (one who resists them). The story of Sage Athri and Anasuya from the Ramayana as an example of freedom from jealousy and the three qualities. The benefits of being free from jealousy, including freedom from the bondage of karma and receiving divine grace.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 90, Jealousy, Envy, Asuya, Irshya, Athri, Anasuya, Krishna, Arjuna, Dharma, Karma, Satthva, Rajas, Tamas, Trigunas, Surrender, Faith, Competition, Ramayana, Lord Rama, Sita, Spiritual guidance, Negative qualities, Self-improvement, Bondage, Moksha, Divine grace, Human progression, Good qualities, Bad qualities, Thathva drashtas.

3. Main Content:

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

The most critical step in human progression, whether one acquires good qualities or not, is to be sure to stay away from bad qualities.

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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 dangers, bestows all wealth, and delights the world.

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Among those bad qualities, the most dangerous is asu:ya (jealousy). Slightly better than that is i:rshya (envy). The qualities of jealousy and envy make a man a:shraya:saha (easily destroyed), just like a dry stick burns down entirely upon catching fire. Jealousy and envy, if sprouted in a human, eventually destroy him entirely.

What does envy or jealousy mean?

Envy is the burning sensation in one’s mind rising from intolerance for someone else’s growth or their goodness. Some people are unable to suppress that emotion and want to spill it out somewhere. While spilling it out, they project even the other person’s good qualities as bad. That quality is called jealousy.

do:sa ro:paha gune:shu asu:ya: (condemning good qualities with jealousy). Therefore, jealousy means living a life condemning others though they possess good qualities. It is natural for those around a prosperous man to feel envy or jealousy. This exists in businesses, politics, and even in one’s daily life. Whether it is in a business or at home or with students or in any competitive situation of life, there is a possibility of such jealousy to occur.

So, should there be competition in life or not?

Competition must exist, however, it should be a healthy one! Competition that destroys another is prohibited. Competition should increase cooperation but it should not damage the other ends. Whenever there is a conflict, instead of wishing for personal growth, one typically prays for another’s stalled growth and failure for those on a successful path. This should not be there! As the other person grows, if competition arises, then with one’s hard work, one should strive to elevate himself to match or become better than the level of the other. He must be trained as such.

We’re not sure what transpires among animals with jealousy, but humans get the feeling of ‘I must decimate others first!’ He does not focus on improving himself! Instead, he prefers to pull others down to his level and then feels, ‘Great! At least the other one is not successful anymore!’ We discussed this earlier during chapter 1 of Bhagavad Gita. That Arjuna also harbored such feelings of jealousy. We even discussed how it manifested. ‘It’s ok if I do not make it to heaven. But I cannot bear their entry to heaven!’ It is ok if he [Arjuna] did not go. [The feeling of] ‘It is ok if I lose one eye, others should lose both eyes!’ This is called jealousy! He can mind his own business, get on with his life and focus on his own welfare! Why do we get agitated seeing another’s growth? It is not in the nature of a human to see and ignore. This attitude of feeling resentful of others… The other person may have worked hard, earned well by saving every penny and eventually grown to heights. However, he doesn’t want to put in hard work and is incapable of toiling. The other guy worked hard and grew. Why couldn’t you slog away as well? No! Instead, he gets skeptical of the other saying, ‘I wonder what he did to get there?’ He unfairly accuses and tries to pull others down, whether on moral grounds or something else. This is jealousy and is an extremely dangerous quality!

Sri Krishna advocates us to become anasu:ya (one without jealousy). You should not have jealousy. The other one is surviving on his own, let him be! He is working to live a life, let him do it! Why do you have to feel agitated? However, it is not like that. One without jealousy will eventually become an athri (one who resists the three qualities). Thri (three, slave to three qualities) means one who is a slave to three qualities of nature. What are those three qualities? They are satthva (goodness), rajas (passion) and tamas (ignorance), fused together. These three exist intermingled inside him. He becomes a slave to them. He drifts aimlessly along with them, and gets carried away in life. He is called a thri (slave to three qualities). One who is able to resist their temptations is called an athri (one who resists the three qualities)!

He says, …samathi:thya thriguna:ni yatha:n… (one who transcends the three qualities). He must free himself from the effect of this ‘thri’ (three qualities). How is he able to extricate himself? This is not something he can achieve with his own effort. This is like quicksand. If you notice, the bottom of quicksand is all sludge. Feet don’t find any support in there. If one slips and falls into it, he will repeatedly get sucked into it. Similarly, one who is under the influence of these three qualities of nature will face a downward spiral in life. He cannot extricate himself with his own effort.

Sri Krishna said, ‘I can help you out of this situation.’ Earlier in verse 30, He said - …mayi … sannyasya… (surrender to Me). “Leave the ownership to Me! I can help you. …aham samuddhartha: bhava:mi… (I will lift him up)! Put your trust on Me! Link your feelings with Me. Now carry on with your duty and effort.” He isn’t saying, give up your effort! He did not say to become nishkriya (effort-less). Instead, He asked to continue doing duty while leaving the ownership to Him. Lord (Bhagava:n) says, ‘Then I will handle it’.

When is this a possibility for us?

‘First, you must have faith in Me! When I share something, you shouldn’t react like - [Sarcastically,] ‘Sure, He is a great One who shares advice while relaxing in His abode! Anyone can give advice when they are not engaged! Only with skin in the game, will He know.” Such statements get uttered often. However [thri] doesn’t feel that, Lord (Bhagava:n) has also been there, and endured, surviving that well. That he is now able to guide well because of that! Instead, he thinks, ‘Sure, He says many things. Anyone can share advice easily. Only the one enduring it knows. And we are the ones who deal with it.’ Lord (Bhagava:n) says, ‘It is better not to think like that. Therefore, mayi sannyasya (surrender to Me), link your thoughts with Me always. To be able to do that, you must trust My explanations. You must listen to them, followed by contemplation. They must be trusted. When you come across them you should not feel – ‘He keeps saying something and is always self-boasting as if we are gullible.’ Such statements should not be uttered. First, you must focus on what is being said. To be able to keep focus, one must be interested in it, which leads to a sense of urgency. This will cause one to make an effort.

He says, ‘When this occurs, I will support you accordingly and ensure its progress in every stage. Just because I support you, do not treat it frivolously as if I am doing it for self-benefit. I do not get any benefit or incur any loss, whether you gain anything out of your effort or not.’ How does it help Lord (Bhagava:n) if we gain or lose from our own effort? We are just a small speck in His purview. Isn’t it? For someone who has this entire universe in His purview, we all are ignorable personalities that do not even equate to a sub-atomic particle. He is the master of many worlds and is beyond ours. Where is the need for Him to cast an eye on us? Despite that, He descends for our sake and stays inside us as well. Later He says, ‘It is I as your indweller that makes you tick!’ In the last shatkam (six chapters) He says, sarva bhu:ta a:saya sthithaha bhra:mayan (residing in the hearts of all beings, causing them to move). ‘I made everyone’s heart my home as I must ensure the operability of this chariot [i.e body]. To make their wheels of time move, I exist in their hearts.’ Where is the need for Him to do this? The essence of His explanation is that one doesn’t need to feel jealous of Him. That is very important.

One must be free of jealousy. You become athri (one who resists the three qualities). Interestingly in Ramayana, when Lord Rama with Sita begins exile in the forest, the first night, i.e after he asks minister Sumanthra to return, they visit Sage Athri (one who resists the three qualities) and Anasu:ya’s (one without jealousy) hermit. They spend the night there. Then Mother Anasu:ya (one without jealousy) gifts a beautiful sa:ri to Sita. She says, ‘As you are enduring 14 years of exile, I am giving you a sa:ri that will never get soiled. She then also gifts an unused necklace and kumkum that never depletes. She says, ‘Use these and you will never face any hardships!’. While Sita is conversing with mother Anasu:ya (one without jealousy), Sage Athri (one who resists the three qualities) is speaking with Lord Rama. She is listening attentively to what Sita is saying of Her childhood. Wondering if she can handle the travails of living in a forest, she asks Sita, ‘What was your childhood like? At the wedding, apparently there was a large bow of Lord Siva?... I’d like to hear all the interesting things that happened then.’ Though she knew already, mother Anasu:ya (one without jealousy) wishes to hear from Sita. She listens excitedly to how Sita’s wedding unfolded, how Rama broke Lord Siva’s bow and so on. Later she gifts those accessories to Sita. She is Anasu:ya (one without jealousy), one who is glory personified. Her husband is Athri (one who resists the three qualities). He is beyond the influence of Nature’s three qualities, while she had conquered jealousy. Wherever these two exist, i.e traits of athri (one who resists the three qualities) & anasu:ya (one without jealousy), even Lord (Bhagava:n) Himself becomes subservient there [like Lord Rama and Sita]. Even Lord (Bhagava:n) listens to them obediently and follows their guidance.

Sri Krishna mentions this in chapter 4 that such people are called thathva drashtas (seers of truth). He says, ‘One must surrender to them as they have a divine vision of the future’. In Chapter 3, he directs us on this. What is needed? …shraddhavanthaha…anasu:yanthaha… (those with faith, without jealousy). Those devoid of jealousy are – mucchyanthe: the:pi karmabhi:hi (they are freed from actions). The reason - They have detached the feelings that could cause bondage and linked those with Me. They are in …mayi sannyasya:… (surrender to Me). He thus gave the most critical lesson of life to us, to be devoid of jealousy. Many calamities such as destruction of entire kingdoms or countries result because of someone’s jealousy. It destroys many lives. Jealousy is the most dangerous quality. It is critical to be free from it. We should never feel jealous of Lord (Bhagava:n). One should not say, ‘He can do many things. What is the big deal for Him?’ If we are able to live without jealousy, then it will lead us onto a great path, a royal path. A path where we can be blessed with the grace of Lord (Bhagava:n) – It helps us to stay away from the bondage of karma. Let’s all make an effort to free ourselves from jealousy! Let’s try to become athri (one who resists the three qualities)!

Jai Srimannarayana!

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