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1. Episode Title: Episode 91 – Bhagavad Gita (Chapter 3, Episode 91)

2. Topics & Tags:

TOPICS: The importance of guidance from elders and utilizing their teachings for self-transformation. Understanding the severe consequences of jealousy and disrespect towards divine teachings. Krishna's warning against those who despise His instructions and the resulting degradation of consciousness. The concept of \*ahanka:ra\* (arrogance) as a binding force that degrades life. The significance of \*bha:va\* (intent) in transforming everyday activities into spiritual offerings (\*yajna\*). Krishna's simple solution for spiritual progress: performing all actions with the recognition that He is the indweller and the cause of everything. The idea that even mundane activities like eating, bathing, and sleeping can become spiritual practices by changing one's intent.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 91, Krishna, Arjuna, divine teachings, jealousy, disrespect, \*ahanka:ra\*, arrogance, \*bha:va\*, intent, \*yajna\*, spiritual practice, self-transformation, degradation, consciousness, Sisupala, karma, human life, spiritual progress, devotion, indweller, Bhagavan, \*sthothra ratna\*, Yamunacharya Swami, \*maha:rnavam\*, \*jnana\*, \*nashta:n\*, \*ache:thasaha\*, \*sarvajna:na vimu:dda:m\*, \*jna:ne:ndriya:s\*, \*karme:ndriya:s\*, \*prasa:dam\*, spiritual guidance, life lessons, divine grace, human intelligence, spiritual bliss, owner, subservient beings, Bhagavad Gita verses.

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 dangers, bestows all wealth, and delights the world.)

Elders always aid us in many ways to help improve life. They share great learnings and show us the path of virtue. If interested to tread it, they show grace by lending a hand to us in embarking on that path. Our duty lies in utilizing that offer of help. Listening to their teachings is our duty. Observing their lifestyle without finding faults is our duty. The reason – we are the ones who need the transformation for good. We are under the clutches of bondage. So, the need is ours! If benefitted, the gain is ours as well. If we unshackle ourselves from the bondage then we alone stand to attain bliss. We must focus on the One who can bestow this to us. We must put our trust in Him. We must not feel jealous when we hear His teachings. We should not resort to, ‘Why not feel jealousy...? Just because He can and knows that we are listening, He speaks whatever! What has He got to lose?’ One who feels jealous this way, will not have another opportunity to try and transform himself, ever.

After enduring many lives amongst bugs and microorganisms… \*chira:ya\* (for a long time) in his \*sthothra ratna\* (gem of hymns), states our \*Ya:muna:cha:rya Swami\* (Yamunacharya Swami). In reality no one knows how long we have been mired in this bondage of nature. We do not know how many waves of cycles [birth & death] we have overcome. \*…nimajjathaha anantha maha:rnava:nthaha…\* (sinking in the endless great ocean). \*maha:rnavam\* (great ocean) nature is like a big ocean. We have been stuck in this for an unknown time, experiencing many lives… existed in different forms and there has been no end to this. However, we have finally attained human life now! We are lucky to have this [human] life. Other beings do not function with intelligence. They are only aware of their physical form and can only respond with it. A human is able to listen and apply logic. Intelligence of human life enables one to visualize clearly what is heard. We ought to leverage that intelligence. We receive benefits continually in this life. However, to what extent do we transform them favorably for ourselves? Those who are able to leverage these tend to rise rapidly in life while others stagnate or get degraded in life. We need to ensure the human life attained after so much toil, does not go waste. We must try now to rise higher from human life. We must strive to gain a form that bestows pure bliss. Everyone wishes to achieve greater things and does not aim to degrade in life.

What must one do to achieve this? One must realize that all of us belong to God. That He is the \*se:shi\* (owner) for all! We are all \*se:sha bhu:thas\* (subservient beings), belonging to Him. Realizing this is enough. He revealed this in earlier \*slo:ka:s\* (verses) of Bhagavad Gita. As He is the indweller. He is prepared to accept anything that results from the endeavors as long as we do not interfere in that process. Some might say, “Why would we do so?” We forget that there is something called \*ahanka:ra\* (arrogance). Having been overpowered by this \*ahanka:ra\*, we are binded and blocked. Life degrades. Life degrades like something sinking into quick-sand, slipping further and further. “It is enough if you do not resort to this,” says \*Bhagava:n\* (Lord) in 3.32 verse. He says –

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SLOKA WORD -

ye:thv e:thad abhya:su:yanthaha

na:nu thishttanthi me: matham |

sarvajna:na vimu:dda:m stha:n

viddhi nashta:n ache:thasaha || BG 3.32

SLOKA MEANING -

If one does not have a focus or interest or inclination towards what I shared and despises it, he gets a brain that is incapable of experiencing feelings! One who abuses it, will get a tongue that is incapable of speech! One who tries to torture it, will either receive hands that cannot move, or a body that does not need or have hands.

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But, I will not accept [any disrespect to it]. You have a good life now. You must use it well, isn’t it? What if you were to be led astray? \*ye:thv e:thad abhya:su:yanthaha\* (One who hates My teachings with jealousy), does not believe or follow them. He neither trusts nor accepts My word, yet opposes it, like Sisupala [Sri Krishna’s cousin]. We pray to Sri Krishna with flowers and chant \*ashto:ttara sata na:ma\* (108 names), that extol His divine acts. Those are the names that Sisupala spoke as well. However, his intention was warped! He was \*abhya:su:ya\* (jealous). Everywhere and anywhere, he spoke of \*Bhagava:n’s\* (Lord's) acts with jealousy. He did not heed Sri Krishna’s advice. What did He do instead? [In Yudhishtir’s royal court] When Sisupala began to hurl abuses at Him, the Lord started to count… One, two, three, four, etc. as per the vow given to Sisupala’s mother. He kept mum until the count reached 100. Soon it started to cross over. Sisupala’s downfall wouldn’t stop after 100 hurls, isn’t it?

Once the stem detaches from its tree, the fruit rapidly rolls down to the ground. The reason for its fall is neither the tree nor the stem of the fruit. The stem is responsible only for the initial breakage - called \*a:dhya pathanam\* (initial fall). Initial fall leads to the second roll and then the third and so on, due to the pace. The reason for the initial fall and subsequent slips is the momentum gained. This momentum causes a second roll after the first, third roll from the second and so on, leading the downward spiral. It leads one to the abyss. It is hard to drive a rock up the mountain. One or many have to toil hard to move it up. Once at the top, if it begins to roll downward, it can easily crush everyone in its path on the way down. His life is also similar. Sisupala couldn’t digest Sri Krishna’s brilliance. He couldn’t bear to see the honor conferred by Bhishma and others to Him. That is jealousy! He started to condemn Him for having bad qualities which in fact are good qualities. Sri Krishna heard them. However, He promised Sisupala’s mother that He will bear 100 insults. Not just 100! In his flow, he couldn’t stop and insulted \*Bhagava:n\* (Lord) further and further. What did He do to him? He was delegated down to a life where Sisupala neither has a chance to use his mouth nor senses, any further. He faced \*na:sam\* (downfall) … \*viddhi nashta:n ache:thasaha\* (know them to be lost, without intelligence).

\*sarvajna:na vimu:dda:m\* (deluded in all knowledge)

\*viddhi nashta:n ache:thasaha\* (know them to be lost, without intelligence)

He will lose the chance to leverage knowledge. If he uses legs to commit mistakes, he attains a state where walking with legs is affected. If he uses hands to commit mistakes, hands become crippled. If he uses eyes to commit mistakes, \*Bhagava:n\* (Lord) gives a state where the vision is impacted. If he uses mouth to abuse, speech is affected in the resulting state. He puts them in a life where they are impacted accordingly. \*sarvajna:na vimu:dda:m\* (a state where knowledge cannot be applied). Think of a rock where a soul exists. Yes! A rock also requires a soul’s presence. However, what is the use? The soul inside exists in a state where \*Bhagava:n\* (Lord) has shut all doors for the use of knowledge. He at least gave the trees an opportunity to grow, according to their \*karma\* (actions/destiny). Animals were given the ability to walk, according to their \*karma\* (actions/destiny). Though they have a tongue, speech is restricted. Such a state was given.

\*sarvajna:na vimu:dda:m stha:n\* (deluded in all knowledge)

\*viddhi nashta:n\* (know them to be lost) …

\*nashta:n\* (lost) – He says, “I will destroy them.” What did He mean by this? It is a state where it cannot be ‘seen’.. It does not mean making it [soul] non-existent. Though it exists and depending on what sins he committed, He will ensure the respective conscious ability is lost. We say ‘money was lost’. It means it has gone away from me though it exists elsewhere. It is with the one who took it from here. Some say - ‘I lost my gold’ or ‘I lost my land’. The land is still there! It’s simply that the owner has changed. Similarly, gold doesn’t change. It is not with him now but with someone else. It is not with him anymore. \*Na:sam\* (downfall) means making it non-existent for the one who earlier assumed it was his… \*viddhi nashta:n\* (know them to be lost). Till what stage? \*ache:thasaha\* (without intelligence). One has the ability to enhance consciousness, like we do now. We use our tongue for speech, vision for eyes. Similarly other \*jna:ne:ndriya:s\* (senses of perception) and \*karme:ndriya:s\* (senses of action) are leveraged by consciousness to carry out our tasks. However, one who feels jealous [of God], think of the degrading state it leads him to. It results in a life where he is unable to leverage consciousness fully. If he doesn’t possess that to begin with, then it is ok. [Sri Krishna says] “I can make sure he gets a state where despite having the ability, one cannot use it. However, I do not wish this upon anyone. You should not be like that. You must get better. To become virtuous, you must listen, accept and follow [the guidance].

How to follow it? Do it [deeds] for Me! Recognize that I am the indweller and the cause for everything that happens. With that thought, begin your work. What happens then? Every work becomes a \*yajna\* (sacrifice/offering)! This is what He shared. He in fact, begins chapter 3 with this. \*saha yajnaihi praja:ha srushtva\* (having created beings along with sacrifices) use \*yajnas\* (sacrifices/offerings) to get better, by offering them to Him. He did not deter anyone from living their life nor sought to stop anyone’s work. He didn’t ask to ignore responsibilities. He didn’t stop us from enjoying the results of work. He just wanted us to be devoid of the desire for results. He kept it very simple here! He gave an easy solution for us. He did not prohibit us from doing anything! If He had asked us to avoid eating, then we would be distraught. He did not ask us to avoid food. Whatever one consumes, one must recognize that it is for the indweller. Treat the intake as \*prasa:dam\* (food offered to God). That’s it. It would be difficult if He had asked us to avoid food. Instead, He let us partake of the food. Make it a delicious item, however you desire and enjoy it! He says, “I am your indweller who consumes and digests it for you. Therefore, work by recognizing that I am the One who transforms that food into energy.” How simple is this? You do not have to avoid baths. While bathing, think that you are cleansing a temple. Sleep, but feel that you are giving the temple [body] a rest. Eat, with a feeling that God is consuming the food. Enjoy the deliciousness, imagining that it is for the indweller. No need to avoid anything. Just change the \*bha:va\* (intent) behind the activity. However, the same intent can portray another as a bad person. This is wrong. Do not lose that ability to possess an intent by resorting to bad behavior. We did not get to use this intent in prior lives except in this current human life. Why would you want to lose this opportunity? We must strive to make use of it in a better way. This is what God wills. He clarified this in 3.31 verse. Let us move along.

Jai Srimannarayana!

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