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1. Episode Title: Episode 4 – Bhagavad Gita (Chapter 3, Episode 4)

2. Topics & Tags:

TOPICS: The discourse explores the unique purpose of human birth, emphasizing that it is a rare opportunity to attain God (Purushottama Prapti). It delves into the nature of the Supreme Reality (Parabrahma Tattva), describing God's countless auspicious qualities and His role as the director of all beings. The discussion also covers the concept of divine incarnations (avataras) and the ultimate goal of human life, which is liberation (moksha) from the bondage of karma through devotion (bhakti).

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 4, human birth, purpose of life, God, Parabrahma, Narayana, Purushottama, divine qualities, auspicious qualities, kalya:na gunas, incarnations, avatara, karma, soul, jiva, moksha, liberation, bhakti, devotion, intellect, Vedas, Upanishads, Yamunacharya Swami, Gitaartha Sangraha, spiritual guidance, eternal realities, dharma, spiritual path.

3. Main Content:

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

What is the purpose of human birth?

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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 wealth, and delights all the worlds.

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Scriptures say, durlabho: ma:nusho: de:haha de:hina:m (rare is human body for embodied beings). These sari:ra dha:ras (those who hold bodies), embodied beings, are of many types. There are animals, birds, worms, insects, and many more… It is said that there are 84 lakhs of species. Amongst all the species, birth as a human is a very rare boon. We all have got that [boon]. We all are de:hi (those with bodies). No one can tell precisely how long this [human body] will last. Because sometimes one who is thought to be having a strong body might lose life all of a sudden. Or someone who we think will lose life no matter what we do may remain alive for a long time. Nobody knows the reason for this.

When in a human body, what is the activity that one must do? Earn, eat, go around, reproduce, fear, sleep! All these are common for any living being. What is the uniqueness of a human being? Is there anything special that one must attain for being a human? Yes, there is. All the sages who are tha:tthvika jna:nis (those with wisdom of eternal realities) have confirmed it. Vedas say it. Upanishads declare it. The rest of the [Vedic] literature says it. They all declare that the purpose of human birth is purusho:tthama pra:pthi (attaining God).

The scriptures that explain this in clarity are called ve:da:ntha grantthas (scriptures that explain the essence of Vedas). Ve:dam (knowledge) means knowledge. It also means to know. Ve:dam (knowledge) is that which gives knowledge of what one doesn’t know. Vedas are those teachings that have come to enlighten. In them, the teachings which summarise the essence is called Ve:da:ntha (essence of Vedas). It is also a scripture that orders. What do all these Ve:da:nthas (essence of Vedas) state? There is one thatthva (reality) that is directing/governing all of us. That thatthva (reality) is called Na:ra:yana thatthva (Narayana reality) or Parambramha thatthva (Supreme Reality).

na:ra:yanaha parambramha gi:tha:sa:sthre: sami:rithaha (Narayana is the Supreme Reality, as stated in the Bhagavad Gita scripture). We discussed this earlier. Gi:tha:rttha Sangraha (Summary of the Meaning of the Gita) given by Yamunacharya Swami explains this. A lot of people have questions about what the Parabramha thatthva (Supreme Reality) is. Some say Parabramha (Supreme Reality) is purusha (a man). Some say Parabramha (Supreme Reality) is a woman. Maybe some others say various other things. However, ve:da:ntha sa:sthra (Vedic scriptures) ensures there is no such dilemma about it.

What is that Parabramha (Supreme Reality) like? There are no kinds of limits to it. There are no kinds of do:shas (faults). There are no characteristics that have limitations. It has wonderful kalya:na gunas (auspicious qualities). What are kalya:na gunas (auspicious qualities)? They are favorable to Him; always bestowing bliss and auspiciousness to all the worlds. He has such greatest qualities in Him. How many such qualities are there? There are countless such qualities.

asankhye:ya kalya:na guna gana o:gha maha: arnava (an endless great ocean of countless groups of auspicious qualities flowing like a massive stream). Ganas (groups of), gunas (qualities). Not one or two qualities, they are groups of qualities. Some qualities together make a group. He has countless such groups. They all move as a o:gha (massive flow). That massive flow reaches Him, the maha: arnava (an endless great ocean). God’s greatness is thus described. He is given a beautiful name, purusho:tthama (Supreme Being).

What is the meaning of purusho:tthama (Supreme Being)? Dwelling in these bodies, we all are named purusha (embodied being). ‘We’ refers to all human beings. Let’s put the other species aside for the time being. Let’s look at human beings. There are two groups in this, purusha (men) and sthri (women). It is said that they are grouped based on karma (actions). Keeping that aside, any soul for as long as it is dwelling in a body and leading life is called purusha (embodied being). How about women? Women are also named purusha (embodied being). Because the body is named puramu (residence). He/she lives in this residence. pure: asmin se:the: (he/she is constantly living in it). Ji:va (soul) is constantly in it until karma (actions) is exhausted.

However, there is only One who will never leave this material substance. That is Him. Does He also exist in a dead body? Yes. Then why do people say it is not to be touched, that one should take a bath if they touch? When the body goes through a fire ritual, if He is also in there…! Nothing can exist without Him. It can be a dead body or anything else. If He is not there, nothing can actually exist. The body in that shape which we see had already been allocated by Him to a soul for karma anubhavam (experiencing karma). That body is allocated to a soul. The soul can experience the body only if He exists along with him. Therefore, He was with the soul and enabled the experience. That is now completed. The allocated time-frame is over and hence the soul left the body. Now, that body is called a sava (a dead body). It may be called a dead body, but no one can stop God’s existence in it. When He exists everywhere, He exists in it also.

However, after qualifying that body for further purposes, He changes it to other dravyas (substances). Because it is allocated for a specific soul, no one else is allowed to use it. It has to be disintegrated back to the root elements. The Earth component will go back to being part of the original earth. Water component to being part of the original water. Air to air, space to space etc. They all get recycled and only then allocated to someone else. Therefore, God exists in the dead body as well. However, that does not mean the body gets up and moves. If at all for some reason, a dead body gets up and sits up, everyone will be scared. It is also dangerous. If doctor’s diagnosis goes wrong and there is a false declaration of death, if that ‘dead man’ is brought back home and he wakes up in the midst of some concluding rituals, then it’s a different story. However, if a dead body comes ‘alive’ for some other reasons, then it becomes essential for those learned, to take responsibility and not let that happen. It [dead body] should not get up again because the elements must go back to their original state. The recycling must happen there only.

For example, governments allocate lands to certain people. They are called D Patta lands. Those who got those lands are not allowed to sell them to anyone. They can use it. They can have their heirs use it. If they ever feel that they do not need the land, they can surrender it to the government. They cannot sell it secretly in black money to anyone. If it gets surrendered to the government, then the government considers how to utilise it. The same applies to the soul also. Once a body is allocated to a soul, then he must go through only those given experiences for the given time. He will then leave the body. Once he leaves the body, what happens to the body? He is not allowed to donate the body for someone else. After the body is integrated into the original elements, then He [God] prepares it ready for a new body. This is the rule. So, for as long as a soul is in the body, he/she is called purusha (embodied being).

To bestow these embodied beings with right paths, right procedure to implement, or impart wisdom required, God descends to the world taking such bodies. They are called avatharas (incarnations). There are various types of incarnations. Some are sa:ksha:d avatharas (direct incarnations), Himself. Some are a:ve:sha avatharas (empowered incarnations). Some are swaru:pa avatharas (essential form incarnations), amsa avatharas (partial incarnations), kala avatharas (fractional incarnations). There are different states of avatharas (incarnations). Whatever may be, He ‘comes down’ to this world as well. However, His ‘coming’ is not like ours. We come because we are helpless, having been forced by the karma (actions). We come [take birth here] and experience karma (actions). He [God] does not come like that driven by some force. He wills to ‘come down’ to alleviate the souls from their pain. That is why, He takes a form that is appropriate for that reason. Therefore, despite being ‘embodied’, He is different from the rest of embodied beings. He is thus named purusha utthama (Supreme Being) in the Upanishads and also in chapter 15 of Bhagavad Gita. We are all therefore purushas (embodied beings). And He is the purusho:tthama (Supreme Being) who has come to this world. He is the abode of all kalyana gunas (auspicious qualities). He, God is known by the names such as parabramha (Supreme Reality), purusho:tthama (Supreme Being).

We came to this world as human beings so that we recognise Him. If the goal is to live like other beings, then we don’t need such an intellect. Other beings do not have this kind of intellect. They have the ability to carry out activities necessary at the physical body level. However, a human being is given great intellect to do beyond that. Direct the given intellect with love for God. Recognise that God is the means. Know that the goal is to attain God. Lead life with that knowledge. Then, he will be cut off from the bond he has [with karma (actions)]. He will then be able to attain God. A human body is given for that purpose, i.e to attain Him. Our people have given a name for this called mo:ksha (liberation). Mo:ksha (liberation) means to get released from karma bandha (bondage with karma). We need some kind of means to get released from it. That means is bhakthi (devotion). If this becomes a means, it breaks the bondage with karma (actions). That helps us to be detached with the body and creates an opportunity to happily reach God. The purpose of all sa:sthras (scriptures) is to tell us this. The entire Vedic literature has come to light to state the same. Bhagavad Gita is imparting the same in a simpler manner.

Vande: guru parampara:m (I bow to the lineage of gurus).

Jai Srimannarayana!

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