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1. Episode Title: Dahara Vidya - Part 1 – Bhagavad Gita (Chapter 3, Episode 5)

2. Topics & Tags:

TOPICS: This episode clarifies the categories of human beings based on their relationship with karma, distinguishing between those bound by karma (karma baddhas), those seeking liberation (mumukshus), and those desiring further worldly engagement (bhubhukshus). It defines moksha as release from karmic bondage and explains karma as any action performed by the body. The discussion emphasizes that Bhagavad Gita is a moksha shastra (scripture of liberation) and introduces athyanthika bhakthi (incessant devotion) as the means to attain release, defining it as uncontaminated love for God. The episode details the true meaning of bhakthi, distinguishing it from superficial practices, and identifies jnana (knowledge) of the soul (atma) and Param Brahma (Supreme One) as the essential foundation for bhakthi. It also clarifies the terms darsanam and sakshatkaram in the context of self-realization and introduces Dahara Vidya from the Chandogya Upanishad as a source of this profound knowledge.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 5, Karma, Karma baddhas, Mumukshu, Bhubhukshu, Moksha, Liberation, Bhakthi, Devotion, Jnana, Knowledge, Atma, Soul, Param Brahma, Supreme One, Vedana, Upasana, Dhyana, Darsanam, Sakshatkaram, Self-realization, Chandogya Upanishad, Dahara Vidya, Indra, Prajapati, Spiritual guidance, Attachment, Sanga, Vedas, Upanishads, Dharma, Spiritual path.

3. Main Content:

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

As we enter chapter 3, let us try to build clarity on certain topics.

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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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All human beings leading a general life are called karma baddhas (those who are bound by karma). Karma baddhas mean those who are bound by limitations of karma (past records). All are bound by karma. However, some of the karma baddhas desire to come out of karma and not be dictated by it. When in this body, nothing is happening as per our wish. What is happening is that we plan on something, and the result is something else. We try to let that go and want to sleep. We can’t sleep. We don’t want to feel hungry because we are in the midst of some work. Yet, like that of animals, there is a growling and rumbling noise from the stomach, out of hunger. None of these things are the way we desire them to be. We have to walk the direction that the body is taking us.

Some people genuinely desire to come out of this bondage. If that desire takes a proper route in the manner prescribed in Veda (sacred texts), then he/she is called mumukshu (one who wishes to be released from this bondage [of karma]). Some don’t even realize that they are bound. They don’t feel any desire to come out of this. They feel that life is going on, let it continue. Some want to strengthen it [bondage with karma] further and further. Such people are called bhubhukshus (those who desire to eat and live).

So, human beings can be categorized into two. One is bhubhukshuvu (one who desires to eat and live). They desire to eat and live, that’s all. The other is mumukshuvu (one who desires release). They desire a release [from the bondage] and try for it. Mumukshuvu desire and attain release from the karmic bondage. This release is named moksha (release). What they desire is release from the bondage with karma. Some people think moksha is death. When one is released from the bondage with karma, there won’t be any problem wherever he is. Bhagavad Gita is the supreme teaching that has come to teach us about such moksha.

How is one released from the karmic bondage? Firstly, what is karma (work/action)? It is just about anything we do. We do something or the other when we are in a body. We can’t sit idle, can we? “No sir! we meditate and sit in an idle posture.” That is also work! Closing eyes is a task. Breathing in is a task. Breathing out is a task. “We don’t take breath at all. We hold it.” That is also work. Any movement in the body is a result of some work, some karma. We are currently conducting ourselves under the limitations of karma. Karma should become a means. We must work with the body, but that work shouldn’t entangle us further. It must become something that can release us from any previous entanglement.

Bhagavad Gita is moksha shastra (a scripture enlightening about one’s release). This moksha shastra [talks about] who it is that can release one from karma. Whoever has tied one to it, only they can untie and release [the entangled one]. Bhagavan (the Supreme Soul) is the one who created this bond with karma. He is named Param Brahma (the Supreme One). How does He release you from it? If He must release you, athyanthika bhakthi (incessant devotion) for Him must grow in you. Athyanthika means that which eternally goes on. Bhakthi that is eternally flowing. What is bhakthi (devotion)? It is uncontaminated love. One must have uncontaminated love. It is named athyanthika bhakthi. Either one has this, or God will enable that state in one and then release them from karmic bondage.

Vedantha shastra (the essence of Vedas) denoted this bhakthi with certain names. It is called vedana (meditation fueled with in-depth knowledge), upasana (meditation with close proximity to the goal), dhyana bhakthi (meditation with intensified focus). All these are different names for the incessantly living love one has for God. The term love seems familiar to us but the term bhakthi feels heavy and vedanthic (scriptural essence). Since we are learning Bhagavad Gita, it is essential to know what these terms mean. We must remember these and use them in our day to day life too.

Generally, people tend to use it to state that he/she or someone they know is a great bhaktha (devotee). People, in this world, termed any positive feeling towards God as bhakthi. If one [mechanically] engages oneself in a ritual or chants a prayer, people call it bhakthi. It’s fine. We can’t deny that. However, that’s a very very basic and primary level. It is a state prior to what can be termed as bhakthi.

Initially, a seed gradually gives out a stem and then produces what look like small leaves. They grow a little bigger, and the branches grow bigger. From in between them, something in the form of small clusters appear. Then, flowers blossom from them. Those flowers yield fruit. The fruit are initially in a very small size that one can’t even see. They will then gradually grow bigger but are not ripe yet. They grow further into ripe fruits. Following that is the state where they are juicy. That is when they become enjoyable. There is the very initial state where the fruit can’t even be termed as fruit. Take that very initial state as what people generally refer to as bhakthas (devotees) or bhakthi. Such as where people say, ’our friend has a lot of bhakthi.” All these are of that state.

In fact, only the following can be called bhakthi:

\* vedanam (meditation fueled with in-depth knowledge)

\* dhyanam (meditation with intensified focus)

\* upasana (meditation with close proximity to the goal)

Scriptures concluded that only whatever can be assigned these names, be called bhakthi. Only when that exists, there is a chance that the person gets the grace of God. What is the preface or the foundation for such bhakthi? One must attain jnana (knowledge). One must attain thad vishai:ka jnana (the knowledge of that thing). Knowledge of what thing? The knowledge of soul, and the knowledge of Param Brahma (Supreme One) who can liberate the soul. One must know about both of these. If you don’t know about what you want to attain, how would you know if you have attained it? Therefore, if you want the grace of Param Brahma… You must know who Param Brahma is. How to know about Him? What do you do after knowing about Him? Firstly, do I have the eligibility to attain Him? Then, you should know who you are. You should know from that level. You should know all these.

Upanishads give the knowledge of all these. There is an upanishad named Chandogya. There is a discussion between Indra and the Prajapati. Prajapati gives clarity to Indra on this topic. Firstly, he gives the knowledge of a soul. He goes on to explain what a soul is, and continues on what happens when etc. He says, it is therefore something you can attain. After listening to all that, Indra says that he doesn’t find it very appealing. He says, na: mathra bho:gyam pasya:mi (I do not see anything enjoyable here). Then, Prajapati sets out to teach him what is to be learned. Chandogya Upanishad describes it. He starts off clarifying the knowledge about athma swarupa (understanding of self). If one attains this kind of jnana (knowledge)… and it ripens into bhakthi (devotion)… If that jnana ripens into bhakthi… With that bhakthi alone, Parabrahma can be attained. With only this, can one be released from the bondage of karma. What that means is he will attain moksha (release). He will have reached the purpose of becoming a mumukshu (one who desires release). He [Prajapati] clarifies all this there.

If one attains this knowledge of atma (soul), it is called athma sakshatkaram (self-realization) or athma darsanam (self-realization). You hear the word darsanam (perception), do you think atma is something that’s visible to our eyes? It is not visible to the naked eye. Then, why is it called darsanam? Darsanam does not mean being visible to the eyes. If it can be perceived by something, it is called darsanam (perception) or sakshatkaram (perception). Not everything in the world is visible to the naked eye. Some forms are visible to the eyes. That is called shape. If something is in the shape of a square, rectangle, circle. So, it’s the shape and also color. Eye can only grasp the shape and the color only. Eye doesn’t grasp sound, smell, or taste. There are other sense organs that can help perceive them. If one must perceive sound, shravanendriyam (the organ of sound), must work. If one must perceive taste, rasanendriyam (the organ of taste), must work. If one must perceive smell, ghranendriyam (the organ of smell), must work. If one must know if something is hard, soft, cold etc, thvagindriyam (organ of touch), must work. In addition to these 5 sense organs, there is an internal organ called manas (mind). What it perceives is called manasa sakshatkaram (mental perception). It is also called manasa darsanam (mental perception).

When one attains athma sakshatkaram (self-realization), self-realization, then, in him/her… there is a bhagavad bhakthi (devotion for God). That is when God’s grace is bestowed and that releases one from karma. Hence, athma sakshatkaram (self-realization) is a pre-qualification for being released from karma. This is what Prajapati’s statements tell us. After one attains this, i.e. knowing that soul is eternal, body is not eternal… and one must carry on their work with no sanga (attachment), then… if that results in bhakthi (devotion), devotion to God, only such bhakthi results in moksha (release). All this is like a tall ladder. The prakarana (the section) of Chandogya Upanishad that explains this is called dahara vidya (knowledge of the subtle space within the heart).

What does dahara vidya detail? Firstly, he talks about the soul’s characteristics.

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SLOKA WORD -

ya a:thma: apahathapa:pma: vijaraha vimruthyuhu viso:ka: vijigathsaha apipa:saha

sathyaka:maha sathyasankapaha so:nve:shtavyaha sajigna:sithavyaha sasarva:nscha

lo:ka:n a:pno:thi sarva:scha ka:ma:n yasthma:thma:na:m anuvidya vija:na:thi

ithiha praja:pathiruva:cha

SLOKA MEANING -

The soul (atma) is free from sin, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desires are true, whose resolves are true. This soul should be sought, this soul should be known. He who finds and knows this soul obtains all worlds and all desires. Thus spoke Prajapati.

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In the 8th prapatakam (chapter), of Chandogya, it is Brahma’s upadesa (teaching) to Indra. It is the prakarana (section), which explains that only when one has the knowledge of atma (soul), will he be qualified to attain God. We will move ahead understanding a bit more about what he explained there.

Jai Srimannarayana!

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