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1. Episode Title: Episode 6 – Bhagavad Gita (Chapter 3, Episode 6)

2. Topics & Tags:

TOPICS: This episode delves into the intrinsic nature and eight essential qualities (ashta-gunas) of the soul as explained by Krishna in the Bhagavad Gita and further elaborated in the Chandogya Upanishad. It explores the concept of the indwelling God (Antaryami) and the importance of meditation (upasana) on the Supreme Soul (Paramatma) residing in the dahara akasam (space in the heart). The discussion covers the soul's inherent freedom from sin, change, death, sorrow, hunger, and thirst, along with its natural attributes of true desires and intentions. It also examines the three states of consciousness (jagrat, swapna, sushupti) and the path to liberation (moksha) through the manifestation of the soul's true qualities, emphasizing the challenge of attaining this state while embodied and the ultimate release from the physical form.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 6, Atma swarupa, soul, Antaryami, indwelling God, Dahara Vidya, upasana, meditation, Paramatma, ashta-gunas, eight qualities of soul, apahathapapma, vijaraha, vimruthyuhu, visokaha, vijigathsaha, apipasaha, satya sankalpa, satya kama, karma bandha, moksha, liberation, ashta-guna avirbhavam, Chandogya Upanishad, Brahma, Indra, jagrat, swapna, sushupti, Parabrahma, amruthattvam, samprasadaha, body, consciousness, devotion, love, spiritual guidance, spiritual qualities, self-realization.

3. Main Content:

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

In Bhagavad Gita Chapter 2, Sri Krishna explained atma swarupa (the form of the soul).

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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 is the delight of the world.

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What is this soul like? What is it that one must attain so the soul never gets bound with karma (actions), instincts from the past? Upanishads detailed these. It seems that bhagavan (God) exists within all of us. Scriptures named the indwelling God as antaryami (indwelling God).

antha ha + yami (dwelling inside + operates). That is why He is named antaryami.

ya: atmanam antharo: yama yathi (He dwells within and gives orders). We must all operate as per His order. Not only human beings, all others also must follow His orders. Other beings can’t know this. As human beings we have the chance to know it.

In our hrudaya (heart), there is a space named dahara akasam (space in the heart). This is mentioned in the 8th prapatakam (chapter) of Chandogya Upanishad. We must perform upasana (meditation) in close vicinity of paramatma (God) who dwells in dahara akasam. Upasana, dhyanamu (meditation), vedanamu (knowledge), bhakthi (devotion) are all synonyms. In our language, it is called prema (love). Uncontaminated love meaning love that does not expect anything in return. Love God in that manner with devotion.

Then, there is a space called dahara akasam (space in the heart) or dahara pundarikam (lotus of the heart) in hrudaya (heart). God dwells in that space along with the jiva (soul). God dwells in all of our hrudayas (hearts) at dahara akasam. However, we don’t know. We can’t see it. It cannot be captured by any machinery. It does not get detected in any CT or PET scan if one wants to try and locate it. They can only detect what is made out of physical elements. There is no way that they can detect what is made with tejas (cosmic brilliance). So, one can’t see dahara akasam, or jiva (soul) or paramatma (God). Only if they are there, the body will move or else it will not have any movements. We must perform upasana (meditation) of that paramatma (God) who is in the dahara akasam.

How do we perform upasana (meditation) and why should we perform upasana (meditation)? To answer why… Do you know who you are and what your greatness is? If you want to know your greatness, you should do upasana (meditation). Am I that great? Indra asked Prajapati how great he is. He gave an answer to that.

The soul, i.e. you who is dwelling inside is apahathapapma (blemishless), qualified for not being touched by any dosha (sin). Because of your ajnana (ignorance) and moha (attachment), you are dumping everything onto yourself and becoming entangled in them. However, the characteristic of your natural form is not that which gets you entangled in them.

apahathapapma (blemishless)

Not just that, it is vijaraha (changeless). Everything ‘touches’ the body, but nothing touches you. Whatever touches the body remains with the body. When the families dispose of the body post its lifetime, the impacts of the body are also gone. The jiva (soul) that leaves the body goes out without any of them. He is not the type that gets ‘touched’ by any of them. He is therefore named apahathapapma (blemishless).

When the body goes through any change, that is termed jara (change). However, a jiva (soul) does not undergo any change. He remains only in one form. Unchanged. He is therefore named vijaraha (changeless).

Vimruthyuhu (does not die)

Mrityuvu (death) does not get a hold on the jiva (soul). It can catch the body. Death can make the body unusable. It cannot do the same with atma (soul). Therefore, since he is beyond mrithyuvu (death), he is vimruthyuvu (does not die).

Visokaha (has no sadness)

Sokaha (sadness), it is that which makes one feel that something of his is lost or gone. Soka (sadness) is not natural for atma (soul). However, because he is thinking that the gains and losses of the body he is dwelling in, as his own, he feels sad or happy. Let’s place a red hibiscus next to a crystal frame made of glass. When a light reflects on the flower, the adjacent crystal frame also looks red like the flower. The glass misleads us about its color, as if red, by assuming the qualities of its neighbor as its own. Similarly, because a jiva (soul) is in an object called body that grows, shrinks, etc, he thinks it’s all his. In reality, he does not have any of that. He is vimrithyuhu (has no death), visokaha (has no sadness) as he has nothing to lose or gain.

Body is made of five elements of nature. When one of them decreases in quantity, it emits an alarm. If one of them increases, it emits alarms. These alarms are called hunger, thirst etc. If mrud dravya (earth material), the percentage of earth material decreases as you are working, then the warning the body gives to fill that gap is called hunger. The desire to eat, i.e. mrud dravya (earth material) is emptied, fill it up again. This is named hunger. Atma (soul) does not have hunger of this type.

Vijigathsaha (has no hunger)

Apipasaha (has no thirst)

There is also a percentage of water in the body. When we exercise or work, the water from within comes out in the form of sweat or in some other form. The required proportion of water in the body has decreased. Because it decreased in quantity, it gives a warning. The water percentage has come down. Refill, refill, refill. When traveling by car, the oil drops below the desired limit. When it reaches 15 or 20 liters or whatever border limit, that’s when a red warning indicator is seen. For us in the body, perhaps the warnings are the types we need, so that’s how it is programmed to alert. Some things give an alarm by beeping indicating to refill. Similarly, the desire to refill the decreased percent of water in the body is called thirst. So, the desire in relation to the inflow and outflow of the elements in the body are given various names. Atma (soul) does not have such hunger, thirst.

vijigathsaha (has no hunger), apipasaha (has no thirst)

In that case, what does it have?

sathya sankalpaha (thinks good), sathya kamaha (desires good)

It will always think good. Atma (soul) always desires good. Truly, it should be desiring God. It has the power to achieve anything that it wants. Instead, we turned towards the body, got attached to it and got bound by karma (actions). This resulted in suppressing them. They are named sathya kama (desires good) and sathya sankalpa (thinks good).

There are 6 that denote what it is without. There are 2 that denote what it has.

apahathapapma (blemishless), vijaraha (changeless), vimruthyuhu (does not die), visoka (has no sadness), vijigathsaha (has no hunger), apipasaha (has no thirst).

sathya kamaha (desires good) and sathya sankalpaha (thinks good) are the 2 qualities that a soul must possess. These 8 are called ashta-gunas (8 qualities). If these ashta gunas (8 qualities) are suppressed, it is called karma bandha (bound by actions). When karma bandha (bond of actions) is broken and ashta gunas (8 qualities) rise, it is called moksha (bliss/liberation). We all want moksha (liberation). We all want to be released from the bond [of karma]. After that release, one must have clarity on who the indwelling ‘I’ is. This is called ashta-guna avirbhavam (the rise of 8 qualities of the soul). What we need to do while we are in this body is ashta-guna avirbhavam (the rise of 8 qualities of the soul).

Chandogya Upanishad enlightens us of this in the name of dahara vidya (knowledge of the inner space). As Brahma ji (Lord Brahma) was explaining these to Indra, he described the states of the souls who have attained ashta-guna avirbhavam (the rise of 8 qualities of the soul).

First one is jagrath (state of being awake to the physical world).

swapna (state of sleep).

sushupthi (state of deep sleep).

The state between being awake and deep sleep is the time of dreams. We see a variety of dreams. Sometimes we run on rivers, or fly in the air. It all seems magical. He elucidated on the three states: jagrath (state of being awake), swapna (state of sleep) and sushipthi (state of deep sleep).

Indra heard all of this. He said that all of these are not seeming like any happy states. He said that they all seem alpam (petty). Why? Parabrahma (supreme reality) has a quality called amruthatthvam (state of unchanging and everlasting bliss). It doesn’t seem like the soul you explained, who attained ashta-guna avirbhavam (the rise of 8 qualities of the soul) will have it. Because if he has it, why would he ever enter bandha (bond)? He should never have entered it, right? Now that he has entered bandha (bond), it means that the qualities are not always alive in him. Therefore, the states jagrath (state of being awake), swapna (state of sleep) and sushupthi (state of deep sleep) are those which bound him. However, he reaches God in those states. Yet, because of the pull of karma (actions), he comes back to this world. He wakes up. Coming and going everyday, this shouldn’t be the state to desire. If we reach, we must reach Him forever.

When he [Indra] says this, then he [Brahma] explains how to attain that. Dear! Honestly, it is difficult to attain that state when you are in this body.

asari:ram va: vasantham priya: priye: na sprusathaha (as long as one is in a body, one cannot get away from pleasures and pains).

It does not matter what kind of body, it could be of jiva (soul), human or Brahma. As long as one is in it, one cannot get away from the pleasures and pains. Whenever one leaves this body that is formed because of karma (actions), he will attain it. “How is that attained?”, he asks. Answering that, he says…

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SLOKA WORD -

e:vame:va e:sha samprasa:daha asma:th sari:ra:th samuttha:ya

paramjyo:thirupa sampadya sve:na ru:pe:na abhi nishpadyathe:

SLOKA MEANING -

This purified soul, rising from this body, attains the supreme light and manifests in its own true form.

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He summarized it. It means… He gave a name to this jiva (soul) and called it samprasadaha (one who has attained the grace of God). Samprasadaha (one who has attained the grace of God) means one who has attained the grace of God in the way that He is pleased with. Only such a soul can come out of this. How can one please God? He explained this. Let us learn that and move ahead gradually.

Jai Srimannarayana!

Jai Srimannarayana!

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