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1. Episode Title: Episode 64 – Bhagavad Gita (Chapter 3, Episode 64)

2. Topics & Tags:

TOPICS: The nature and significance of Bhagavad Gita as a universal scripture that offers simple yet profound spiritual guidance. An in-depth analysis of the human struggle and the concept of doership, linking it to the influence of `prakruthi` (Nature). A detailed explanation of `prakruthi`'s composition from `pancha bhu:thas` (five elements) and their sensory qualities. The role of the three `gunas` (qualities) – `Sattva`, `Rajas`, and `Thamas` – in shaping human behavior and the dynamics of the elements. The importance of recognizing the true doer and understanding the pervasive influence of Nature's qualities on all actions.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 64, Prakriti, Nature, Gunas, Sattva, Rajas, Thamas, Pancha Bhutas, Five Elements, Earth, Water, Thejas, Air, Space, Ego, Doership, Liberation, Scripture, Knowledge, Human nature, Spiritual guidance, Bhagavad Gita 3.27, Karma, Consciousness, Soul, Dharma, Vedanta, Self-realization.

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

Bhagavad Gita is a sathgranttha (great scripture) that teaches higher knowledge in a simple way. There are no complicated theories. Bhagavad Gita is a scripture with comfortable and beautiful terms that are easy to understand. That is why, Bhagavad Gita is the single scripture that is wide-spread and has won everyone’s praise. Also, Bhagavad Gita is the scripture that has been translated into many languages of the world. Not limited to religion, caste etc, it bestows a clear process that uplifts any human beautifully. It is a great teaching that was available to us before the advent of any differences between religions etc. Bhagavad Gita is the great scripture that can address any differences that may come up. We are listening to the teachings bestowed in chapter 3 of it.

Why is a human being struggling, tied up in this prakruthi (Nature) and not getting liberated? What is the reason? This is the question. He gives the answer to this in verse 27, chapter 3.

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SLOKA WORD -

prakruthe:h kriyama:na:ni gunaih karma:ni sarvasaha |

ahanka:ra vimu:dda:thma: kartha::ham ithi manyathe: ||

SLOKA MEANING -

All actions are performed by the qualities of Nature. The deluded soul, identifying with the ego, thinks 'I am the doer'.

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aham kartha: ithi manyathe: (I am the doer, he thinks). One thinks he is the one doing something. In fact, he is not the one doing it. There is an underlying power that runs him. Who is that? Three verses ahead, He states that it is He who is running things from behind. “We can’t see who that is.” No problem. You are at least seeing the body that is on you. Yes. Where is this body coming from? What is it made of?

prakruthe:h gunaih kriyama:na:m idam sari:ram (this body is made by the qualities of Nature). Body is the micro form of Nature. Like a seed that contains everything that a huge tree has… The body is a small image of the largely widespread Nature. That is why, if we properly recognise and understand it, we would understand the entire Nature. We are doing work whilst in this body. We are doing various kinds of work. What is the basis for all that work? There are some tastes that are being developed in it. There are some behaviors that are being manifested in it. On what basis are these being formed? Some like sweets. They would look for sweets in Nature and have them. Some like sour. They would look for items tasting sour and get them. According to his nature, he will select things from Nature and take them. He will get them from Nature only because this [body] is made out of Nature. To adjust whatever is lacking or in excess, it takes from Nature because it is necessary for the body.

What is it made of? prakruthe:h gunaih kriyama:na:m (made by the qualities of Nature). Whatever we are seeing as prakruthi (Nature) is a mixture of some bhu:thas (elements). We often hear the very popular word, pancha bhu:thas (five elements). The gross part of the body is made of matti (Earth). The softness in it is a result of Water. The heat or the nature of various colors is a result of Thejas (light/energy). The:jas (light/energy) is what we refer to as fire but fire is only a form of the:jas (light/energy). Let’s call it The:jas (light/energy) which is a substance. We see brightness in the Sun. We ‘see’ heat in fire. The underlying raw material for these is called the:jas (light/energy). Let’s say that it is agni (fire) because we can see it easily and we understand it. So, this is a substance. It causes various changes in colors, also changes in shape. A body is dark in color like coal. The reason is the:jas (light/energy). Another body looks like it’s been just now lifted from a snow mountain. The reason for this too is the:jas (light/energy). Another one is wheatish. The:jas (light/energy) is the reason for this too. The:jas (light/energy) is the cause for all the colors. There is a system that gives arise to awareness. That is named va:yu (Air). We hear a sound when something happens here. This is due to a:ka:sa (Space). There are five substances. This [body] is made of these five substances. Not just this, every form we see around in this Universe is made of the same. That is why, sages say that Nature is made of the five elements. We [our bodies] are also made the same way.

Matti (Earth) has the quality of giving the knowledge of smell. Water has the quality of giving the knowledge of taste. The:jas (light/energy) has the quality of giving knowledge of a form or changing color. Va:yu (Air) has the quality of giving the knowledge of touch. A:ka:sa (Space) has the power of giving the knowledge of hearing. Whatever happens with these five are due to the movement of the respective bhu:tha (element). We must recognise they are happening because of the association with the respective bhu:tha (element). Body is Nature that is made of the five elements.

Firstly, why is there movement of these five? We are calling ourselves ji:va (living being) because there is a movement. Only then do we say there is life or one is a living being. We say he is growing up or wearing down. Something is happening. What is the cause for these? Why are there movements in this? Why isn’t everyone being static? There are three swabhava:s (natures/tendencies) for the five together. They are named gunas (qualities). Sattva (goodness) is one guna (quality). Rajas (passion/activity) is another guna (quality). Thamas (ignorance/inertia) is the other guna (quality). We see/recognise pancha bhu:thas (five elements) in this. We can see earth, water, the:jas (light/energy). Air is invisible but can be felt on the skin. Air can be recognised to that extent. A:ka:sa (Space) is invisible. Skin can’t feel it. It proves its existence by making sounds audible to us. It’s naive if we say that we believe only that which is visible to our eyes. That is an immature position to take. Many people think that it’s considered existent only when visible to the eyes. That is wrong. It is something that an LKG student says. Because not everything is visible to the eyes. Is taste visible? Do we say it’s not existing? There is a different tool that recognises it. There is a different sense-organ [that recognises it]. Same thing with element a:ka:sa (Space). Many philosophers don’t agree to its existence. Why? They say because it’s not visible. They accept air because it’s at least felt by our skin. Or it lets us know of its existence through the movement of leaves of trees. Even then, like we recognise air despite not being visible to the eye because of some other reason. Similarly, we must recognise a:ka:sa (Space). Cha:rva:kas accept only four of the substances - pruthvi (Earth), ap (Water), the:ja (Fire/Light), va:yu (Air). There is no a:ka:sa (Space) for them. They don’t accept pancha bhu:thas (five elements). They say they are just four. Why don’t they accept? They ask about how to recognise. You recognise air despite not being visible to the eye because it’s felt or the movement it causes. Similarly, if you are hearing any sound, you must understand it comes through a:ka:sa (Space). Thus you must accept a bhu:tha (element) named a:ka:sa (Space). So, the common qualities of all these pancha bhu:thas (five elements) together are sattva (goodness), rajas (passion/activity) and thamas (ignorance/inertia).

We can experience the effect of these qualities in another way. If a person is sleeping deeply, lazing, not knowing what is going on, then it means thamas (ignorance/inertia) is affecting him. Thamas (ignorance/inertia) is the reason for that person’s nature. If a person is hyper active, aggressive, motivated (for action), then it means rajas (passion/activity) quality is working on him. If a person is behaving very well, listening to guidance, helpful to everyone, and with all good qualities we know… It means there is an underlying inspiration that causes such a state in the person. That inspiration is a quality of prakruthi (Nature) and is called satthva (goodness). This sattva (goodness) causes clear purity and goodness in a person. Rajas (passion/activity) causes aggressiveness in a person. Thamas (ignorance/inertia) causes weakness, laziness, tiredness. This is in the substances. When there is movement in the pancha bhu:thas (five elements), there is movement of these qualities. It is because of these qualities that there is a change in the attitude of a person. Therefore prakruthi (Nature) is made of five elements and has three qualities. We must remember this. It is a mixture of five elements. It has three qualities. It is not formed of three qualities. It has three qualities. If we recognise this, we can answer everything that’s happening in us. God explains this in verse 3.27. Let’s gradually move ahead learning about it.

Jai Srimannarayana!

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