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1. Episode Title: Episode 7 – Bhagavad Gita (Chapter 3, Episode 7)

2. Topics & Tags:

TOPICS: Understanding the Bhagavad Gita as a guide for salvation for all souls. The importance of self-realization (atma darsanam) as a foundational step towards God-realization (Paramatma saksatkaram). The role of devotion (bhakti) as the ultimate means to attain God. The concept of karma yoga, or performing duties without attachment to results, as a path to purify the mind and achieve spiritual knowledge. The nature of the soul (jiva) and its inherent qualities, and how it is obscured by karmic bondage. The omnipresence of God (Paramjyothi) within the heart and His eternal nature. Overcoming sorrow, pride, and attachment through spiritual practice and divine grace. The unique opportunity presented by the human body for spiritual enlightenment and liberation.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 7, Krishna, Arjuna, salvation, soul, jiva, self-realization, atma darsanam, atma saksatkaram, God-realization, Paramatma saksatkaram, bhakti, devotion, karma yoga, selfless action, nishkama karma, attachment, rajas, tamas, sattva, Upanishads, Katha Upanishad, Yama Dharmaraja, Nachiketas, Paramjyothi, dharma, sorrow, pleasure, pain, sukha, dukha, svarupa jnana, divine grace, Vedas, Chandogya Upanishad, Indra, Prajapati, moksha, intellect, buddhi, eternal, permanent, ever fresh, subtle, supreme.

3. Main Content:

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

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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, grants all prosperity, and delights the entire world.

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Bhagavad Gita reveals the essence of Vedas as revealed in Upanishads. It is a beautifully delivered teaching, which even a common man can comprehend and implement. Despite the fact that it looks like a conversation between Krishna and Arjuna, it is not a casual conversation for passing time. Additionally, it was not delivered just to motivate Arjuna to fight the war that he did not want to. Using one Arjuna as a medium, this teaching is to enlighten every soul who is in a human body on the opportunity to attain salvation.

Currently, all of them [on earth] are stuck in a bondage. They cannot behave independently as long as they are in this. But by nature, these ji:vas (souls) are all eligible to be free to do whatever they want. However, after getting stuck in this body, they lost the capability of being free. Then what should we do? Our goal should be to regain what we have lost. Whatever we imposed on ourselves as ours during this time, we should keep it at a distance. We need to know this.

God [Krishna] explained this concept to Arjuna very clearly in chapter 2. In chapter 3, He explains what needs to be done. Before embarking on that… He must explain that the primary duty for a soul, while in this body, is to recognize, understand and surrender to God. He must explain that bhakti (devotion) is a means to do so. Before bhakti (devotion) is developed in one, one needs to be clear about who he is. Only if he knows that, he can recognize his [original] great state and pursue it. When a lion is hanging out with a bunch of goats as one of them, if someone tells him, that he is a lion and he is currently not in his original status, only then will the lion try to regain his status. It is the same for a soul. He has a human body and it is not simply for eating, roaming around and leaving. These things are done by other living beings. Who are you, what is your capability, what a great status you are at. And the fact is that the journey to the goal from here is short. This you need to know. This is mentioned in the Upanishads. This is called atma darsanam (self-realization), or atma saksatkaram (self-realization). When this occurs, devotion builds, and God can be attained.

Atma darsanam (self-realization) is not the means by itself. Only if atma darsanam (self-realization) transforms into devotion, then it becomes a means for salvation. Devotion is the only means which helps reach God, this is clearly mentioned in vedanta (essence of Vedas).

na:nyah panttha: ayana:ya vidyathe: (There is no other path for salvation.)

The eighth chapter of Chandogya Upanishad reveals that a great being called Prajapati told the same to Indra. This is what we discussed. As part of that, he says…

bhagavad darsanam… paramjyo:thirupasampajyathe: (God-realization… he will reach the Paramjyothi (Supreme Light/God))

When?

e:shaha samprasa:daha asma:th sareera:th sumuttha:ya (When he fulfills all the duties during his tenure in this body as service to Paramjyothi (Supreme Light/God), to His [God’s] satisfaction.)

When is he [soul] able to do this? When he doesn’t have pride and arrogance that he is doing everything. Or… When he recognizes that He [God] is the actual doer. And thus instead of thinking “A little for Him and a little for me!”, works without feeling attached to its result. When he is able to perform karma (actions) without attachment to it. When done this way, then his natural form will radiate as desired. Then he becomes someone who pleases God. Only through implementation of this type of karma (actions)...asma:th sari:ra:th samuththa:ya (from this body, rising up). Everyone has to leave this body at one point or the other. Everyone who is born, has to wait for the time to leave the body. When he [Soul] leaves this body, paramjyo:thirupasampadya (reaching the Paramjyothi (Supreme Light/God)), he reaches God. Then sve:na ru:pe:na abhinishpadyathe (by his own form, he shines forth), whatever is his natural form, that shines. We discussed in the past regarding ashtaguna avirbhavam (the rise of 8 qualities). There are always eight gunas (qualities) for us [souls]. We are capable of shining in eight different ways! But it is blocked because of this karma (actions). That blockade needs to be removed and we need to shine.

abhinishpadyathe: (shines forth)

Upanishad clearly mentioned this and is giving us confidence! Only after listening to this was Indra satisfied. Upanishad tells us this. Therefore, atma saksatkaram (self-realization) alone is not the result. It is the bhagavad saksatkaram (God-realization), the outcome of bhakti (devotion) which is built up from atma saksatkaram (self-realization). Atma saksatkaram (self-realization) is like a small droplet. Bhagavad saksatkaram (God-realization) is like a vast ocean. Therefore, we cannot stop at the droplet. We need to go all the way to the ocean. The knowledge to attain this, is only available in this human body. In other bodies, it is not possible to comprehend this knowledge. That is why, atma darsanam (self-realization) is a step towards the moksha (salvation) called Paramatma saksatkaram (God-realization). For atma saksatkaram (self-realization), we need to know about the soul. How to know about the soul is mentioned in chapter 2. This knowledge is not something which you just listen to once and leave it at that. It is essential that this knowledge is stabilized within. And needs to support every task that is performed. Then he needs to know how to perform the tasks. In order to know how to perform these tasks, chapter 3 has come into play. All the Upanishads say…

Bhagavad darsanam (God-realization) resulting from atma darsanam (self-realization).

There is an Upanishad called Katha, Katavalli. This is mentioned in the samhita part of the Veda. It is also part of Upanishad. In that [Katha Upanishad] Yama Dharmaraja gives guidance to Nachiketas. He first states where God exists.

tham (well-known)

durdarsam (He is not perceived by any of the senses which are limited by karma (past records).)

Where does He exist?

gu:dam anupravishtam (He exists in our hrudaya (heart) but in an invisible corner.)

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SLOKA WORD -

guha:hitham gahvare:shtam pura:nam

SLOKA MEANING -

He is the one existing within us, in everyone’s bodies.

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However, He is concealed as the body was being formed with the sattva (goodness), rajas (passion), and tamas (ignorance). Yet, He is puranam (ancient/eternal). They block the soul but none of them can impact Him, the supporter who drives jiva (soul). He is always puranam (ancient/eternal). What does puranam (ancient/eternal) mean?

pura:pi navam (He is always shining as new.)

Then how do we recognize Him?

adhya:thma yo:ga:digame:na (When shuddha sattva jnana (pure sattvic knowledge) that gives knowledge of atma tattva (truth of the soul) is established.)

This happens as rajas (passion) and tamas (ignorance), the drawbacks in mind are subdued. How will it [shuddha sattva jnana (pure sattvic knowledge)] be formed? By practice! By what practice? Practice of atma jnanam (knowledge of the soul). How is that achieved? By practicing asanga karma acharana (performance of duties without attachment). By implementing duties without attachment, you will be untouched by punya (merit) or papa (sin), the results of good and bad actions. If you are untouched by them you will be untouched by raga (attraction), or dvesha (aversion). If there is no raga (attraction) and dvesha (aversion), then rajas (passion) and tamas (ignorance) subside. Sattva (goodness) flourishes. If Sattva (goodness) flourishes, one will know God. Then he….

de:vam mathva: (recognizes and meditates upon the Supreme)

Whoever does this...

adhya:thma yo:ga:digame:na de:vam mathva: (through the attainment of spiritual yoga, recognizing and meditating upon the Supreme)

Only after that can he…

harshasokou jaha:thi (distances away from pleasure and pain)

Only the one who reaches this way will also be able to attain the tattva (reality)! Then he becomes dhira (wise/steadfast). Only when he meditates upon God, he becomes…

dhi:ra (wise/steadfast)

the purpose of having buddhi (intellect/mind) is met. Otherwise, we have knowledge. Where is the purpose of knowledge? Purpose of knowledge is not merely knowing materialistic objects like chair, bench etc.

de:vam mathva: (knowing the Supreme)

knowing the One who brought you here into this body and is leading you. Know the One who is leading, not just you, but the entire universe. Surrender to Him. You must become someone who surrenders to Him! Therefore, you need to know who the soul is; that the soul belongs to God... ...and only if you meditate upon Him, will you distance yourself from harshasokou (pleasures and pains). Only then will one know his svarupa (true form/nature).

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SLOKA WORD -

na ja:yathe na mri:yathe: ajaha, nithyaha, sa:savathaha, pura:naha

SLOKA MEANING -

He (the soul) is someone who neither takes birth nor dies; without a conceivable beginning, is eternal, permanent, ever fresh.

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He will know that these are the qualities of the soul. How about Him [God]?

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SLOKA WORD -

ano:rani:ya:na mahatho:mahi:ya:n

SLOKA MEANING -

He is subtler than the soul which is of size anu (the subtlest particle). He is more supreme than the biggest, greatest, most glorious of forms.

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He is within us. He is here only!

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SLOKA WORD -

akrathu:h pasyathi thamah krathu pasyathi vi:tha so:kaha

dha:thu prasa:da:th mahima:nam a:thmanaha

SLOKA MEANING -

The one who can stay without attaching himself to the work he is doing, who is not expecting anything, who doesn’t think that he is doing it, and doesn’t think it is happening because of him and doesn’t expect the result, he alone becomes akrathu (non-doer). Only then his sorrow will shed. Only by the grace of the One who brought him [soul] and put him here, he [soul] will be able to know his glory.

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It is therefore clear that God’s grace is only on the one who has attained svarupa jnana (realization of self). The svarupa jnana (realization of self) is attained by practicing nishkama karma (selfless actions). This is called karma yoga (path of action). Chapter 3 explains how and why one must practice karma (actions). In Upanishads, it is explained comprehensively. To clarify that Sri Krishna starts chapter 3. Other than that, there is no way one’s karmic bondage (bondage of actions) is removed. Also, it is impossible to reach God by one’s efforts. This is clarified very clearly in shruti (divine hearing/Vedas), such as na:yama:thma (this Self). Hence in chapter 3, Arjuna begins with a question to Sri Krishna. It starts with that question. Let us know about the question and enter the chapter.

vande guru paramparam (I bow to the lineage of gurus)

Jai Srimannarayana!