\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

1. Episode Title: Episode 8 – Bhagavad Gita (Chapter 3, Episode 8)

2. Topics & Tags:

TOPICS: The discussion explores the nature of the Ultimate Reality (Parabrahma Tattva) and the soul's ultimate goal. It delves into the concept of divine grace (anugraham) as the sole means to attain spiritual knowledge and liberation, drawing parallels from the Kathopanishad's chariot analogy. The episode highlights Arjuna's misunderstanding of Krishna's teachings on the relationship between action (karma) and knowledge (buddhi), emphasizing the importance of correct interpretation in spiritual practice.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 8, Parabrahma Tattva, Ultimate Reality, soul, liberation, Kathopanishad, Yamadharma Raja, Nachiketa, Vishnu, divine grace, anugraham, karma, action, buddhi, knowledge, jnana, Arjuna, Krishna, Viswa Rupam, divine universal form, spiritual knowledge, devotion, upasana, dharma, sthita prajnatha, steadfast wisdom, pravachanam, discourse, deep thinking, vyavasayatmika buddhi, resolute intellect, Vedas, austerity, charity, sacrifice, past tendencies, pra:chi:na va:sanas.

3. Main Content:

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

Bhagavad Gita is vedanta shastra (scripture of Vedanta), the essence of Vedas. Bhagavad Gita is a scripture that clarifies the essence of what you need to know. The root cause of everything is parabrahma tattva (Ultimate Reality). This tattva (reality) is always shining. There is no other place or being that has brilliance beyond that tattva’s (reality's) brilliance. The goal of any soul is to attain it. We received this body only to reach that goal. During the time we have this body, our goal is to know about the tattva (reality) and perform upasana (devotional worship) upon it. Upasana (devotional worship) means praying to it with devotion. How will one get devotion? We get it only if He bestows it to us. A wonderful Upanishad called Kathopanishad (Katha Upanishad) informs us of this. In Kathopanishad (Katha Upanishad), Yamadharma Raja (Yama, the lord of death) tells a boy called Nachiketa, about God. In that, he talks about the qualities of a soul. This soul is not one who can get destroyed. This soul is not one who can be known in any other way. There is someone who brought this soul here. He is called God. We need to perform upasana (devotional worship) upon Him. It states upasana (devotional worship) and explains that it needs to endure in the form of devotion.

-----------------------------------------------

SLOKA WORD -

vijna:na sa:radhiryasthu manah prakrarava:n naraha

so:dhvana pa:rama:pno:thi thad vishno:h paramam padam

SLOKA MEANING -

Vishnu, who is all-pervasive, is the Supreme, the final goal for the soul.

-----------------------------------------------

What is the means to achieve this? One needs... vijna:na sa:radhi (real knowledge as the charioteer). Manas (mind), mind as the bridle in the hands of that charioteer. Senses, as the horses driven by the charioteer. The body is the chariot where He resides. If the charioteer is a good one, the chariot will negotiate the path and will reach the goal it should. The paths are all the vishayas (sense objects) which are experienced by the senses. For the eye, it is the shape, for the ear, it is the sound, taste for tongue, and so and so forth. If you experience these alone, the chariot gets destroyed like the one which gets rusted in the trash. The purpose of traveling on these is to reach the goal, vishno:h paramampadam (Vishnu's supreme abode). Whoever recognizes this, is the only one who gets liberated from this karmic (related to karma) bondage.

When a question was raised to find how we can obtain this knowledge, He answers, “na:yama:thma pravachane:na labhyaha (This soul is not attained by mere discourse).” The knowledge regarding the underlying One, is not something which can be acquired simply by thinking. Pravachanam (discourse/deep thinking) means thinking diligently. If there is something which needs to be explained, one needs to think deeply. Isn’t it? So pravachanam (discourse/deep thinking) means our thought process, our thinking. Na:yama:thma pravachane:na labhyaha (This soul is not attained by mere discourse). He is not someone who can be achieved by thinking deeply. Na me:dhaya (not by intellect). He is not achieved through intense meditation either. Na bahuna: sruthe:na (not by much hearing). You might say, you read a lot of books, and listen to a lot of people. The more you listen to them, the more confused you get with all different paths. Like someone who is sitting in a chariot which has horses going in different directions. Then how can we obtain it? Yame:va e:sha vrunuthe the:na labhyaha (Whom He chooses, by him He is attained). Whoever He chooses to bless, only they can obtain it. That means whatever means we choose will not be successful. It is proved there that His anugraham (blessing) is the one and only means. Thasya e:sha a:thma: vivrunuthe: thanu:m sva:m (To him, this soul reveals its own form). The Lord displays His divine form only to those who are very dear to Him.

In the second shatkam (set of six chapters) of Bhagavad Gita, He further clarifies this topic. Na:ham ve:daihi na thapasa: na da:ne:na na che: jyaya: sakyaha: (I am not attainable by Vedas, nor by austerity, nor by charity, nor by sacrifice). After presenting the viswa ru:pam (divine universal form), he asks Arjuna, “You have now seen the viswa ru:pam (divine universal form). Are you thinking that you have seen it on your own?” Arjuna responds, “No. Since I couldn’t see it, You only have shown it to me.” Krishna says, “Yes, this form is visible only to the person I want to show it to.” “Trying to do it on their own doesn't work for anyone when it comes to identifying Me.” This is clearly mentioned. He didn’t denounce Veda (Vedas), Yajna (sacrifices) or Tapas (austerity). If he thinks that he will do them himself and see Him, it will not be possible. When He graces, He is obtained by Veda (Vedas) or can be obtained through Tapas (austerity). When He wishes, He can be attained by any means. When He doesn’t wish it, then all the different means one uses go in vain and are not fruitful. Eme: ve:sha vrunuthe: the:na labhyaha (Whom He chooses, by him He is attained). Only to him, thasyaithe a:thma: vivrunuthe: thanu:m sva:m (to him, this soul reveals its own form). This is mentioned in Upanishad. This type of knowledge needs to become our charioteer. When one has such a charioteer, so:dhvana pa:rama:pno:thi thad vishno:h paramam padam (he attains the supreme abode of Vishnu on this path), in this life’s journey, he [soul] will be able to reach the desired goal. The name of the goal is vishno:h paramam padam (Vishnu's supreme abode). This is beautifully mentioned in Upanishad and mula Vedam (original Vedas). This is the purpose of our bhakthi (devotion). In the next four chapters 3, 4, 5, and 6, He is going to explain how this can be obtained. The primary goal of these chapters is to clarify how all the means are fruitful with His anugraham (blessing).

In chapter 3, Arjuna starts off asking a question. He heard everything Krishna has mentioned in chapter 2. However, whenever we listen to anything, we understand it to the extent of our perspective. Currently, in the presence of Krishna, what is Arjuna’s perspective? “I do not want to wage the war. I would rather go to a forest and beg instead of waging the war.” This is Arjuna’s feeling. He threw away his bow and arrows. Radho:pastha upa:visath (sat down on the chariot seat), as mentioned in the last verse of chapter 1. Visrujya sacharam cha:pan (casting aside his bow and arrows). He [Arjuna] is asking what’s the best thing for him. But even before asking, and before seeking Krishna’s advice, Arjuna already dropped his bow. He sat collapsed in sorrow. So, what’s his [Arjuna’s] goal? “I will not wage war. So, You should tell me that it is not required to wage war.”

Some devotees come to us; some people call themselves devotees. Before they come to us, they have already made a decision in their minds. If they are indecisive about whether to do something or not, they ask us for advice. However, they already made a decision in their mind. Let’s say they want to do something. After some questions, if we advise them that this is not the right thing to do, then they say, “Several people have advised that this is the right thing to do. Of course, whatever your advice is paramount to me, but several people are advising me to move forward. They are saying that it is dangerous not to do it. So do you advise us to do it?” What is their goal? They want to do it. Let’s say something shouldn’t be eaten but they desire to eat it. Let’s say they shouldn’t go somewhere but they want to go in their mind. They ask if they should get married a certain way. They decided to do it in their mind. He already made this decision in his mind. He just wants to get this stamped by us. So that he can claim, “Since the elders are advising me, I am doing this!” If something goes wrong, elders can be blamed for that. This is their intention. Not to get any advice from us. Arjuna is in a similar situation. Arjuna desires to quit the war and leave. He has made up his mind. To make this decision stronger, he wants Krishna to support him and advise in his favor. Arjuna says,” My heart is filled with kindness. I am indecisive on what to do. I am your disciple. Please command me what to do.” Nischithya (having decided), whatever is decided, command it. He has asked for this in the past. This is just fake. He already has something on his mind. Whatever Krishna says, it will be understood in that perspective only.

What did Krishna say? Du:re:na hyavaram karma budhdhi yo:ga:th dhanajaya (Action is far inferior to the yoga of intellect, O Dhananjaya). Vyavasa:thmika: budhihi e:ka: (Resolute intellect is one-pointed). This is what He said. It [seems to] mean… Buddhi (intellect/knowledge) is the best one. Karma (action) is not as good. For you to reach salvation, karma (action) is a far shot. Buddhi (intellect/knowledge) is better. Buddhi (knowledge) is knowledge. Karma (action) is action. He [seems] to say, karma (action) is a far shot. Buddhi (knowledge) is better. What is Arjuna’s desire? Waging war means fighting, throwing arrows, getting injured etc. This is karma (action). For him this is karma (action) which he doesn’t like to do. Du:re:na hyavaram karma budhdhi yo:ga:th (Action is far inferior to the yoga of intellect). Sri Krishna seems to be saying, to attain salvation, compared to buddhi (knowledge), karma (action) is a far shot so you can keep it at a distance. Arjuna really liked this. Vyavasa:thmika: budhihi e:ka: (Resolute intellect is one-pointed). Bahusa:kha anantha:scha buddhayo: avyavasa:yina:m (The intellect of the irresolute is many-branched and endless). Vyavasa:thmika: budhihi (resolute intellect) is the only one which will elevate you. Then He named it as sthitha prajnatha (steadfast wisdom). This is something which can be known just by hearing. This doesn’t entail any action. This means you just go under a tree, wear a simple cloth, and simply listen to someone who is preaching. No need to do any work. Nishkriyam (inaction), mode of inaction. This is Arjuna’s understanding. He didn’t understand what Krishna told him. What did Krishna say? Performing karma (action) supported by the knowledge of atma (soul) is good. This will remove pra:chi:na va:sanas (past tendencies). This is what He [Krishna] said. But Arjuna didn’t absorb “supported by the knowledge of atma (soul)”. “Without that knowledge, karma (action) is a far shot.” This is what was mentioned. But Arjuna understood that karma (action) is a far shot, so it is not required. What did Krishna say regarding vyavasa:thmika: budhdhi (resolute intellect)? Performing karma (action) focusing your mind on the targeted goal will elevate you. He did not understand karma (action) as a means to elevate. He only understood that a focused mind is needed. So buddhi (knowledge) is good and karma (action) is bad. This is what Arjuna understood!

With this knowledge, Arjuna questioned Krishna in chapter 3.

-----------------------------------------------

SLOKA WORD -

arjuna uva:cha

jya:yasi: che:th karmanas the: matha: buddhir jana:rdana!|

thath kim karmani gho:re: ma:m niyo:jayasi ke:sava! ||

SLOKA MEANING -

Arjuna said: If, O Janardana, you consider intellect superior to action, then why do you engage me in this terrible action, O Keshava?

-----------------------------------------------

Let’s understand the question and move forward.

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

Jai Srimannarayana!

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*