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1. Episode Title: Episode 80 – Bhagavad Gita (Chapter 3, Episode 80)

2. Topics & Tags:

TOPICS: Understanding the mental approach to performing actions (Karma Yoga), the concept of surrendering doership to God, defining Bhagavan and Purushottama, distinguishing between perishable (Kshara) and imperishable (Akshara) entities, Krishna's role as the inner controller (Antaryami) of all beings, and the nature of the soul (Atma) in relation to Prakruti and Paramatma.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 80, Karma Yoga, doership, surrender, Bhagavan, Purushottama, Krishna, Arjuna, Kshara, Akshara, Prakruti, Atma, Paramatma, Antaryami, divine qualities, mental approach, responsibility, dharma, spiritual guidance, Vedic teachings, Bruhadaranyaka Upanishad, Annamaacharya, sorrow, mental turmoil, liberation.

3. Main Content:

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

Chapter 3 of Bhagavad Gita is called Karma Yoga. It is about knowing the right process of doing your work. There are two aspects to knowledge when performing your work. One is how to go about it at the physical level. The second is how to think of it in your mind. There is no compromise at the physical level. You must do your work properly as per your responsibilities. The important aspect is to know how to approach it mentally. In chapter 3, God explains how to think of it. Firstly, He explains its formation. He explains in how many ways prakruthi (nature) is formed. It is cooperating with you. You should cooperate with it. Both of you live together. He said so. Because it is cooperating with you and nurturing you in many ways, leave the doership with it. Arjuna felt that it was insulting for him [to leave the doership with prakruthi (nature)]. “Leaving responsibility on prakruthi (nature) which is non-sentient and not useful?!” “When I am the one working, I will run the prakruthi (nature) the way I want to.” At face value, his expression might have meant that. “Okay, then don’t leave it on prakruthi (nature). Leave it to Me who is the underlying One.” He said so in verse 3.30. When He asked him to leave the responsibility to Him, He had to explain who He is. He [Sri Krishna] is in front of him [Arjuna] driving the chariot, holding the reins of the horses. He [Arjuna] should not think that ‘Leaving to Him’ equals trying to cross a river holding a dog’s tail. He should not think that ‘Leaving to Him’ may pull him down. So, He should tell Arjuna who He is. Bhagavan (God) is explaining that.

mayi sarvani karmani sannyasya (While performing all the responsibilities ordained to you, leave the responsibility on Me, recognizing that I am the underlying cause.) With what would you do this? adhyatma chetasa (with a mind fixed on the soul). Having established knowledge of atma (soul) in your mind. With that firm knowledge, leave the responsibility on Me. Firstly, He is asking you to qualify your manas (mind). Manas (Mind) should be qualified with the knowledge of atma (soul). We should first know that atma (soul) is different from prakruthi (nature). Paramatma (God) is the One who runs atma (soul). Paramatma (God) also runs prakruthi (Nature and its formation, the body). Because sentient and non-sentient entities are run by Him… If responsibility is left on Him, it will be comfortable for you. Establish this first mentally and then, carry on with your responsibilities accordingly. If you really know this, the phalasaha (desire for results) for yourself, decreases. When that decreases, the mamatha ahankara (feeling that all this is happening because of you) decreases. When that decreases, the manasa jvara (mental turmoil) decreases.

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SLOKA WORD -

nira:si:r nirmamo: bhu:thva:

yudhyasva vigatha jvaraha

SLOKA MEANING -

Being free from desire and possessiveness, fight, free from mental distress.

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When He shows Himself, He does this in two viewpoints. While you are seeing My accessibility as a charioteer, My real nature is Purushottamathva (the state of being the Supreme Person). We learned earlier that He is ‘Bhagavan’ (God). One who does not have any doshas (faults), and One who is akara (repository) of all divine qualities. Akara (Repository) means repository. He is the repository of all good qualities. sadgunakara (repository of good qualities), durguna dura (far from bad qualities). Such a one is called Bhagavan (God). He is Purushottama (Supreme Person). In chapter 15, He clarified this. He said “I am Purushottama (Supreme Person)”. What does it mean by He is Purushottama (Supreme Person)? utthama purusha (Supreme Person). In chapter 15, He says… uttama purushasthu anyaha (But the Supreme Person is different). What is He anya (different) from? He is different from kshara (destroyable), and akshara (undestroyable).

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SLOKA WORD -

yasma:th ksharamathi:tho:ham akshara:dapicha utthamaha

atho:smi lo:ke: ve:de:cha prathithaha purusho:tthamaha

SLOKA MEANING -

Because I am beyond the perishable and even superior to the imperishable, therefore, I am celebrated in the world and in the Vedas as Purushottama (the Supreme Person).

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I am different from kshara (perishable) and akshara (imperishable). What is kshara (perishable)? ksharam pradha:nam amrutha:ksharam hara:ha (Kshara is the primary matter, Akshara is the immortal soul, Hara is the one who uses it). Ksharam (Perishable) is all the prakruthi (nature) that is visible to the naked eye. That which has a form that goes through change. Meaning its form continuously changes. Small or big, everything in this prakruthi (nature) continually changes. We can’t notice the change in the mountains but they also change. Their change is over a longer timeline. Some changes are seen in a shorter time frame such as leaf formation post sowing a seed. You pluck a fruit and you will see a change in color, taste, etc. If you pluck a flower, it starts to wither. Its form, color, and fragrance change. There is a change that occurs in a short time. Some changes over a long time. Others change over a still longer time frame, but change is inevitable in everything that is visible. So, these, including our bodies are ‘kshara’ (perishable). Bodies also change. We were this much then. We are this much now. We go back to being this much again. Not just us, everyone all the way to Chathurmukha Bramha (four-faced Brahma) undergoes changes. There is nothing in prakruthi (nature) that is beyond change. So, they are called kshara (perishable). The second one is akshara (imperishable). Akshara (Imperishable) is the jiva (individual soul) who is the base of the indwelling jnana (knowledge). He [akshara (imperishable), soul] is amrutha (immortal), one with no death. He is hara (one who uses), one who uses prakruthi (nature) in accordance with one’s karma (actions). He uses jnana (knowledge) for that purpose, experiencing prakruthi (nature), thereby reducing his karma (actions). That’s why he is called hara (one who uses). amurtaksharam haraha (the immortal imperishable is the user). ksharatmana visathe deva ekaha (The one God enters the perishable soul). One who runs these both is the One who is different from both. kshara (perishable) is named purusha (dweller in the body). There are jivas (individual souls) in these clearly. We realize that in some of them because movements in them are clearly visible. We move and so we are named jiva (individual soul). Birds move. Animals move. Trees grow. Worms move. Insects come. We see some of them move. All their bodies undergo change. So, they are called kshara (perishable). The cause for change is the indwelling jiva (individual soul). They are called purusha (dweller in the body). Jiva (Individual soul) made the body a pura (city/dwelling), and dwells in it. Hence, purusha (dweller in the body). The bodily form being female or male is not a factor here. This body is called pura (city/dwelling). One who is sha (dwelling) in it is called purusha (dweller in the body). A jiva (individual soul), soul, with a deha (body) is called purusha (dweller in the body). All these have bodies that change and hence they are called kshara purushas (perishable dwellers). All of us are called kshara purushas (perishable dwellers). Everything we see in nature is called kshara purusha (perishable dweller). The second one… When a soul has exhausted its karmic stock and crosses over… It gets a different type of body that is not built by karma (actions). That body does not change by karma (actions). It is beyond the reach of karma (actions). So, it is called akshara (imperishable). Here, this is called kshara purusha (perishable dweller). There he gets a body that does not get destroyed - a body known as ‘akshara sarira’ (imperishable body). There is jiva (individual soul) dwelling in it as well. He is called akshara purusha (imperishable dweller). kshara purusha (souls with karma-based bodies) and akshara purusha (souls with divine bodies). Who are You then? I am beyond these two. yasma:th ksharamathi:tho:ham akshara:dapi cha utthamaha (Because I am beyond the perishable and even superior to the imperishable). I am One above akshara (imperishable) as well. That is why My name is Purushottama (Supreme Person). Talking about purusha (dweller in the body)… We are all uttha purushas (ordinary persons). As we are living because we have to live, eating because we have to eat, etc. We are working because we have to, listening because we have to. We are roaming around because we have to, watching because we have to. We are living because we have to live. So, we are uttha purushas (ordinary persons). However, some live to practice jnana (knowledge). They are slightly better and they are named uth purushas (elevated persons). People say, punya purushas (virtuous persons) are those who are among purushas (persons) but different. They are called uth purushas (elevated persons). Some of the uth purushas (elevated persons) exhaust karma (actions) and are released from karmic bondage. They reach the place they need to and they are called utthara purushas (liberated persons). They are those purushas (persons) who have reached destiny. They are called utthara purushas (liberated persons). Uth (elevated) and utthara purushas (liberated persons). He who runs both of them is only One. He is called utthama purusha (Supreme Person) - Purushottama (Supreme Person). Annamaacharya sings… kadagantimayya mimmu purusho:tthama (Please see me, Purushottama). He is the One Purushottama (Supreme Person). He is Bhagavan (God). He is Purushottama (Supreme Person). What does It mean? One who runs everyone as per His will - regardless if they are chetana (sentient), or achetana (non-sentient). He is the One who can control them based on their qualifications. Vedas specify how and from where He controls them. anthahpravishta sastha jananagum sarvatma (He enters within, the ruler of people, the soul of all). He dwells in every object including the sentient. We may question, “If He enters the sentient, won’t they die?” When it says ‘enters the sentient’, it means that He enters in a way that He can control it. It does not mean He makes a hole and enters through it. Being there… sastha jananam sarvatma (the ruler of people, the soul of all). Dwelling in it, He runs it. The reason for entering there is to run it. That is why, He is named antaryami (inner controller). anthaha (enters) + yami (controls). To do this, He runs both. Veda (Vedic scripture) says this not at one instance, but in many instances. ya atmani thistan (who dwells in the soul), atmanamantaraha (within the soul), yamatmana veda (whom the soul does not know), yasyatma sariram (whose body is the soul), ya atmanamantharo yamayathi (who controls the soul from within), satamatma antaryamyamruthaha (He is your inner controller, the immortal soul). Bruhadaranyaka (Upanishad) explains. Starting with matti (earth), to all the dhatus (elements)… To all the bhuthas (beings), all the way to atma (souls)… ya atmani thistan (who dwells in the soul too). ya atmanantharo yamayathi (who dwells within and controls). Because He dwells within, the indwelling One is atma (soul) and the external entity is called sarira (body). He controls, being the antaratma (inner soul). Veda (Vedic scripture) says this not in one instance, but many instances. He, Himself, states as well. sarvasya chaham hrudi sannivishtaha (I am seated in the hearts of all). I dwell inside and am the controller. I am the reason for all the knowledge, wisdom, memory loss, etc. In chapter 15, He says so. “That is Me. So, leave the responsibility on Me.” “I will see that the results of the karma (actions) you do come to you in the way and the measure they should.” “I will see that your life goes on smoothly.” Swami is taking Arjuna forward telling him how he should mentally think while doing one’s work. Let us also move along. Jai Srimannarayana!

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