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1. Episode Title: Episode 86 – Bhagavad Gita (Chapter 3, Episode 86)

2. Topics & Tags:

TOPICS: The nature of karma, its formation through doership, and the role of ruchis (outward behaviors) and vasanas (ingrained behavior patterns). Understanding the concept of bondage and the path to liberation through reducing karmic accumulation. Krishna's teachings on Karma Yoga, emphasizing the importance of unwavering spiritual knowledge (Adhyatma chetas). The nine fundamental relationships between the individual soul (Atma) and God (Paramatma): Father-Son, Protected-Protector, Servant-Master, Supported-Supporter, Knower-Known, Possession-Owner, Foundation-Dependent, Body-Soul, and Enjoyer-Enjoyed. The significance of surrendering actions, doership, and the results of actions to God to achieve freedom from hardship and sorrow. The divine descent of God (like Krishna) to impart wisdom and clarify spiritual truths.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 86, Karma Yoga, Krishna, Arjuna, Atma, Paramatma, God, soul, spiritual knowledge, Adhyatma chetas, karma, bondage, liberation, ruchis, vasanas, samskaras, doership, surrender, divine relationships, Pitha, Rakshaka, Seshi, Bharta, Jneyaha, Adharaha, Swami, Bhokta, Viswa Pitha, Viswa Mata, Narayana, Sri Maha Vishnu, Vedas, Sari:ra-Sari:ri, Bho:ktru-Bho:gyam, Sva-Swami, Adharam-Adheya, Jnatru-Jneya, Sesha-Seshi, Rakshya-Rakshaka, Karya-Karana, divine wisdom, spiritual guidance, freedom from anxiety.

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita is an amazing spiritual work.

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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 delights the world.

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What does ‘spiritual work’ mean? It is a treatise that qualifies a mind. It is also the scripture that bestows the mind with appropriate knowledge. Beliefs established in the mind form the basis of our life. Whatever the feelings that the mind generates decisively, our actions go on depending on them. Bhagavan Sri Krishna in chapter 3, verse 30, clearly elucidated on… ‘What knowledge must sprout in one’s mind?’

It is inevitable for everyone who takes birth to work. Isn’t it? When one harbors the feelings associated with those works as… ‘I am doing them’ or ‘this happened only due to me’ or ‘I did this for my own benefit’… The responsibility to experience the corresponding consequences rests with him. It means, this bondage results in forming a karmic record. That forms a ruchi (taste) suitable for leading one to certain types of tendencies. The higher the number of ruchis (tastes), they [intensified ruchis] become vasanas (ingrained behavior patterns). They are termed as ruchis (tastes) and vasanas (ingrained behavior patterns). Ruchis (tastes) means samskaras (behaviors) that are outward, while vasanas (ingrained behavior patterns) are ingrained behavior patterns. These are called ruchis (tastes) and vasanas (ingrained behavior patterns).

Do you know of icebergs that are made of ice? There is a visible tip that is fairly small while it is quite huge underneath. Similarly, there are just a few ruchis (tastes) in us on the surface. However, many more ruchis (tastes) and vasanas (ingrained behavior patterns) which we are unaware of, exist underneath. Every act of ours is influenced by these. They either might increase our karma (bondage) or reduce it. They can affect either way. Because we are humans, let’s not let karma (bondage) grow [i.e worsen]. Instead try to curtail it. What happens if it reduces? ‘What happens’ means, our bondages then get eliminated. ‘What happens when they get eliminated?’ Then we can exist happily and comfortably. We will then be able to attain our true form and nature. We will be able to live without any hardships, whether it is here or in some other world.

Bhagavan is guiding us on how to do that. That is, the mind must possess an unwavering knowledge. This is very important. What does it mean by, ‘possessing an unwavering knowledge?’ It means, ‘the body is an external entity while I exist inside… A chaitanya murti (conscious form), Bhagavan is accompanying me… He inspires me and I survive with that inspiration.’ This concept becomes difficult to comprehend. We feel challenged to understand even the seemingly visible concepts. How can we reconcile the hidden us, [soul] and of Bhagavan who is underlying us? There came a need to reveal this [now]! He will descend to this world many times to divulge this to us. That is, the Great One Who is omnipresent and formless, assumes a form… restricts Himself to a place, takes a limited shape with a limited meaning name, descends to this world. By sharing wisdom, and through His action, He does what needs to be done and eventually returns to His original state. Sri Krishna is one such form that descended to this world. The wisdom He shared then is called Bhagavad Gita. In there, He clarified these concepts too.

The wisdom that is scattered widely throughout Vedas (ancient scriptures) and other scriptures… the knowledge that is belief-associated in our minds… He assimilated that extract into one place, Bhagavad Gita and shared it with us. He explained it in Chapter 3 on how one should engage in their work. He called it Karma Yoga (path of action). There He says, ‘The concepts of Atma (soul) and Paramatma (Supreme Soul/God) must be pervaded in your mind clearly. Then you will be able to dedicate the work done and… leave the feeling of doership, attachment, and the results of action related to that work, to Me. That will not cause any sort of fever to you.’ Fever here means hardship or sadness or bondage. He said, it [Karma Yoga] will help you avoid these.

What is that wisdom related to Atma (soul) and Paramatma (Supreme Soul/God) that we should gain? He put a name to it, called it Adhyatma chetas (mind focused on the Self). He called the mind filled with this knowledge as Adhyatma chetas (mind focused on the Self). ‘Using this [mind], leave the ownership of all acts unto Me.’

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SLOKA WORD -

mayi sarva:ni karma:ni

sannyasy a:dhya:thma che:thasa:

SLOKA MEANING -

dedicate all actions to Me with a mind focused on the Self

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What is it about God that we should be aware of? The intent of all the scriptures is simply to reveal this. Even in Bhagavad Gita, He clarified this in many instances. The main purpose of all Vedic literature is to clarify this for us. What is it exactly? To reveal the relationship between God and us [i.e. atmas (souls)]. What is that relationship? We did not come into this world because we wished for it. We did not get this form out of our choice. The Ones who bestowed this to us are known as father and mother. Mother, with her divine grace, raised and nurtured us nicely. Father sowed the required seed. We attained this form and this body due to their grace. This is for one person, for an individual. This process exists in humans, animals, and within every living being.

There is a Supreme father who enabled all beings to attain form and characteristics. He is the Viswa Pitha (universal father) and Viswa Mata (universal mother). Because the elements of Nature make up these bodies, Nature is our mother. The One who structured Nature to provide such bodies to us is the Viswa Pitha (universal father). Vedas (ancient scriptures) proclaim, pathim viswasya (Lord of the universe), that He is Viswa pati (Universal Lord). If a question ‘Who is He?’ arises - it is answered Hrishchathe Lakshmischa patnyou u (Hri and Lakshmi are His consorts)… Vedas (ancient scriptures) claim Him as the husband of Sri (Goddess of prosperity), mother Lakshmi. He is Sri Maha Vishnu (Lord Vishnu)! Besides other names, we call Him Narayana (God). He is the karana (cause)… He is solely responsible for His son’s or daughter’s form and characteristics. We are aware that the reason behind an offspring’s form and characteristics is the father and mother. God is the father and the sole karana (cause) behind this world’s form and characteristics. We are all His karyam (the result). There is a correlation between these entities and Himself. What is that connection? It is karya-karana sambandha (cause and effect relation). This is not a made-up connection. It exists naturally. Saying, ‘I won’t believe it’, will not affect its existence. Not believing is our misfortune, however, the association will not be affected. Sun gives sunlight. If you say ‘I won’t believe in Sun’, then it is your ignorance and bad luck. Sun loses nothing as a result. Air helps you survive. If you say, ‘I won’t believe in it’, with no faith, you will die. God is the cause behind this entire universe. Whether you believe it or not depends on your impressions, the reality however does not change. He is the karana tattva (the causal reality). He is the father. These are all His offspring. Therefore, the association between the world and Paramatma (God), is a father-son relationship. World here means us. Therefore, it is between us and Him.

It is Paramatma (God) Who helps us survive, provides what we need and protects us from threats. That trait of His which sustains us with necessities and protects us from threats is called Rakshaka (protector). The receiver of this benefit is called Rakshyam (protected). There exists a relationship between these two. That association is called Rakshya-Rakshaka (protected-protector) relationship. The relationship between us and the God is similar. He is the Rakshaka (protector). Every being in this world is protected by Him. All beings belong to the Rakshyam (protected) group. Therefore, there is a Rakshya-Rakshaka (protected-protector) relationship. No living being operates as per their own whims. There is a driving force behind all. That who drives is called Seshi (master/owner) and the one that functions with this inspiration is called Sesha (servant/belonging). Sesha (nature and souls) belong to Seshi (God). God has them as a belonging. That is the relationship between these two. That association is known as Sesha-Seshi (servant-master) relationship or the feeling of Sesha-Seshi (servant-master) relationship. The reason we are all doing okay today is due to the underlying support from Him, whether visible or not. The fact that these bodies are surviving indicates that Atma (soul) is inside and supporting it. That is, Atma (soul) supports it. This body needs that support. Therefore the body is called bharya (the supported) and Atma (soul) is called bharta (the supporter). That is, they have a supporter-supported relationship. A similar relationship exists between body, soul, and God who supports us from inside. These two [body & soul] belong to Him and… He is the indwelling One who drives, holds and supports. Thus, there is a supporter-supported relationship.

We possess intelligence. However, the purpose of intellect is to know the indwelling tattva (reality/truth), Him. Hence, it is Him who is the vishaya (object) of intellect. One with intelligence is called jnata (an intelligent person/knower). We are all jnatas (knowers). It means, we possess intelligence. It isn’t a question if we are using it or not. We do have it. If we leverage it then we are putting it to good use. Otherwise, we are simply wasting it away. The purpose of intelligence is to realize the indwelling driving reality called Bhagavan (God). This is jnatru-jneya (knower-known) relationship. The information to be known is called jneya (to be known). One who knows is called jnata (knower). We have jnatru-jneya (knower-known) relationship with Him. We did not acquire any of these objects.. These are all His ‘objects’. He is the indweller possessing these objects. These objects belong to Him. One who possesses these objects is called Swami (owner/master) and the possessions are Sottu (possession) or Svam (possession). This relationship is called Sva-Swami (possession-owner). If He approves, we exist. If He disapproves then life as we know it ends. He is the adharam (foundation/support) of all. Those that depend on Him are called adheyas (dependents). So there is adharam-adheya (foundation-dependents) relationship. We already referred to the inner being as Atma (soul) while the external entity is called sarira (body). Atma (soul) is the indweller, that enables the body to function and leverages the body for its own needs. Sarira (the body), is the one that survives and functions for the sake of Atma (soul). All living beings are sarira (body) and He is Atma (soul). This relationship is known as sarira-sariri (body-soul) relation between Paramatma (God) and the rest of us. If we are taking in or consuming something, it means He is the receptor, not us. If He decides to leave the body, and we try to force feed honey or castor oil, the body cannot consume. However, now we are aware, as He, as the indweller, recognizes the inbound food. He recognizes the consumed food and makes us aware of it. He, being the indweller, is the One who enjoys it. As the One enjoying our experiences, He is called Bhokta (enjoyer). The objects meant for His enjoyment are called Bhogyam (object of enjoyment). Entities such as souls and nature are Bhogyam (object of enjoyment). The indweller Paramatma (God) is Bhokta (enjoyer). This relationship is Bhoktru-Bhogyam (enjoyer-enjoyed).

Pitha (father), Rakshakaha (protector), Seshi (master), Bharta (supporter), Jneyaha (to be known), Adharaha (foundation), Swami (owner), Atma (soul) and Bhokta (enjoyer)… are the nine associations that Atma (soul) and Paramatma (God) have. [Sri Krishna said],’Arjuna! you and I have similar associations. I am the Atma (soul). You are sarira (body), and I am sariri (soul). Once you are aware of this, you will realize that it is not the sarira (body)… instead sariri (soul) is the one who experiences the acts done by the sarira (body). Then, [realize] the fruit of the action is Myself! The purpose of sariri (soul), when he is enjoying the fruits of action, is to not let sarira (body) work hard. He exists inside so that sarira (body) can be happy. Hence, I always ensure happiness to you. In that case, you have to dedicate the results of action to Me. Why do you try to own these results? When you realize this, when you become Adhyatma chetas (mind focused on the Self), you will not focus on the results. nirasih (unfocused on the results). When I am the One who is doing the act, why do you assume that it is you instead? A hand never thinks that it is doing the act. Being the indweller, I am the One doing the act. Therefore, sarira (body) should never assume ownership. It should always assume that it is for sariri (soul). Then you will be devoid of attachment. Instead, you will rest your focus upon Me.

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SLOKA WORD -

nirmamaha bhu:thva: yudhyasva vigatha jvaraha

SLOKA MEANING -

be free from possessiveness, fight without anxiety

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Then you will not be disturbed or worried in anyway. Being inside, I will take care! While sharing this wisdom to Arjuna in verse 3.30, Sri Krishna is moving ahead. Let us also move along with Him. Vande guru paramparam (I bow to the lineage of teachers). Jai Srimannarayana!

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