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1. Episode Title: How to attain liberation from the bonds of life? – Episode 88 – Bhagavad Gita (Chapter 3, Episode 88)

2. Topics & Tags:

TOPICS: The essence of Upanishads and Bhagavad Gita's guidance for human life, the ultimate goal of human existence as liberation from karmic bonds, Krishna's teachings on how to achieve liberation through dedicated action and right attitude, the importance of performing actions as a sacred offering (yajna) and respecting Nature's divine powers (devatas), the continuous and pervasive nature of spiritual practice (anusandhanam) in daily life, and the significance of dedication (shraddha) and non-envy (anasuya) in the path to freedom from bondage.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 88, liberation, karma, human life, Upanishads, Krishna, Arjuna, mukta deham, nithya deham, bondage, freedom, yajna, devatas, Nature, spiritual practice, anusandhanam, bhavana vishesha, anushtanam, shraddha, anasuya, divine will, Bhagavan, BG 3.31, BG 3.30, BG 3.15.

3. Main Content:

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

Bhagavad Gita is the essence of all Upanishads. The purpose of Upanishads is to guide mankind on how to lead a good life. They are numerous. Just like Vedas are infinite, so are Upanishads. One human life will not suffice to sufficiently learn and comprehend the essence of all of them. Therefore, Bhagavan (Lord), during Sri Krishna avatar (incarnation)… extracted the essence of all Upanishads and shared it as Bhagavad Gita. In Bhagavad Gita, He directs us on the duty we must do. He expounded on topics such as… What work one must do. How to do it. What benefits accrue when done. We attained this human life after toiling extremely hard. However, we are not aware of that. We observe other living beings. Human life is unique when compared to their lives. Once a human life is attained, the aim should be to rise higher from here. However, we should not revert to a life of an animal or a bird or a tree or a germ or an insect that we see around us. A human naturally wishes to rise to a life form that is superior to him, such as mukthas (liberated souls), those who were liberated and are serving the Lord, or nithyas (eternal associates), those who serve the Lord eternally. Everyone desires a better existence. Isn’t it? How far can one rise? The target should be the limit one can ever reach! Our aim should always be the ultimate! Our resolution on the ability to attain this goal depends on… “How far can we reach? How hard can we try? What help do we get from those around us?” However, we should resolve to aim very high! What should a human aim for? That he should not return to this bonded life! The current bond we experience is known as karma (actions/consequences). This bond does not have to go away instantly. Someday, this body has to be given up! Once it is gone, one should aim to get another body that is not restricted… that is, a body without ‘limited access’ and ‘limited abilities’. Upanishads spoke of such a body, called muktha deham (liberated body) or nithya deham (eternal body). How can one attain this? Is it possible to liberate oneself from the clutches of karmic bonds? It is not possible by our effort alone! In Bhagavad Gita 3.31, Sri Krishna says, “However Arjuna! I can bestow that to you.” What did He say?

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SLOKA WORD -

ye: me: matham idam nithyam

anuthishttanthi ma:nava:ha |

sraddha:vantho: anasu:yantho:

muchyanthe: the:pi karmabhihi || BG 3.31

SLOKA MEANING -

muchyanthe: (one will surely be liberated)

Who? All. Whoever that may be.

From what?

karmabhihi (from all the karmas).

By doing what?

sraddha:vantho: anasu:yanthaha (at the least, one must have dedication and not be jealous)

Anuthishttanthi, what can be said of those who are able to do this?

What should they do?

ye: me: matham idam nithyam (in My opinion)

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He elaborated on that in the prior sloka, 3.30.

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SLOKA WORD -

mayi sarva:ni karma:ni

….

nira:si:hi nirmamo: bhu:thva:

….

adhya:thma che:thasa: … sannyasya:

….

yudhyasva … || BG 3.30

SLOKA MEANING -

In that, He said, “Do your duty, enhance your bhava (feelings), keep that focus on Me… Do not assume that the act was done for your own happiness or for your benefit… Also, do not assume that the act was accomplished only because of you. Carry out the act focusing on Me.”

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When anyone says this, naturally a feeling might arise - ‘Why such compulsion? Is He really that great?’ However, someone has to share this. At least, He has to convey this about Himself. Therefore, He shared this about Himself. However, when He speaks about Himself, we feel like He is boastful. What you might feel is not important, however, it’s crucial to know what benefits you. ye: me: matham idam nithyam anuthishttanthi (those who follow My eternal teaching) He said, “Leave all the ownership of actions to Me. Do the acts. Transform them into yajna (sacred offering) when doing them.” Because He already mentioned at the beginning of chapter 3 that…

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SLOKA WORD -

thasma:th sarvagatham bramha

nithyam yajne: prathishttitham || BG 3.15

SLOKA MEANING -

Yajna (sacred offering) is the root of the cycle of life. It is crucial, like a hub of a cycle. Everything is dependent on this hub. Life in entirety needs the support of such yajna (sacred offering).

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So we know what yajna (sacred offering) means - Sri Krishna explained it at that time. Yajna (sacred offering) includes praying to devathas (deities/divine powers). Devathas (deities/divine powers) are all the spirits that surround us in Nature, to aid in our life. Wind is one power. Water is another. Cold & heat are others. These are all the powers that exist in Nature. A human life is sustained only with support from these powers. Therefore, do not insult them and do not abuse them! Make proper use of them. If you take care of them, they will bestow adequate support to you in your life. [Sri Krishna said,] … parasparam bhava yanthaha (mutually nourishing each other)… This is not a new phenomenon - i.e. protecting nature. Conserve water, use it sparingly. Keep the earth clean, maintain greenery. We think these are new principles to abide by. Sri Krishna mentioned this in Bhagavad Gita. ‘This Nature supports your life! Each power embedded within it is a divine power, i.e devatha (deity). You should serve it properly. Water the trees and sow new plants; conserve water, do not waste it. Do not pollute the air and breathe easily. Do not misutilize land - instead, cultivate it. Enjoy its crops. Rains will be sufficient. If you do your work properly, then Nature will support you in equal measure. However, if you abuse Nature, you will surely face its fury. Beware! While living a life respecting Nature, you should mutually support each other. He said, ‘Living a life supporting each other is known as yajna (sacred offering)’. We do not know how many such powers of Nature exist. We tend to put in many efforts to attain what we care for. Large dams were built in Himalayas. Many tunnels were dug there for large trains to operate. Many such things were done. What was the impact? Apparently, the houses around Jyoshi Mattham (Jyoshi Math) [near Himalayas] are crumbling. Other damages are also happening nearby and in other places. By not being able to appropriately leverage what Nature provided, or by misusing it… or by wasting resources, we suffer disastrous results. Ignorantly, some call it ‘Nature’s wrath’. There is no such thing. Nature does not have a vision nor life nor intelligence to avenge. It does not have any of that. However, if you misuse it, repercussions naturally teach us a lesson. Therefore, respect Nature to live life. Both must co-exist. We do not know all the varied powers embedded in Nature. ‘Instead of trying to understand Nature, enlighten yourself about Me - as I guide Nature. Act as per My guidance, as I can control that Nature as well. This is enough!’ This is what He said. ye: me: matham idam nithyam anuthishttanthi (those who follow My eternal teaching) …. …My guidance, My instruction… …matham (opinion) means, in my opinion. It does not mean another new doctrine or religion. This is His opinion, this is how one must exist. If you are able to uphold it, then anuthishttanthi (it must be followed). What is the use of simply listening to it? It must be followed. When should that be followed? And Where? nithyam anuthishttanthi (follow eternally) from the time you were born to your last breath Every act done must be carried out with that feeling. This is a bhavana vishesha (special attitude of mind), aspect of feeling and thought. This thought must be attached to every act being done. The process is called anusandhanam (constant remembrance/meditation). When such thought accompanies the act, you will realize that… He is the owner, the act is done for His sake, and is carried out because of Him. It can’t be followed on just one day, as once in a blue moon, and ignored for the rest of your life. When you breathe, you wouldn’t say that “I inhaled a single huge breath and now I am done.” No, would you? One has to breathe continuously, throughout life. Will you stop drinking water, saying that you drank fully the day before? Can we even stop that? We need to keep drinking daily. The feeling should be perennial, nithyam anuthishttanthi (follow eternally). This act belongs to God. He is the Supreme and He is the Owner of that act. A human must realize that, since Nature belongs to Him alone… Nature and one should operate according to His directive. Nature will follow His directive anyway. I am the one who is unable to follow, with my arrogance. Therefore, I need to change accordingly. Man alone must incorporate the thought of the Supreme in his acts. One who can do any act associating it to God is known to be following anushttanam (spiritual practice/observance). Anushttanam (spiritual practice/observance) does not mean sitting and chanting. It means associating the thought of God with every action. ‘The act is His, He is the owner and I am His object. Therefore, He enables me. As He is the owner, the entirety of the act belongs to Him. As He is the owner, the act can only be carried out because of Him.’ One must recognize this. The act just needs to be carried out with this thought. Nothing needs to be stopped. One just needs to alter the thought process. This is what He conveyed. Whoever does this, as nithyam anuthishttanthi (follow eternally)… He isn’t telling it to just anyone… He said this to manava (human), He is telling this primarily to humans. Therefore, whoever does this, he is known to be a sraddhavanthaha (one with dedication). Do it with shraddha (dedication). Else, if it gets tedious to do anushttanam (spiritual practice/observance), then at least exhibit a strong desire. Show urgency, ‘I wish I could also do it this way!’ Then that person is known as a sraddhavantha (one with dedication). Even if you are unable to, at least have a deep desire to act that way. One might say, ‘I do not have the commitment and will address this at a time when I’m inclined’… …anasuyanthaha (without envy)… Even if you do not have the desire, at least you should not be envious of those… who share this knowledge or who are able to follow it. If you can at least operate this way… muchyanthe: the:pi karmabhihi (even they are liberated from karma) One who practices it will certainly be liberated. If one has shraddha (dedication), cannot wait to practice it, he will be liberated. At least if one isn’t jealous or doesn’t envy those who practice it… …the:pi…muchyanthe: (even they are liberated) even they will be free from this bondage Thus, it is entirely possible to be freed. That can happen only in a human life. Therefore, utilize this opportunity. Put this human life to good use. Bhagavan (Lord) is guiding accordingly in Chapter 3, verse 31.

Jai Srimannarayana!

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