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

1. Episode Title: Episode 35 – Bhagavad Gita (Chapter 3, Episode 35) - The Wheel of Life - Part 1

2. Topics & Tags:

TOPICS: The importance of living a life free from faults and filled with love. The concept of a clean mind and its significance, illustrated by Valmiki's experience. Krishna's teachings on the "wheel of life" (karma chakra) as described in Bhagavad Gita Chapter 3, verses 14-16. Understanding the interconnectedness of food, rain, yajna (sacrifice), karma (action), Brahma (Vedas), and Akshara (Supreme Being). The consequences of not following the wheel of life. The unique interpretation of Bhagavad Ramanujacharya regarding the wheel of life.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 35, The Wheel of Life, Karma Chakra, Valmiki, Ramayana, Thamasa River, clean mind, san manushya, yajna, karma, Brahma, Akshara, Paramaatma, food, rain, beings, cause and effect, Bhagavad Ramanujacharya, spiritual living, dharma, sin, sense organs, moksha, Bhagavadbandhus, do:shas, bhagavad bha:vana, manas, Maha:nubha:va, slo:ka, Ra:ma:yana upade:sa, thi:rttham, ramani:yam prasanna:mbu, utthama, kilbhishas, sath, santha, yajna sishta santhaha asinaha, santhu, Valmiki bhagavan, anna:th bha:vanthi bhu:tha:ni, bhu:thas, parjanya:th anna sambhvaha, yajna:th bha:vathi parjanyo:, yajnah karma samudbhavaha, karma brahmo:dbhavam viddhi, brahma:kshara samudbhavam, thasma:th sarvagatham bramha, nithyam yajne: prathishttitham, e:vam pravarthitham chakram, na anuvarthayathi: ha yaha, iha, agha:yuhu, indriya: ra:maha, mo:gham pa:rttha! sa ji:vathi, Vedas, aksharas, parama:thma, yasya nisvisitham ve:da:ha, chakrathva, vya:khya:nam, Vande: guru parampara:m.

3. Main Content:

Jai Srimannarayana!

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 (I repeatedly bow to Sri Rama, who removes all dangers, grants all wealth, and delights the world).

Priya Bhagavadbandhus (Dear devotees of the Lord),

We should all become [what can be termed as] existent. We should become free from do:shas (faults). In Bhagavad Gita, chapter 3, God enlightened us on what we should do to be that way. He instructed two tasks. The first one is to behave with surrounding objects, animate or inanimate, realizing that they have God within. The second one is, while leading life respecting them, we should receive the results of our efforts by a process of offering them to God in the form of ‘food’. Two tasks.

What happens because of them? Your life will prosper. One is that you will build respect for everything around you. You will not encounter any extreme effects from them. Secondly, because you are receiving everything with bhagavad bha:vana (as an offering to God), you will not experience any extreme emotions. Life will be peaceful. You will lead a life full of love. You will be at peace, and everyone around you also will be at peace. This is the summary in brief.

Firstly, the manas (mind) will become clean. A great seer shows what it is like when one’s mind is clean. Maha:nubha:va (the highly experienced one), Valmiki. In fact, Ramayana took birth because of such maha:nubha:va (great soul). A beautiful verse reveals the situation that turned him into such a wise one who can present Ramayana. A shooter shoots a bird. It falls and dies. Its partner bird goes around it weeping. Watching this, Valmiki’s heart melts. It begins ‘flowing’ out. The pouring tears result in a slo:ka (verse of a poem). That becomes a beautiful beginning for Ra:ma:yana upade:sa (introduction to Ramayana) for him. Later, he gifts [the world] with a clean mirror reflecting the history of mankind through an epic of 24,000 verses. We know that it is called Ramayana. Such maha:nubha:va (great soul) described that state of mind.

The great sage [Valmiki] reached the waterbanks to take bath along with his young disciple Bharadwaja. The disciple was carrying the necessary things in a basket and was walking behind him. The sage was walking ahead of him, on the banks of river Thamasa. He had some time before having a bath. He was walking back and forth. He looked at the flowing waters. As soon as he saw it, he expressed how nice the water was. In fact, the water was always that way. It was just that his mind was in the state of recognizing the beauty of water. How was it?

akardamam idam thi:rttham (This sacred water has no mud)

akardamam (there is no mud)

It is very clear and flowing. There is water on the surface, stones at the bottom. It is so clear that even a needle would be visible. Water was flowing with such clarity.

idam thi:rttham (this sacred water)

He was showing the water. How is it?

ramani:yam prasanna:mbu (It is very pleasant to look at. Water is all very placidly clear. There is no mud to be seen anywhere.)

Describing it, the maha:nubha:va (great soul) says…

san manushya mano: yattha: (Like the manas (mind) of an utthama (greater) human being…)

With no ego, pride, arrogance, selfishness etc. but only filled with a flow of love always. Oh dear, the water in the river Thamasa is so beautiful. The water was always beautiful. That day He said so because his mind had reached such a state. All the kilbhishas (faults) that were with his mind have left it. He also became sath (truthful). He could become san manushya (a good human being). He was able to become santha (a peaceful person).

When does one become that way? He explained this in chapter 3, verse 13.

yajna sishta santhaha asinaha (Whoever leads life receiving only that which is obtained when living a lifetime as worship to God)

He becomes santhu (peaceful). Valmiki bhagavan (Lord Valmiki) is in that state. His heart is in such a clean state, a pure state. What do we do for that? We should understand the way of life. What is the way of life? What should be the way to realize it?

In chapter 3, Sri Krishna shows us a beautiful ‘wheel’. Knowing this wheel is very critical. Many have given expositions for Bhagavad Gita. They have given in the past. Even today, there are some who are writing it. Whoever thinks (himself) as even a little educated, is writing an exposition on Bhagavad Gita. However, the question is how many have actually understood the truths? The answer we receive is… rare. Ramanujacharya is the mahani:ya (great soul) who walked in the path of a lineage of acharyas… who knew Sri Krishna’s heart. So, they were able to understand the ‘wheel’ given by Swami (Lord) properly. He showed us its nature. We should observe how that is.

Beginning with verse 3.14, God shows us a wonderful ‘wheel’. The wheel of life. What is it? God is bringing up a few things. This is coming from here. That is coming from there. This is resulting because of this. That is the result coming out of this. This must flow as a wheel. What does a wheel mean? It should start from here, go from one point to another and come back to the same spot again. It should go around and come back here. It should continue to move but does not end anywhere. It should not end and go up somewhere. It should not come all the way here and go that way, right? Let’s observe what He is saying here.

anna:th bha:vanthi bhu:tha:ni (all the bhu:thas (beings) are living because of food)

Verse 14

anna:th bha:vanthi bhu:tha:ni (all the beings are taking shape because of food)

Let us learn about the terms later. Let’s first look at what the terms are.

anna:th bha:vanthi bhu:tha:ni (all the beings are taking shape because of food)

parjanya:th anna sambhvaha (food is produced from rain)

He [Lord] is not taking us forward [on the wheel]. He is taking us backward. Let us take somewhere in the middle.

anna:th bha:vanthi bhu:tha:ni (food is giving rise to all the beings)

All the beings take shape from food. He is going backward telling where the food came from.

parjanya:th anna sambhvaha (All beings are living because of the food grown by the water of the rains from the clouds.)

He has come backward. He will probably go backward from here. How are these clouds formed?

yajna:th bha:vathi parjanyo: (clouds are formed because of yajnas)

Will clouds form because of yajnas? Yes, He says. What type of yajna? What kind of clouds will it form? How do they become the base for crops? Because of that consumed food, the five elements build up/grow. This is what we must observe.

yajna:th bha:vathi parjanyo: (clouds form because of yajna)

How does a yajna get a form?

yajnah karma samudbhavaha (Yajna results because of karma)

What is karma? Whatever we do. Everything we do is named karma. How does karma get a form?

karma brahmo:dbhavam viddhi (Karma is caused because of Brahma)

There is some sort of confusion here. Let’s resolve that confusion later.

karma brahmo:dbhavam viddhi (Karma is caused because of Brahma)

brahma:kshara samudbhavam (Brahma is formed because of Akshara)

We need to know what Brahma and Akshara mean. That’s all, it’s over.

thasma:th sarvagatham bramha (therefore, the Brahma that exists everywhere)

nithyam yajne: prathishttitham (it [Brahma] should stay stable with yajna alone)

He said that it should be full of yajna. What is that? He brought it to Brahma and Akshara. He did not say what causes Akshara.

nithyam yajne: prathishttitham (it should stay stable with yajna alone)

Here are the complete verses that describe this wheel of life:

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

SLOKA WORD -

annād bhavanti bhūtāni parjanyād anna-sambhavaḥ |

yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ ||

SLOKA MEANING -

From food, all beings are born. From rain, food is produced. From yajna (sacrifice), rain comes. Yajna is born from karma (action).

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

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

SLOKA WORD -

karma brahmodbhavaṁ viddhi brahmākṣara-samudbhavam |

tasmāt sarva-gataṁ brahma nityaṁ yajñe pratiṣṭhitam ||

SLOKA MEANING -

Know that karma (action) originates from Brahma (Vedas). Brahma originates from Akshara (the imperishable Supreme Being). Therefore, the all-pervading Brahma is eternally established in yajna (sacrifice).

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

e:vam pravarthitham chakram (the wheel that goes in this way)

The first one was, anna:th bha:vanthi bhu:tha:ni (all beings are born from food). He went backward from bhu:thas (beings). He continued backwards and reached Akshara. There must be a link, a relation between Akshara and bhu:tha (beings). We can’t seem to find that relation here. He brought up Akshara and Brahma. He started off with beings. Where is the wheel here? However, He said…

e:vam pravarthitham chakram (the wheel that goes on this way)

na anuvarthayathi: ha yaha (who do not follow it here)

One who does not live in this order…

e:vam pravarthitham chakram (the wheel that goes on this way)

na:nuvarthayathi: ha yaha (who do not follow it here)

Then…

agha:yuhu (he will age with sins)

His life will become sinful. All his years will yield sins. What does he become?

indriya: ra:maha (He will not walk in the external nature. He will be consumed in the garden of sense organs.)

mo:gham pa:rttha! sa ji:vathi (His life is useless, O Partha!)

He is also someone who has lived. However, his life is mo:gham (useless). Where is the wheel here?

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

SLOKA WORD -

evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ |

aghāyur indriyārāmo moghaṁ pārtha sa jīvati ||

SLOKA MEANING -

One who does not follow this wheel of life, O Partha, lives a life of sin, indulging in the senses, and his life is useless.

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

When explaining about this wheel, many elders in the past said…

anna:th bha:vanthi bhu:tha:ni (food gives bhu:thas (beings))

Food is grown because of clouds. Clouds are formed because of yajnas. Yajna is a result of karma. As per Vedic scriptures, there are various types of karma. Because of karma, yajnas happen. Yajnas exist in the form of karmas. Yajna happens because of karma. Karma is known through Brahma, i.e. from Vedas. All these Vedas are aksharas (imperishable words), i.e. from parama:thma (Supreme Soul), God. They are God’s words. All the meanings are fine. Brahma means Veda. There is nothing wrong. Akshara means Parama:thma (Supreme Soul). There is nothing wrong here too. Karmas are described in Vedas. This is true. The Vedas are the words of Parama:thma (Supreme Soul).

yasya nisvisitham ve:da:ha (whose breath are the Vedas)

We know this. It is fine so far. However, what is the relation between the bhuthas (beings) and Brahma? Akshara means parama:thma (Supreme Soul). Where is the chakrathva (wheel-like connection), the link between parama:thma (Supreme Soul) and bhu:tha (beings)? There should be the link of cause and effect between them. That’s not there. However, everyone explained it in many expositions. Everyone did the same, concluded with Parama:thma (Supreme Soul) and took it upwards directly. Bhu:thas (beings) are sadly left out. If there is anyone who proved and demonstrated cause and effect of everything in a proper order, authentic process, Vedic manner… it is only Bhagavad Ramanujacharya. We should look at his vya:khya:nam (explanation). Then, we will know. Let’s learn what is said there.

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

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