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1. Episode Title: Episode 36 – The Wheel of Life - Part 2 (Bhagavad Gita Chapter 3, Episode 36)

2. Topics & Tags:

TOPICS: The importance of discerning wisdom and avoiding misinterpretation of spiritual teachings. Understanding the interconnected "wheel of life" (karma chakra) as described in Bhagavad Gita Chapter 3, Verse 14. The role of `annam` (food) in sustaining `bhu:thas` (beings) and its dual nature as a life-giver and potential cause of illness. The process of how `parjanya` (rain-bearing clouds) lead to `annam` (food). The concept of `yajna` (righteous action or sacrifice) as the cause of `parjanya` (rain-bearing clouds). The origin of `yajna` from `karma` (action) and the deeper meaning of action. The definition of `bhu:tha` as a combination of body and `atma` (soul).

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 36, The Wheel of Life, karma chakra, wisdom, intellect, dharma, righteous practices, bhu:tha, annam, parjanya, yajna, karma, atma, soul, body, food, rain, clouds, interconnectedness, spiritual guidance, Krishna, Vedic scriptures, sastra, ji:va:thu, mruthyu, Bhagavad Gita 3.14, Arjuna, sorrow, compassion, duty

3. Main Content:

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

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

Only those who wish to utilize the good wisdom bestowed by God properly will see the truths around as they are. Otherwise, they will see those truths twisted. Only those people [who utilize good wisdom properly] will have clarity on what they hear. Others would misinterpret. That [clarity] is independent of age. Also, it is not dependent on the educational qualification of the person.

There was a person in a village who would attend all annual ancestral events in every family. He was the only one available, and would be invited [by all] to accept offerings. He would attend as the bho:ktha (one who accepts offerings), one who accepts such offerings [representing the ancestor(s)]. He has a son but he seems to not have much experience in this. He is qualified, but just not as experienced. Generally, people make appointments, booking a day in advance. One day, he was overbooked resulting in two appointments for the same meal. He realized it when one of the two families called him to remind him that morning. He felt bad for overbooking and wondered how he could do justice to both. He had an idea. He thought he could go to one event and send his son to attend the other one. He called his son and informed that he will need to attend a family as a bho:ktha (one who accepts offerings). “I overbooked in error. Please go and attend one family’s event as bho:ktha (one who accepts offerings)”, he said.

The son has respect for his father. The son replied, “I will need to follow your order. However, I cannot go.” The father asked why. The son said, “I am experiencing indigestion today. That’s why.” The father got angry because the son was refusing to go but he had already committed. The father said, “I am instructing you. Just go, eat and come.” The son replied, “But I have indigestion, how can I eat? I can’t eat anything now.” He added, “They will serve varieties of food items if I go there. I can’t eat them due to indigestion.” The father asked, “So what? Eat! no problem.” The son asks, “I don’t feel hungry. My stomach is upset. What happens if I eat!” The father asked, “What happens?” The son replied, “What do you mean? I will get sick.” The father asked, “So, what?” The son said, “What are you saying? One should not voluntarily get sick. Isn’t it?” The father said, “What could be the worst outcome of the most horrible disease?” The son said, “How can you think like that? If the disease goes out of control, one can even lose life.” The father said, “That’s it, isn’t it? Whatever I taught you went in vain.” The son asked, “How is that? Didn’t you advise me to follow the rules about eating?” The father said, “Along with all that, didn’t I tell you that a soul gets new bodies one after another?” The son asked, “Yeah, so what is the relation between that and this?” The father said, “para:nnam pra:pya durbuddhe: (Oh, you with a bad intellect, having received food from others)...”

para:nnam pra:pya (having received food from others)...

“Such a dumb one you are! If someone is giving you food freely, you should just eat.”

“Do you think it’s easy to get food just like that in the world? That too, for free?!”

ma: pra:neshe daya:nkuru (Do not show mercy to your life)

“You should eat happily. All that could happen is that you will lose life in the worst case. That’s it, isn’t it?”

“Not a big deal. Let the pra:na (life force) leave this body. You will get new pra:na (life force) in a new body.”

para:nnam durlabham lo:ke: (Food from others is rare in the world)

“It’s not that easy to get free food.”

pra:na:ha janma ni janma ni (Life after life)

“If you lose life, you take birth again, thus another body. If that goes, another one comes along.”

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SLOKA WORD -

ja:thasyu hu dhruvo: mruthyuhu

dhruvam janma mruthasya cha

SLOKA MEANING -

For one who has taken birth, death is certain; and for one who has died, birth is certain.

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“Didn’t Bhagavad Gita preach the same?”

“Why would you want to stop eating? If not this body, another one is in the pipeline. Eat happily.”

All of this sounds logical. It sounds fine. However, what this means is that his intellect is working in the wrong direction. His intellect is not in the right direction. How can we say so? He is teaching that it’s okay to misuse the body that is given for the purpose of dharma (righteous practices), righteous practices. He is teaching that it’s okay to spoil it and even okay to lose life. How can this teaching be right? This is the working of knowledge by those who misuse God’s grace. We need good knowledge and it should take the right path. It should be that which respects God’s direction and makes one think along the same line. If that continues, whatever one does becomes a ya:ga (sacrifice). Then, he would be someone who is properly aligned in the wheel of life.

What is that wheel of life like? We are learning the details of this starting with verse 3.14.

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SLOKA WORD -

anna:th bha:vanthi bhu:tha:ni

SLOKA MEANING -

All these beings exist because of food.

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All these bhu:thas (beings), beings are existing because of food. A wheel is that which has connected segments, one being the cause of the next one [keeping intact].

anna:th bhu:tha:ni anna:th bha:vanthi (all these beings are formed with food)

The name bhu:thas (beings) [is derived as]…

bhu:tha (being), bhavanthi:tha bhu:tha:ni (that which is 'happening') or bhavathi:thi bhu:tham (that which is 'happening')

That which is ‘happening’ is called bhu:tham (being). An existent object is named sath (existent object). If it exists in one form and undergoes changes, it is called as bhu:tham (being). Every living organism comes under this category. Whether human being or otherwise. They are all called bhu:thas (beings). The term ‘bhu:tha’ (being) is generally heard in the context of some being under bhe:tha (ghostly being), like a ghost. Or other beings like vampires, ghosts, evil spirits etc. God is not referring to that here. Bhu:thas (beings) are those that take a form and undergo systematic growth and decaying. All of them are called bhu:thas (beings). We also existed at one point in time, grew for a duration, decayed for a period, followed by another body. If the body is going through growth and decay, it implies that there is an invisible indwelling entity. Sa:sthra (Vedic scriptures), Vedic scriptures, named it a:thma (soul). When a body and the a:thma (soul) are together, it is called a bhu:tha (being). If a:thma (soul) leaves [from the body], the body is called dead. While indwelling, it gradually goes through a certain ‘happening’. What that means is either it grows or decays. That is why it is called bhu:tha (being). It [the body] is with a:thma (soul) throughout [the limits of the body]. Sri Krishna is referring to these bhu:thas (beings).

What supports all these bhu:thas (beings) to undergo a systematic change? It is because of food. There can be different types of food for human beings, animals, trees, etc. Each one takes different types of food. Whatever it might be, they are growing because of the food consumed. Whatever supports the growth of something, that is called annam (food) [for that specific bhu:tha (being)].

adyathe: atthicha bhu:tha:ni thasma:th annam thaduchyathe: (That which is eaten and that which eats beings, therefore it is called annam)

Whatever gets eaten when one consumes it and that which builds him, says Ve:da (Vedic scriptures). It builds him properly if one consumes it in order. Otherwise, it ‘consumes’ him back. There is some food. If we eat it properly [as per recommendation], it enables our growth. Otherwise, if we overeat because it's tasty, it will ‘consume’ us. What does it mean by ‘it consumes us’? It means we’ll end up in hospitals, take medicines, or go through something more. He could get diseased, could get further affected by the medicines, gradually weakened and worse. That which builds him if consumed in order and ‘consumes’ him up if he takes in disorder is called annam (food). That is why annam (food) is being called as that which makes or breaks. It is called ji:va:thu ma:huhu (called the life-giver) or mruthyum a:huhu (called death). It is called ji:va:thu (life-giver, medicine), the ‘medicine’ which grows him. Annam (food) itself is a medicine. We need not to go to a drug store for such medicine. If annam (food) is taken systematically, it becomes a wonderful medicine as well. That is why, our people included leaves, fruits, liquids, grains, and lentils in food. If they are all prepared in an order, it becomes annam (food). It becomes ji:va:thu (life-giver, medicine). If taken in disorder, it becomes mruthyu (deadly, death), deadly. Ve:dam (Vedic scriptures) says this. Annam (food) is that which is experienced. Due to the existence of this ‘experienceable food’, i.e., eating it/living off of it, bhu:thas (beings) exist. We all know that if food is eaten in order, it keeps us growing. We know that it could kill us otherwise. We are not seeing how there is a wheel in this process. It is not visible but runs everything behind the scenes. That is the reason why sa:sthra (Vedic scriptures), authoritative scriptures, have come forward to explain the same. Sri Krishna’s teaching became necessary as Bhagavad Gita. Thus, we should listen to sa:sthra (Vedic scriptures), observe it in life and practice with faith.

Let us ‘enter’ the cycle now.

anna:th bha:vanthi bhu:tha:ni (all these beings exist because of food)

We know what bhu:tham (being) is. It consists of two. One is the externally visible body. The second is the underlying operating entity called a:thma (soul), soul. They are together called one bhu:tha (being). Remember this. All these bhu:thas (beings) are existent because of food. Only when the soul is together with the body, can a being eat anything. Otherwise, [without the soul] even if a few tasty gula:b ja:muns (sweet dumplings) are given to the body, they won’t be consumed. Not a drop of the sugar syrup nor the thulasi rasa (holy basil extract), holy basil extract, will go in. If the soul is indwelling, then he would do something to consume it. A body is called a bhu:tham (being) only when it is along with the soul. All the bhu:thas (beings) grow only because of the food they consume. This is where food is the cause [for bhu:thas (beings)].

What is the cause for food?

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SLOKA WORD -

parjanya:th anna sambhvaha

SLOKA MEANING -

Food is produced from rain.

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Food must first grow to a state of becoming consumable. The cause for their growth is water. It could be grains, seeds, trees, or any other beings. They all need water to grow. Therefore, water is essential. Where does the water come from? Oceans are filled with water but not consumable. That water must evaporate into parjanya (rain-bearing clouds), rain-bearing clouds, and fall as rain where you are. It needs to rain onto the ground, into rivers, wells, lakes, or be dug from underground. Only if it pours as rain, it becomes potable. Only then, it can grow the food. Therefore, it’s not enough that oceans and soil exist for grains and seeds to develop. [Water from oceans] should transform to potable water by forming clouds. That is why Krishna did not say water is the cause for growing food. He said

parjanya:d anna sambhvaha (because of clouds)

Food will grow only because of [ocean/sea] water transformed as clouds. That [clouds] is the reason for this [growth of food].

Where do these [clouds] come from? How are the clouds formed? This is the important question.

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SLOKA WORD -

yajna:th bhavathi parjanyaha

SLOKA MEANING -

Rain is produced from yajna (sacrifice).

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The clouds form from

yajna:th bhavathi (from yajna, it happens)

We have been discussing yajna (sacrifice, righteous action) from the start of chapter 3. Clouds are formed with the power from life led as yajna (sacrifice, righteous action). You might think, why would clouds be formed that way? When heat from the Sun evaporates water, that water is formed as a cloud. If that is the case, the Sun exists all the time, water exists all the time, shouldn’t the sky be filled with clouds? However, clouds are not formed that way. The power of Sun rays of only certain times causes rain-bearing clouds. There are other clouds that are visible but don’t bear rain. They are at different levels. Despite any level they are at, they should not just be any cloud, but rather a rain-bearing one. We must remember this. Only such clouds are called ‘parjanyas’ (rain-bearing clouds). They are formed because of yajna (sacrifice, righteous action).

How does a yajna (sacrifice, righteous action) take place? We learned earlier that a human’s every action must become yajna (sacrifice, righteous action).

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SLOKA WORD -

yajnaha karma samudbhavaha

SLOKA MEANING -

Yajna (sacrifice) is born of karma (action).

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Yajna (sacrifice, righteous action) must result when karma (action) is performed. What is karma (action)?

karma (action), kri:yathe: ithi karma (that which is done is called karma)

Whatever we are doing is called karma (action). Only when someone does something, it is called karma (action). What is done is called kriya (action). Kriyas (actions) performed in a certain way, are called karma (action). Someone must do it.

yajnaha karma samudbhavaha (yajna is born of karma)

It is said something must be done, right? What is it that is doing the work? We must carefully observe this part. What is it that is doing the work?

yajnaha karma samudbhavaha (yajna is born of karma)

If karma (action) must happen, some work should be done. Who is it that is doing the work? Let’s think. Let’s think attentively. Let’s learn about it then.

Jai Srimannarayana!

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

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