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1. Episode Title: Episode 40 – Bhagavad Gita (Chapter 3, Episode 40): Taking control of bodily demands - Part 1

2. Topics & Tags:

TOPICS: The episode explores the concept of 'bhutha' and the cyclical nature of existence, emphasizing the interconnectedness of food, clouds, yajna (sacrifice), karma (action), and the body-soul complex. It discusses the imperative for all living beings to perform karma as yajna, highlighting the consequences of neglecting this duty. The discussion addresses Arjuna's confusion regarding the importance of karma versus jnana (knowledge) and clarifies the three categories of souls: nitya suris (eternal associates), mukta ganas (liberated souls), and baddha jivas (bound souls). The episode focuses on the characteristics of baddha jivas, their obligation to perform karma, and the challenges of controlling the demands of the pancha bhuthas (five elements) while living in the material world. It also touches upon how divine beings like Krishna can transcend the influence of Nature.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 40, bhutha, cycle of life, food, yajna, karma, body, soul, sin, Arjuna, Krishna, jnana, knowledge, brahma nirvana, jiva, nitya suris, mukta ganas, baddha jivas, prakruti mandala, Nature, de:vathas, chathurmukha brahma, sthambha, punya, karma baddha, sannyasi, pancha bhuthas, hunger, thirst, divine influence, Rama, Varaha, Narasimha, Yamunacharya Swami, guru parampara.

3. Main Content:

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

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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 dangers, bestows all wealth, and delights the world.

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Bhagavad Gita gave us a wonderful ‘wheel’ of life. We are all called bhuthas (living beings). It means that we existed at one point in time and are gradually ‘becoming’ [something]. One day, we were a kana (cell). Later, we grew into babies. We were born as babies, later grew into kids. We were kids, later grew into young adults. We were young adults, later grew into old people. The person who was old leaves the body and separates. Later he became a cell. There, he grew into a baby. This is a cycle. At one place, he becomes and later he exists. Again, he becomes and exists. Wherever these ‘existing’ and ‘becoming’ life processes happen, that is called bhu:tham (living being/existence). We must remember this. The term bhu:thas (living beings) doesn’t refer to ghosts, ill-spirits etc. The entire set of living beings is called bhu:tha (living being). All are called bhu:thas (living beings).

If they are at a state once and then becoming, it is because of food. Food is not the same type for everyone. It is different for all beings. For a human being, rice is the food. For a wild animal, another animal is its food. For a tree - air, water and earth are the food. For an ocean, the rivers are the food. For a cloud, water on the ground is the food. Each one has something different as its food. Anything does not exist or happen without food. Therefore, Arjuna! all the bhu:thas (living beings) exist because of food.

In chapter 3, Sri Krishna starts with

anna:th bhavanthi bhu:tha:ni (From food, living beings come into existence).

He explains the details of the underlying process. The yield from the crops and the growth of some beings with the [water from the] clouds... These become the food for bhu:thas (living beings). Clouds form because of the sun rays. Sun rays get ‘stronger’ because of yajnas (sacrifices/rituals). Karma (action/duty), work when performed in a manner becomes Yajna (sacrifice/ritual). Karma (action/duty) is done through the bodies. Bodies work only when there is a ji:va (soul) indwelling. When a ji:va (soul) and the body are together, it is called a bhu:tha (living being). These again… because of food. Food… because of clouds. Clouds… because of yajna (sacrifice/ritual). Yajna (sacrifice/ritual)… because of karma (action/duty). Karma (action/duty)… because of bodies. Bodies… because of the indwelling souls. Body and soul together is a bhu:tha (living being). This is a wheel.

It is essential for every living being in this kingdom of Nature to live by this wheel. It is impossible for anyone to violate this wheel. One becomes a sinner if he thinks he need not live by this wheel while living in this world. Such a person’s lifespan is used only for accruing sins. His life will be wasted on roaming in the forests of senses. Such a person’s life is a burden to the earth. Sri Krishna explains this in verse 3.16.

Arjuna got a little scared listening to this. He wanted to quit doing his karma (action/duty). Sri Krishna conveys very firmly that everyone must perform karma (action/duty) and do it as yajna (sacrifice/ritual). Arjuna however does not want to work [i.e. do karma (action/duty)]. A question raised in Arjuna’s mind when he heard one has to always continue to do work. “Is it never right to leave karma (action/duty)? Do we always continue to do karma (action/duty)?” “Earlier in chapter 2, You said jna:na (knowledge), knowledge is very important.” “You said it’s good to be in that bra:mhi stthithi (state of realization about God) at least in the end of life.”

stthithva: asya:m anthah ka:le:pi bramha nirva:namuchyathi (Remaining in this state even at the end of life, one attains liberation in Brahman).

“I want to become such jna:ni (knowledgeable person).” Assume that I have become such a jna:ni (knowledgeable person). “Then, I wouldn’t need karma (action/duty), right?” Arjuna asked Sri Krishna after listening to His upade:sa (teaching).

Sa:sthra (scriptures) answered this for us. Ji:vas (souls) are of three types. Not types, but in three states. All the souls are fully equal in size and qualities. They are not different from each other. However, depending on the place they are in, they are divided into three categories. One of the categories is named as nithya suris (eternal associates of God). The other category is named muktha ganas (liberated souls). The third category is named baddha ji:vas (bound souls).

You asked the question about not needing to do karma (action/duty) once you are a jna:ni (knowledgeable person). The state where one is a jna:ni (knowledgeable person) and thus not needing to do karma (action/duty) is… Yes, tell me who belongs to that state. I must check if I belong to that category. If it is mukthas (liberated souls) or nithyas (eternal associates), then you don’t need to. Oh, is it? I need to get to that state of mukthas (liberated souls) or nithyas (eternal associates).

Who are these belonging to the third category? Who are the baddhas (bound souls)? Where do they span from and exist till where? From the smallest of the smallest cells in this prakruthi mandala (realm of Nature) such as amoeba as said in earlier days… Or something else if there is any, considering the viruses as discovered during these covid times… From that smallest cell spanning through all the ji:vas (souls) such as… Animals, birds, insects and worms that you see on the ground… Human beings who live seeing all these… All the de:vathas (demigods/celestial beings) that are not visible to eyes even to human beings and are thought to be the shakthi vise:shas (special powers)… Additionally, there are various categories in de:vathas (demigods/celestial beings). Gandharva, a:ja:na de:vas, karma de:vas etc… The one in the top-most state amongst all of them is called chathurmukha brahma (four-faced Brahma). There is no ji:va (soul) above him in this prakruthi mandalam (realm of Nature). All the de:vathas (demigods/celestial beings) come under this category. From Brahma to the tiniest organism… The tiniest organism is named as sthambha (immobile entity/smallest organism). It is therefore said…

sthambha:di bramha paryantha (from the smallest organism to Brahma).

Whatever is the smallest or biggest, all of them are called baddha ji:vas (bound souls). We are all baddha ji:vas (bound souls). Chathumukha Brahma (four-faced Brahma) is baddha ji:va (bound soul). Rudra is baddha ji:va (bound soul). Indra is baddha ji:va (bound soul). Chandra (Moon god) is baddha ji:va (bound soul). No matter what name a ji:va (soul) is known by, they are all under the category of baddha ji:vas (bound souls).

There could be small differences between them. When you speak about the ocean, it does not matter if it is a grain of sand or a mountain that is dropped… Both of them drown properly into the ocean. Ya:muna:cha:rya swami (Yamunacharya Swami) asks in a prayer…

anukula: chalayo:ho ko: vise:shaha (What is the difference between a grain of sand and a mountain?)

Think of a category called ji:va varga (category of souls). Everything comes under it. There are differences. There is a big difference between the grain of sand and the mountain. There may be differences between them but there is no difference w.r.t drowning in the ocean. They both drown equally. Similarly, one being considered the biggest called Brahma could be possessing more punya (merit/result of good deeds). Someone in the mid level such as Rudra, Indra etc could be having a different percentage of punya (merit/result of good deeds). Human beings like us could be further different in the percentage of punya (merit/result of good deeds). Yet, he is a baddha (bound soul), and we are a baddha (bound soul) too. We can therefore happily feel of him to be a sibling. We will have differences between us. Even within human beings, there are differences. There are people like us and then there are people who are the rulers of a state of the country. There are ministers, the President or Bill Gates or someone XYZ. There could be differences, small or big, between them. However, everyone drowns in the ocean of baddha ji:vas (bound souls).

It is essential to know what baddha ji:vas (bound souls) mean? Rest of the beings don’t know. There is a chance that humans can understand. Hence, it is taught to humans. Baddhas (bound souls) means those in a knot. What kind of knot? Baddhas (bound souls) means those who are in a tightly tied patterned strong knot called karma (accumulated impressions). We are all ‘happily’ stuck in the knot of karma (action/duty). There will be differences in the karma (action/duty), that’s okay. We are all karma baddhas (bound by karma). Any karma baddha (bound by karma) must do karma (action/duty).

How about mukthas (liberated souls)? They are ones who were earlier karma baddhas (bound by karma), but are now out of it. Because they have come out of the bondage, they need not work as per any karma (action/duty). How about nithyas (eternal associates)? They have never been touched by karma (action/duty). Hence, they don’t need karma (action/duty). Nithyas (eternal associates) and mukthas (liberated souls) do not need karma (action/duty). What category do you belong to? Are you currently tied with karma (action/duty)? Or are you out of it?

We see some sannya:sis (monks) in the world. Despite being a sannya:si (monk), because he lives here, he is bound to karma (action/duty). He has not given up karma (action/duty). So, as a sannya:si (monk), there are certain dharmas (duties) he needs to practice. There are certain demands for this Nature. Body is made of pancha bhu:thas (five elements). Each bhu:tha (element) makes demand for a certain thing. When the portion of matti (earth material) comes down, it makes a demand. That demand is named hunger. It is then we get something made from the earth and drop it inside. Similarly, when the portion of water comes down, it makes the respective demand called thirst. That is when water or some liquid with water is taken in. Then, it [thirst] is ‘satiated’. Similarly, it is common for all baddha ji:vas (bound souls) to be in control of them. One who is living with these but is not in control of them, that person does not need to do karma (action/duty). Is it possible? Is it possible to not be influenced by Nature while living in this prakruthi mandala (realm of Nature)?

Yes, if God takes a form such as Krishna, Varaha (Boar incarnation), Narasimha (Man-lion incarnation), He was not influenced by Nature. However, it wasn’t the case when He took the form as Rama. He decided to be a human being when He took the form as Rama.

a:thma:nam ma:nusham manye: (I consider myself a human being).

He lived as a human being because He said He will. However, when God descended as Him, He didn’t come under the influence of Nature. As Krishna, He ‘drank’ fire. He went in the water and did what He wanted to. He manifested Himself in multiple locations at the same time. He has done all of these. Living in this prakruthi mandalam (realm of Nature) and not be influenced by the Nature, i.e. Keeping the demands of the pancha bhu:thas (five elements) in their hands, i.e. in their control. Are there such people? We can see 1 or 2 of them sporadically. Let’s move forward learning who they are.

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

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