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1. Episode Title: Episode 69 – Bhagavad Gita (Chapter 3, Episode 69)

2. Topics & Tags:

TOPICS:

\* Understanding the distinction between wisdom and feeble-mindedness in human beings.

\* Krishna's teachings on identifying the body as the doer (\*kartha\*) and the soul as the non-doer (\*akartha\*).

\* Analyzing the concept of \*ahanka:ra\* (ego) as the root cause of human suffering and misidentification.

\* Exploring the metaphor of the body as a tool and the importance of not becoming subservient to it.

\* Detailed discussion of the Yaksha Prasna episode from the Mahabharata, focusing on Dharmaraja's profound answer to "What is the news?".

\* Interpreting the sloka that describes \*ka:la\* (time) cooking \*bhu:thas\* (beings) in the large vessel of \*maha:mo:hamaya\* (great delusion/ego).

\* Guidance on how to transcend the ego and the cycle of being "cooked" by time, as explained in Bhagavad Gita Chapter 3.

TAGS:

HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 69, wisdom, feeble-mindedness, body, soul, doer, non-doer, \*kartha\*, \*akartha\*, \*ahanka:ra\*, ego, ignorance, suffering, identity, \*karma\*, tool, Yaksha Prasna, Mahabharata, Pandavas, Dharmaraja, Yaksha, Yamadharmaraja, \*ka:la\*, time, \*bhu:thas\*, beings, \*asmin maha: mo:hamaye: kata:he:\*, liberation, spiritual guidance, Krishna, delusion, attachment, self-realization, The large vessel.

3. Main Content:

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

Some human beings are wise. Some are feeble-minded. What category shall we be part of? Shall we become wise or be part of the feeble-minded category? No one wants to be feeble-minded. Everyone desires to be wise. What should one do to become wise?

In chapter 3, Sri Krishna says subtly, “Carefully observe who is doing what.” As long as in this body, the body is the one working and you are driving it. You be yourself and let the one working be as itself. You notice how a supervisor gets work done with labor staff. Labor must work as labor. Supervisor must play his role as supervisor. If a worker acts like a supervisor, then the supervisor will have to quit. Supervisor can work like labor but must not forget his duty of supervision. He can work. It’s not wrong to work but he should not forget his existence.

The main reason for the struggle that human beings experience is ignorance. Forgetting their existence and identifying with the body. Today, we see the differences in race, caste, sect, color, etc. Human beings are confused with all types of differences they see amongst one another. These ‘innocent’ government officials are ‘taking care’ of all of these. Perhaps to feed themselves! In fact, for humans to live in health and joy, all these must be kept aside and… The proper functionality of the body should be recognized and a certain responsibility should be given. If this is done, no issues would arise. However… The nature of the person is kept aside and the form of the body is given importance. We see how many issues this is causing and how this is hampering growth and development.

Earlier, as per scriptural count, there were 4 or 5 sects among human beings: Brahmana, Kshatriya, Vaishya and Shudra. Today, there are thousands of such categories. In fact, what should be given importance? To them or to the functional aspect of the body? Should the importance be given to capability or such categorization? We are operating in an ignorant state, not knowing this! This is what feeble-mindedness does. Such a person will not only be feeble-minded himself, but also run his society and country similarly. We are witnessing this state today. However, our Elders have never encouraged this. They looked at the body as a body. They looked at the soul as the soul. They viewed the power of the soul as real power. Today, there is a need for society to recognize this.

In chapter 3, Sri Krishna mentions this. The body is that which is doing all the work, not you. The \*kartha\* (doer) is the body. It’s not you. You are \*akartha\* (not the doer). \*Akartha\* (not the doer) is one who is not the doer. It’s the underlying one making the ‘doer' work. He entered this body because of the effect of a \*karma\* (action) carrying certain responsibility. He must fulfill the responsibility through the body. Work must be done for the body and by the body. That responsibility must be kept on the body. However, what are we doing now? We are thinking we are doing the work. We are imposing all the results meant for the body on ourselves. Gradually, we fall victim to the bodies’ whims but we are not able to utilize the body as a tool for us. Should we work for the tool or should the tool work for us? This is the question. We should not go behind the tool running after it. The tool should work for us.

Example: a cycle is a means/tool. Should we be carrying the cycle or should the cycle carry us? If we have to carry the cycle, it means the cycle is not of use. If we get rid of it, we can actually move with less burden. We can walk. There is no reason to carry it. Today, we are feeble-minded, carrying the tool on the top of our head. Sri Krishna says not to be like that. What does this feeble-mind do to someone? It makes one think that he is the ‘cycle’. That is termed \*ahanka:ra\* (ego).

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SLOKA WORD -

ahanka:ra vimu:da:thma kartha:hamithi manyathe:

SLOKA MEANING -

The deluded soul, bewildered by ego, thinks "I am the doer."

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There is a wonderful episode in \*Maha:bha:ratha\* (Mahabharata) named \*Yaksha Prasna\* (Yaksha's Questions). \*Pa:ndavas\* (Pandavas) were in exile. Draupadi was thirsty. They climbed up a tree and looked around to see if there was water anywhere. It seemed like there was a water body in the distance. \*Dharmara:ja\* (Dharmaraja) was about to go fetch the water. The brothers asked him to wait. They set out to fetch water one after another. Firstly, Sahadeva being the youngest began. He did not return even after a long time. The second brother, third and the fourth, including \*Bhi:mase:na\* (Bhimasena), left. None returned. \*Dharmara:ja\* (Dharmaraja) wondered what happened. He had been told that it wasn’t too far. He left. When he reached, he saw a crane. The four brothers were lying on the ground. He didn’t know the reason. But he was also thirsty and was about to get some water. The crane stopped him and warned him. “If you answer my questions, you can drink the water or else, you will end up like your brothers.” He was shocked. A crane speaking, giving a warning! How amazing! He asked, “Who are you?” “Why do you need that detail?” it responded. “I will ask questions and if you answer, you will be able to get in. None of your brothers listened to me. Arrogantly, they tried to step in despite my warning. That is why they are in this state. You will also be in the same state if you don’t answer my questions. Watch out!” “If this is your area, it is not right for me to go against you. You ask. If I know, I will answer,” he said. The crane asked certain questions. Later, it was discovered to be a \*Yaksha\* (celestial being/spirit), \*Yamadharmara:ja\* (Yama, the god of death and justice) himself! He posed the questions. He was in the form of a \*Yaksha\* (celestial being/spirit). \*Yamadharmara:ja\* (Yama, the god of death and justice) asked the questions and \*Dharmara:ja\* (Dharmaraja) answered them. “You cannot ask me back any question after I ask a question. If you know, it’s a Yes. Otherwise No. Mostly, objective type questions. You cannot ask for any clarifications.” He asked many questions. One of the questions is… “What is the news?”

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SLOKA WORD -

ka: va:rtha:

SLOKA MEANING -

What is the news?

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What news will someone in the forest know about? If someone is living in a town with a TV or a radio or a phone, they would know the happenings. What news will people living in the forest know about? He is not supposed to say that he does not have a way to know the news. If he knows, he should say what news there is. Or he should say that there isn’t any. \*Yaksha\* (celestial being/spirit) asked, “\*ka: va:rtha:\* (What is the news?)?” \*Dharmara:ju\* (Dharmaraja) is \*buddhima:n\* (a wise one). He answered it. It should be the news that never gets old. We all know of the time-boundedness of the news which we hear. They are not even worthwhile during the duration of a human’s life-span. The news shared now becomes stale very soon. It becomes old and useless. Or it stays current for a day or two. If \*Yamara:ja\* (Yama, the god of death) is asking, that means it should be something afresh all the time. What could that news be? He (\*Dharmara:ja\* (Dharmaraja)) is a great being. He answered it in the form of a \*slo:ka\* (verse).

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SLOKA WORD -

asmin maha: mo:hamaye: kata:he: su:rya:gni na:

ra:thri diva indhane:na

ma:sa ruthu dharvi: parighattane:na

bhu:tha:ni ka:laha pachathi:thi va:rtha:

SLOKA MEANING -

In this great vessel of delusion, heated by the fire of the sun,

with day and night as fuel,

and stirred by the ladle of months and seasons,

time cooks all beings – this is the news.

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There is a large vessel. There are items being fried in it. There is fire heating it up from underneath and some things getting fried. \*asmin maha: mo:hamaye: kata:he: su:rya:gni na:\* (In this great vessel of delusion, heated by the fire of the sun). There are some fuels burning. \*ra:thri diva indhane:na\* (with day and night as fuel). There is someone heating it. Also, there are blazing flames. In the flames of day and night. \*ma:sa ruthu dharvi: parighattane:na\* (and stirred by the ladle of months and seasons). They are also holding a large ladle and they are turning them over. What are they? \*ma:sa ruthu dharvi: parighattane:na\* (stirred by the ladle of months and seasons). Who is cooking? And what are the substances that are used in the cooking? \*bhu:tha:ni ka:laha pachathi:thi va:rtha:\* (time cooks all beings – this is the news). One named \*ka:la\* (time) is properly cooking a dish named \*bhu:thas\* (beings). This is the news! Does this news ever age? Will \*ka:la\* (time) ever stop cooking the \*bhu:tha:s\* (beings)? \*Ka:la\* (time) will always cook the \*bhu:tha:s\* (beings). This will continue to be. New ones come, and old ones go. This repeats. This is like the flow of water. Like water is always visible while it is continuing to flow… Similarly with the \*pra:ni ko:ti\* (order of beings) - some leave and others take their place. It is an eternal flow. How is this happening? \*bhu:tha:ni ka:laha pachathi:thi va:rtha:\* (time cooks all beings – this is the news). \*Ka:la\* (time) is cooking these. With what? How does the \*ka:la\* (time) change? In the form of day, week, fortnight, month, season, 6 months, year… This is how it is passing. He is using this to move them. What is the fuel that’s burning? \*ra:thri diva indhane:na\* (day and night as fuel). What’s the fire that it’s yielding? \*su:rya:gni na:\* (by the fire of the sun). The \*The:jas\* (radiance/energy), by the name of \*Surya\* (Sun), is burning. What is this? \*asmin maha:mo:hamaye: kata:he:\* (in this great vessel of delusion). It is a \*ba:na\* (vessel/pot), a large frying vessel called \*ahamka:ra\* (ego). It is a large vessel. He placed all of these in that \*ba:na\* (vessel/pot) and is cooking them. He is \*ka:la\* (time), \*Yama\* (god of death). How amazing! This cooking never ends. This news is ever-fresh. What needs to happen? One needs to step out of the vessel known as \*ahamka:ra\* (ego). In chapter 3, Sri Krishna explained how one can become free of it. What happened to \*Dharmara:ju\* (Dharmaraja) is discussed in \*Bha:ratha\* (Mahabharata). From \*Bhagavad Gi:tha\* (Bhagavad Gita), if we know about the vessel that we are being cooked in… We can think about how to use it properly and successfully emerge from it. Let’s listen and make effort.

Jai Srimannarayana!

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