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

1. Episode Title: Episode 29 – Bhagavad Gita (Chapter 2, Episode 29)

2. Topics & Tags:

TOPICS: The nature of the body and soul, Understanding what is permanent and what is temporary, The significance of the five elements (pancha bhuthas), The distinction between life force (pra:na) and air (va:yu), The concept of gatha:su (inert objects) and agatha:su (living entities)

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna’s Vishadam, Upadesham, Shokam, Krupa (Grace), Pra:na, Gatha:su, Agatha:su, Pancha Bhu:thas, Bhishma, Drona, Life force, Consciousness

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), God has given the wonderful ability of speech to mankind. Words that we speak should be meaningful. Scriptures help us understand which words are meaningful and how to use them. If we use suitable words in a meaningful way, in the right context and at the right moment, it will not only make us feel good, but will also help the listener understand clearly what we want to convey.

In Bhagavad Gita 2.11, while beginning the scripture, Sri Krishna used two words:

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

SLOKA WORD -

asou:chyan anva so:chasthvam Prajna va:dhanscha bha:shase

gathasu:n agathasu:nscha

na:nu so:chanthi panditha:ha

SLOKA MEANING -

you are mourning for that which is not worthy of grief

Speaking like a learned man, yet crying for what is not worth crying for?

Intelligent men never cry for gatha:su (inert objects) and agatha:su (living entities).

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

What should we not cry for? Intelligent men never cry for gatha:su and agatha:su. What are gatha:su and agatha:su? The body is gatha:su as it is not always connected to pra:na (life force). It gets disassociated with pra:na after some time. We all know that sometimes pra:na is present in the body and sometimes it is not. When someone dies, we say pra:na has left the body. Until that time, we say pra:na is there. As long as pra:na is there, they keep the body at home. Pra:na gets associated with the body at some time and will also leave the body after some time. One which loses connection with pra:na is the body. Hence, the body is gatha:su. The soul never separates from pra:na; it is always living. Hence, it is agatha:su.

What is pra:na? Does it mean pra:na is nothing but air? What is air? Air is one of the pancha bhu:thas (five elements). What are pancha bhu:thas? They are five tattvas (elements). Everything in this world, from the smallest to the largest, is made of pancha bhu:thas.

What are these pancha bhu:thas?

pruthviyap tejo va:yur a:ka:sa

earth - water - fire - air - space

When they combine, they take some form. In this mixture, one element may be more and another one may be less. At one place, water may be predominant; at other places, earth, and in some other places, fire, etc. Based on the proportion of pancha bhu:thas, the names of the objects also vary.

Some people have very dark skin. Once in an airport, we saw there were two rows of people who were really dark. They looked like figures! This is one type of combination. We have to remember that for this body to be formed, there are different proportions of pancha bhu:thas. This is one type of permutation.

Few folks have medium skin tone like us. Our skin color is not too fair or dark or red; it is a medium color. There are pruthvi (earth), aapa (water), tejo (fire), va:yur (air), a:ka:sa (space) - different shades or tinges. In this, some are a little darker and some a little fairer. Some people are red, some fair, and some very fair in color. When they run, their faces become red like sweet potatoes. This is their natural physical characteristic.

When that body was being formed, the change in the ratio of pancha bhu:thas - earth, water, fire, air, space - is responsible for this type of physical attribute. We see that trees are mostly green. However, the fruits and flowers on that tree are many different hues. We see different colors in tender leaves and dried leaves. They have many flavors and fragrances in them as well. The reason for this is the differences in the ratio of elements in them. Taste comes from water, fragrance comes from earth, and color comes from fire. Fire is also known as tejas. Any color we see is formed by different proportions of the fire element.

Whatever the variation in taste - too sweet, too bitter, too spicy, too sour, too salty - is because of the water element. The change in smell is because of the different proportions of the earth element. In the combination of fire, earth, and water, there will be not hundreds or thousands, but lakhs (hundreds of thousands) of variations. Computers have only three base colors. With different proportions, they result in lakhs of shades. Similarly, the changes that occur due to the combination of pancha bhu:thas are unlimited and enormous. Everything has to be formed with a mixture of pancha bhu:thas. This is a significant point.

We observe this in nature. However, for these changes to happen, there needs to be some consciousness working behind it. For a sapling to emerge from a seed or for the leaves, flowers, and fruits to sprout from the plant, for any biological phenomenon, there needs to be some consciousness empowering it. This consciousness is because of the power of the soul behind it. The soul is the reason for change or growth in anything. Let's leave that aside for now.

Pancha bhu:thas which bring all these changes are called dravyas (materials). These five - pruthvi (earth), aapa (water), tejas (fire), va:yu (air), a:ka:sa (space) - are dravyas. Some people feel that since we can recognize only four, those are the only four dravyas. They don’t consider a:ka:sa (space) as a separate dravya. Wherever there is space, they feel it is a:ka:sa. However, scriptures consider it as a separate dravya. All these five are dravyas. Va:yu (air) is also one dravya, but is air pra:na (life force)? The learned scholars said that this is not the case. Pra:na is different; va:yu is different. Va:yu is one of the pancha bhu:thas. It is present everywhere. Is pra:na or life force emerging from anywhere? Wherever there is air, do we find consciousness? No, we can’t.

We can see consciousness in our bodies, plants, insects, etc. Once pra:na leaves the body, the body is still lying there. There is va:yu (air) in the dead body also. Though we say there is no pra:na in it, right? Pra:na is different; va:yu is different. Va:yu belongs to pancha bhu:thas. Consciousness is dependent on pra:na. Pancha bhu:thas don’t depend on pra:na. Earth doesn’t depend on pra:na; it simply exists. Water doesn’t depend on pra:na. Fire and air also don’t depend on pra:na. Pancha bhu:thas always exist. Pra:na is not needed for them to exist. Sometimes they exist together; sometimes they exist independently. When they exist together, it is termed sanga:tham (co-existence). This body is named pancha bhu:tha sanga:tham. A tree is called pancha bhu:tha sanga:tham. These five bhu:thas - whether they exist together or separately - do not depend on pra:na.

Va:yu is also one of these bhu:thas which doesn’t depend on pra:na. Just like the other pancha bhu:thas, it simply exists. What does it do? It helps in creating different types of forms and helps in sensing touch. If we touch something, we can sense if it is soft, cold, or hard. Air is one of the dravyas which helps in sensing touch and creating different types of forms. However, air doesn’t give life. Air is everywhere, but does it give pra:na? If it could give pra:na wherever present, pra:na should be even in a dead body. Air doesn’t give life; pra:na gives life.

This whole world is made of pancha bhu:thas. If air gives pra:na, then no one should die. We can see it practically and can say from experience that this is not the case. All inert objects exist without depending on pra:na. Hence, they are called gatha:su. If pra:na comes into these inert objects somehow, then it will have consciousness and it will be living. Without pra:na, it is simply an inert object. Those inert objects that don’t depend on pra:na are termed gatha:su.

To let us know that so much is behind this, Sri Krishna says gatha:su and agatha:su. Based on these words, we will understand the thaththva (eternal truth). Pra:na is with ji:va (soul). It never leaves the soul. The soul may be traveling to different bodies but will always have pra:na. Hence, the soul is termed agatha:su. Gatha:su applies to all objects in nature, but Sri Krishna is bringing our attention to specific objects and calling them bodies. All inert objects can be called gatha:su, but in this context, Sri Krishna is particularly referring to bodies - including Bhishma, Drona, etc.

acha:rya, pitaraha, putra, thadaiva cha pithamahaha

Arjuna referred to all of them as guru (teacher), father, sons, grandfather, etc. All these bodies are gatha:su, pancha bhu:tha sanga:thas. They are inert and don’t depend on pra:na. As pra:na is in them now, they are working now. Once pra:na exits, they will become inert. No one can stop pra:na from leaving. When the time comes, it happens automatically. Sri Krishna used bodies as specific examples of inert objects and referred to them as gatha:su. As this is a scripture, we need to understand a few things. So Sri Krishna began explaining these terms. Let’s continue forward!

Jai Srimannarayana!

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