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1. Episode Title: Episode 30 – Bhagavad Gita (Chapter 2, Episode 30)

2. Topics & Tags:

TOPICS: The concept of prapancha (the universe) and its definitions, Understanding the relationship between the body, soul (atma), and life force (pra:na), The significance of intelligent understanding in life and death, The nature of karma and its impact on the soul's journey, The distinction between the eternal soul and the temporary body

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna’s Vishadam, Upadesham, Shokam, Krupa (grace), Pra:na, Atma (soul), Gatha:su (bodies that have lost connection), Agatha:su (souls that never lose connection), Karma, Prapancha (universe), Pancha bhu:thas (five elements)

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Some words that are used for general reference are narrowed down to denote a specific instance. This process is called ‘sa:ma:nya-vise:sha-nya:ya’ - applying a generic term to a specific instance. Whatever we see around us is called prapancha (the universe).

What is prapancha?

prakarshe:na panchyathe: (it expands in a visible way)

How is it expanding? With names and forms. The one that becomes visible by expanding with names and forms is called prapancha. Another definition: prakrushta:ha pancha yathra (where the five elements are together in the most apparent way). However, generally, it is defined as prakarshe:na panchyathe: (it expands and becomes visible). Everything around us is like that.

Something that expands visibly (pancha) as a face (a:nana or a:syam) is called pancha:nana (five-faced) or pancha:syam (five-faced). This is the name of a lion. It is called pancha:nanaha or pancha:syaha in Sanskrit. We must have heard of the name gaja:nana (elephant-faced). Someone whose a:nana (face) is like gaja (elephant).

Similarly, pancha:nana means someone whose a:nana (face) is spread out. One would think then that Pancha:nana would mean someone who has pancha (five) a:nana (faces). But it doesn’t mean that. Pancha doesn’t mean five in this context. Pancha:nana means someone whose a:nana (face) is spread out.

Pancha:syamu also means someone whose a:syamu (face) is spread out. Even we have a face that extends from one side to the other. But it is not used to denote our faces. The word pancha:nana is only used for lions, as the lion’s face is relatively very big because of the effect of its mouth, face, and mane. Compared to its body, its face is very big. Hence, a face that is expansive applies to a lion.

There is something called sharabham or shalahbham which is also like that. Even though every face can be called pancha:nana, it is brought to something vise:sha (specific) and secured there to apply specifically to lions. Similarly, though gatha:su (bodies) and agatha:su (souls) words apply to everything in this world in general as everything is made of pancha bhu:thas (five elements), Sri Krishna is using it to refer to something specific, bodies.

Especially, He named those as gatha:su (bodies) that were once connected to pra:na (life force) and are now losing it. They are bodies. Everyone knows that a body can act until pra:na (life force) is in it. That body loses its ability to act when pra:na leaves it. But pra:na doesn’t leave alone; it is attached to atma (soul). It stays with the soul inside and leaves the body along with the soul.

That’s why no one says atma (soul) is gone; they just say pra:na has left the body. That’s why these bodies which are made of pancha bhu:thas (five elements) and have had a connection with pra:na once and lost it later are called gatha (lost connection) + asu (with pra:na), gatha:su. This pra:na which is currently within will definitely go out however and wherever you are. So intelligent men do not cry for that. Intelligent folks know that thaththva (eternal truth). Hence they do not feel dejected for those [bodies].

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SLOKA WORD -

panditha:ha na:nu so:chanthi: gatha:su:n

SLOKA MEANING -

Intelligent folks do not cry for those bodies that have lost connection.

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One may wonder why Krishna used such complicated words instead of bodies? Since the purpose is to reveal the thaththva (eternal truth) behind these words, Sri Krishna has graciously used these words. Once the body stops moving, we declare someone as dead. The one responsible for the movement is the supporting connection with pra:na.

But we don’t know what has actually left the body as we can’t see atma (soul) or pra:na (life force). Even if we arrange a lot of equipment to capture its departure [from the body], we still can’t see it. We don’t know what has left the body and what is left behind. What is left behind is the mixture of pancha bhu:thas (five elements) [body].

It's always like this. Air [in the body] blends with air [in nature], water blends with water, and earth blends with earth, space blends with space [once pra:na leaves the body]. Pancha bhu:thas come together at times and later separate from each other. Just because you keep them together, pra:na does not come into the body. Even in a dead body, pancha bhu:thas are together. Even if you pump air into it, it will not regain earlier movement.

Hence Sri Krishna clarified that they should be called gatha:su (bodies that have lost connection). What left the body? Whatever made all the parts react/respond and gave life/energy with its presence, that [entity] has left the body. That is called pra:ni (life) or ji:va (soul). He gave life to the body with his presence. He gave pra:nanam (the mechanism to breathe) to the body.

Ji:va (soul) took pra:na (life force), the one which is responsible for this pra:nanam (breathing), and left the body. Ji:va always has the power of pra:nana with him. Ji:va (soul) is always with pra:na (life force). He comes with pra:na and leaves with pra:na. Since he is always with pra:na and never leaves the pra:na, he is called agatha (never loses connection) asu (with pra:na), agatha:su.

Ji:va (soul) never lets pra:na shakthi (life force) separate from him. Since he eternally exists, why should we be sad about him? Pra:nanam (breathing) doesn’t always stay with pancha bhu:thas (five elements). However, pancha bhu:thas always exist, so why be sad about them? This is what we have to realize. Intelligent folks, therefore, do not cry over agatha:su (souls) and gatha:su (bodies).

Then, why was pra:na (life force) or atma (soul) in the body till now? Because he has to experience a few things [karma] while in the body. That [karma] will not be the same for everyone. Its [karma’s] existence in this [body] makes him work. Whatever is the cause for making him do the work is called karma. It is named karma because it's making him do the karma.

The tool [body] is made for [experiencing] a certain portion of karma. Once that is done, he will take the pra:na (life force) and leave it [body]. Where he goes is a different question. Whether he goes into a different body or to parama:thma (supreme soul), he can go anywhere. As long as he is roaming around in the prakruthi mandala (universe), ji:va (soul) keeps pra:na shakthi (life force) with him always; he never gets separated from it. Hence ji:va (soul) is agatha:su (never loses connection).

Intelligent folks don’t cry about agatha:su (souls) as pra:na never leaves him. They don’t cry about gatha:su (bodies), as pra:na never stays with it permanently. It's better to understand this thaththva (eternal truth). Why? Let's look at a stone. It is also a mix of pancha bhu:thas (five elements). Do we ever cry for that?

We get a stone from a mountain, we sculpt it and carve it as stairs. We step on it and walk away. We get another stone from the same mountain, we sculpt it like a doll. We do some purificatory process to it with manthra (mantra) or thanthra (tantra) and mold it as a deity. It is transformed from a doll to a deity or God. We worship it. We treat the stairs in a different way.

We brought the stone, hit it, and it has gone through changes. Do we cry for it? Do we feel sad? Why did this stone become like this? We hit this way, that way; do we feel bad for it? Though it is made of pancha bhu:thas (five elements), we are not feeling bad or crying about the changes it goes through. Similarly, we don’t need to cry about atmas (souls), as they never lose pra:na (life force).

No need to cry about bodies also as they are not always with pra:na. If we take stone as an example, we don't cry for changes in it; similarly, no need to cry for souls. We should cry for what is worth crying for. If we cry for what's not worth crying for, then that is foolishness.

That's why Sri Krishna says - Gatha:sun agatha:su:nscha - gathasu:n (these bodies made of pancha bhu:thas) which were functional for some time with the presence of atma (soul) or pra:na (life force) in them, intelligent folks do not cry for them.

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SLOKA WORD -

na:nu so:chanthi panditha:ha

SLOKA MEANING -

Intelligent folks won’t cry for them.

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Whoever you are seeing in front of you, Bhishma, Drona, and other relatives, their bodies are made of pancha bhu:thas (five elements), even yours.

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SLOKA WORD -

aso:chya:n anva sou:chaha

SLOKA MEANING -

Crying for what's not worth crying for is unwise.

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Talking like a ‘learned man’ about them is referred to as ‘prajna va:da’ (talking about wisdom). That is not the right thing to do. That’s why get a good understanding of atmas (souls) and bodies. When atma (soul) is in the body, bodies get different names and do many activities based on the names they have and the relations they have because of the names.

Understanding those things is our duty as good human beings. Sri Krishna starts the sa:sthra (scripture), the message of Bhagavad Gita, by stating this. It is a science that should be understood by every human being. That’s because these bodies that are made of pancha bhu:thas (five elements), their movement, and indwelling souls are all applicable not to just one country, caste, religion, or race.

It is a general principle of living beings and belongs to the whole world. Hence Krishna started explaining the scripture as Bhagavad Gita. How did He start it? We can see how beautifully He started it from verse 12. Let's try to understand it. Jai Srimannarayana!

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