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

1. Episode Title: Episode 36 – Bhagavad Gita (Chapter 2, Episode 36)

2. Topics & Tags:

TOPICS: The distinction between the body and the soul, Understanding the nature of the soul, The relationship between the soul and the body, The impermanence of the physical body, The teachings of Krishna on wisdom and duty

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, soul, body, Arjuna, Krishna, wisdom, duty, transformation, Upanishad, Cha:ndo:gya, ji:va, de:ha, sari:ra

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita is an upade:sa (divine teaching) given by God to enable wise ones to distinguish what is permanent and what is temporary. The upade:sa begins from sloka 2.12. First, God explains ji:va thaththva (the nature of the soul). He states that ji:vas (souls) do not get destroyed. Sari:ra (the body) goes through transformation and gets disintegrated too. He is yet to state this and the relation between the two. He needs to clarify that the body is what goes through changes, and what does not is the a:thma (soul). There is no need to cry over what does not change. There is no use crying over what changes.

If one cries that a cloud in the sky is moving away because of the wind, is there any use? It takes its due course. Waves in the river come and go. Is there any use crying over this? They take their due course. The sun rises in the east and gradually sets in the west. There is no use weeping over the sun taking his path. No one can stop him. It is meaningful to cry about something that can be prevented or worked on. It is foolish to cry over what we have no control over. Therefore, that is not necessary for you! You cannot stop the transformation of a body. You cannot do anything to bring change to an a:thma. Both are not in your hands. Why cry over a:thma that does not change? Why cry over the body that is bound to change?

So, does the ji:va (soul) in the body reside throughout, or is it limited to a specific spot in the body? He must first clarify this. Ve:das (Vedas) have talked about this. He also discusses it later on. Ji:va is an anu swaru:pa (minute form), smaller than the smallest known form. Therefore, ji:va is only in one specific spot in the body. You may say, how can that be true? I can feel when one touches my leg, head, stomach, back. Hence, doesn’t ji:va occupy the entire body? No, says the Ve:das!

There is an Upanishad named Cha:ndo:gya. In the 11th part of the sixth section, he gives a wonderful example. What is it? Have you ever seen a fully grown tree? The disciple Swe:thake:thu says he has seen one. His guru is Uddha:laka. The disciple is a young boy named Swe:thake:thu. His father (and guru) must give knowledge of thaththva (truth) to the boy. As he was trying to do that, he said he wanted to use the tree as an example. That’s because he could not use the boy’s body as an example. He must explain that the ji:va resides in a specific spot in the body and spreads throughout the body.

He must show that even if a hand (a part of the body) is cut, ji:va remains intact. He cannot cut the boy’s hand, right? We can hear from the ear, we can speak. We can feel so until about here (pointing to a specific point). Ji:va exists within even if a part is missing. Ji:va exists without a hand or a leg. If ji:va occupied the entire body, he should not remember the events prior to the leg being cut. He should not have that memory. However, that’s not the case. Isn’t it?

Let’s say one loses legs in an accident somehow. He remembers pre-accident times such as, “I was a great runner when I had my legs, always winning gold medals.” He has the memory of running. He remembers the accolades won back then! What does that mean? There is something that is remembering what he did when he had the legs. Therefore, a:thma does not fill the entire body. It is practically difficult to demonstrate this on the boy’s body. Hence, the father tells Swe:thake:thu that he will use the tree as an example.

He takes him to the tree. Father: Cut down a branch. Let’s assume that ji:va is occupying the entire tree. Okay? Let’s assume that the tree is filled with ji:va. Every anu (atom) of it has the ji:va. Father: Now, cut down a branch. The tree is just fine. Now, do not cut the branch. Carefully, bend it to the extent that it is almost cut out.

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

SLOKA WORD -

abhya:hanya:th

SLOKA MEANING -

What happens?

ji:van srave:th

a fluid drips from it

It’s called sap. The tree is leaking sap. What it means is that there is ji:va in it. If we break a dried-up branch, there is nothing in it. We don’t know. However, if we bend a branch of a living tree, it leaks sap. He asks to rest it (branch) there. He takes him there the following day. Until yesterday, it was nice and green with life. How is it today?

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

SLOKA WORD -

sushya:thi, adhasa: sushyathi

SLOKA MEANING -

dried, further dried the following day

Why did it dry up now? There is something called ji:va that existed in the tree earlier, spreading its power throughout the tree. Therefore, it was all looking alive. The ji:va that resides somewhere is there. However, when you separated the part today, the pra:nana shakthi (life-giving power) that it released, retracted from the separated part. Therefore, the branch that has been cut or bent has dried up, sushyathi (has dried).

It is the same case with any part. “Father, I want to see that,” said the boy. Let’s observe. He cut down the second branch.

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

SLOKA WORD -

adhasa:pi sushyathi

SLOKA MEANING -

it also dried up gradually

Whichever branch he cut, only that branch was drying out, but the tree was just fine. If he cuts down the root…

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

SLOKA WORD -

sarvam jaha:thi, sarvasusshyathi

SLOKA MEANING -

if the root is taken out, the entire dries out

Therefore, there is ji:va somewhere in the tree. As long as he is there, no matter what branch you cut down… Only the cut down branch gets dried out, but the rest looks alive… flowering as usual, yielding fruit, and no limitations. The limitation is only for the branch that was cut. What it means is that the life-giving power from it stopped reaching the branch and therefore it dried out. When you cut the root, the ji:va that’s giving the power to the entire tree, left it. Earlier, he (the ji:va) left only the cut down branch. Therefore, it dried out. When you cut the root, he…

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

SLOKA WORD -

sarvam jaha:thi sarvaha sushyathi

SLOKA MEANING -

When you take him out from the root, the entire tree dried out.

What do you understand from this? Ji:va exists in one specific spot. He releases and spreads life-giving force all throughout. The ji:va who spreads it throughout is different from that which is spread out as a tree, the body. We can perceive this. Whatever part we cut, his power to that part is retracted and therefore it dries out, but he stays there. This is what we understand here.

It is termed de:ha (body) when growing. As it begins to wane, it is termed sari:ra (physical form). Gradually, it…

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

SLOKA WORD -

si:ryathe:

SLOKA MEANING -

begins to wane

However, he (ji:va) is separate from it (body). Wherever he (ji:va) finds it necessary, he retracts it from there. If he (ji:va of tree) is together with it (body of the tree), he releases and spreads it (life-giving energy) to it. It’s the same case with us. Ji:va exists here in a specific spot. He has a sakthi vise:sha (special power) termed jna:na (knowledge) as referred to by our people. He releases this knowledge to all parts of the body. Therefore, all parts work. For some reason, if any body part is cut off, only the power radiated to that part is retracted; however, ji:va does not leave the body. He is in this (the body).

At some point in time, however, he leaves (the body) too. Just like how he retracts power from a specific part of the body that is separated, there will be a day when he needs to leave the entire body. We must know this. What does it mean? The visible body is different from the resident ji:va. The ji:va is in a minute form, therefore invisible. The body is macro, hence visible. We simply do not know that he (ji:va) does not change. Hence, it is essential to be told. Bodily changes can be noticed; hence it is essential to specify that ji:va doesn’t change (despite the changes in body).

We see it in usual conduct too. It is therefore explained that the body has change associated with it. It is also explained that ji:va does not change. It is also explained that ji:va someday leaves the body. The body goes through change followed by transformation. When we looked at the tree as an example, there is growth followed by drying out when separated. It is the same in this body as well. He gradually grows this body. He does not grow. Ultimately when he leaves, the body also turns into a useless state. Trees are a good example for us. When cut, they become a stick. Our people refer to a dead body with the same name, stick! We use the same sticks to qualify it for the future.

Take any species. It is the same process. It can be human, animal, microorganism, insect, tree, or others. Therefore, trees also have life. There are ji:vas in trees too. That ji:va is always in union with God. Where there is a body, there is a ji:va. That ji:va refers to this as ‘I’. He also refers to it as ‘mine’. ‘I’ and ‘mine’ refer to the body + the ji:va who is residing in it + God who governs everyone - the three thaththvas (truths) are always in union. We must remember this. A wise one who knows this will never be in sorrow.

This is what He explains in verse 2.13 of Bhagavad Gita.

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

SLOKA WORD -

de:hino:smin yattha: de:he: kauma:ram yauvanam jara:|

SLOKA MEANING -

thattha: deha:nthara pra:pthihi dhi:raha thathra na muhyathi||

A wise one must observe this fact. Therefore, it is not essential to cry. I think you are also a wise one. Therefore, it is not necessary to be sad! Oh no!

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

SLOKA WORD -

katham ishubhih prathiyo:thsya:mi guru:n ahathva: hi maha:nubha:va:n

SLOKA MEANING -

A wise one shouldn’t be crying this way. You are also a wise one. Therefore, put away the sorrow. Perform your duty properly. In safeguarding the people’s well-being, his (Arjuna’s) duty is now to eliminate evil. Therefore, He (Sri Krishna) is moving ahead, encouraging him to fight in the war. He proves this more clearly later; let us find out how as we move further. Jai Srimannarayana!

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