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

1. Episode Title: Episode 37 – Bhagavad Gita (Chapter 2, Episode 37)

2. Topics & Tags:

TOPICS: The nature of the soul (atma) and the body (deha), Understanding the relationship between the visible body and the invisible soul, The inevitability of change in life stages, The concept of rebirth and the continuity of the soul, The importance of knowledge of the soul in overcoming sorrow

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Atma, Deha, Arjuna, Krishna, sorrow, rebirth, dharma, wisdom, change, identity

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), When visible things require detailed description to have clear and complete knowledge of them, one has to exercise tremendous effort to describe and help us understand the invisible truths, right? In Bhagavad Gita chapter 2, Bhagavan (the Lord) began to describe atma (soul) and deha (body). Why? Because...

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

SLOKA WORD -

tharathi so:kam a:thmavith

SLOKA MEANING -

only a:thma jna:na (knowledge of the soul) can free one from sorrows

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

Without atma jna:na, the person cannot come out of his sorrows. This is stated in the Vedas. Arjuna is now in sorrow and needs to recover. To bring him out of it, he must be taught atma jna:na. However, atma is invisible and deha is visible. We do not even know everything clearly about the visible deha.

To understand that the visible deha is panchabhu:tha:thmakam (made of the five elements of nature), we need a detailed explanation. It (deha) consists of the Earth element. Because it is soft, it consists of water. It has temperature, so it consists of tejas (heat). Since we inhale and exhale, it consists of air. It has space for what we ingest, so it consists of akasam (space). We sometimes hear sounds from inside the body, so it has ether.

To explain to someone that it (deha) is made of pancha bhu:thas (five elements), the listener should have foundational basic knowledge. Such a person can be taught. Now he has to be taught about atma, but it is invisible. How to identify atma? It can be identified by deha only. Atma is identified through the movements of the visible deha. Atma cannot be seen in any other way.

So, in Bhagavad Gita 2.13, Sri Krishna is trying to describe the effects seen in the visible body and the truth of the invisible atma.

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

SLOKA WORD -

de:hino:smin yatha: de:he:

kauma:ram yavvanam jara:

SLOKA MEANING -

The deha (body) possessed by the indwelling one goes through various changes: childhood, adolescence, youth, and old age.

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

The deha is going through these changes. Who is going through these? Deha is going through them, and the one who has this deha is observing them. Deha (the body) and dehi (the soul). The one residing inside is named as dehi. He thinks that he can see the changes the deha is undergoing. Just as these changes are unavoidable...

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

SLOKA WORD -

thatha: deha:nthara pra:pthihi:

SLOKA MEANING -

similarly, entering another deha (body) is also inevitable

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

He is describing the body and the resident in the body separately. He says both are different. One of them undergoes changes, and atma does not change. For my deha, I observed childhood, youth, and old age. One who sees them is a truth, but the undergoing change is in the other truth, deha.

As previously discussed, atma shall be identified by deeds. In fact, it is difficult for atma to have its identity without a body. Neither can it be identified nor can it act without a body. So deha can provide identity to the existence of atma. However, it (atma) will not change like its identifier (body).

There is no guarantee that the soul will get another body. We do not know, right? How will we know if this person has got another body? If we know that, we can identify the person. If a person owes us and dies suddenly, once we know he entered another body, we will immediately identify him and ask him to clear the debt.

[sarcastically] Luckily, we do not know where the soul is going next and how he (his body) looks… but clearly, the person exists. One thing to remember is, when in a deha, childhood, youth, and old age all occur in the same body. Because they occur in the same body, they are clearly interrelated. Since we cannot see the new body, the link between the old and new deha is not known.

Because we see the link between the three stages (of an existing body), we do not mourn. However, when the soul enters another deha, we do not see any link. Therefore, Sri Krishna had to describe it.

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

SLOKA WORD -

thatha deha:ntharapra:pthihi bhavathi

SLOKA MEANING -

he will get another deha (body)

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

Then why are we not able to see it (link between the two bodies)? Not being able to see it is something different. Just because we don’t see it, we cannot say it does not exist. For example, we do not mourn when one of our relatives is leaving via bus. He will call us back saying he reached his destination. You are then happy, aren’t you?

Because we physically see the bus, and we know when it reaches the destination, we have confidence. Similarly with a train. Even in the case of an airplane, for example, we see someone off to America. The person will reach and call us the next day saying “I reached home safely.” This makes us happy, right?

Although there is no link between the two places, we still inquire if the person has reached safely. Aren’t you trusting it and recognizing the change, or not? You do. Because of communication via phone, we have trust. When the soul enters another body, he does not communicate with the old deha or anyone related to it, so we mourn. However, he exists there.

What are we interested in though? Will he exist or get destroyed? This is our problem. Arjuna is sad because all these people will cease to exist. However, the souls referred to as (Bhi:shma and Dro:na) will not be destroyed, and nothing will happen to them. Just like one boarding a train or a flight reaches the destination, similarly the soul enters another deha and resides there.

Just as one boards a flight based on his work and need, similarly the soul leaves one deha. He is in one vehicle (deha) until now, which he leaves and moves from based on the karma (actions) he needs to experience in the next one. Until then, he stays in this body to fulfill his duty resulting from specific karma, accepting the changes it goes through.

Following this karma, he enters a new deha and continues to experience the rest. Because we do not see the link between two places, the person needs to inform us that he has reached the destination. But we also wonder… These days, new equipment and devices allow videos. We also have some packages that give us live updates when a flight takes off and lands.

Once he reaches home, the person also video chats with his parents. We do not have any devices yet, or any applications and packages which track the journey of the soul from one body to another. We do not have any device to identify the soul and so no device yet to track its journey.

Why doesn’t the soul communicate with previous relatives as the person was so attached to them, so much in love with them, unhappy to leave the loved ones for a moment? So attached that they would eat and sleep together always! It is because the person behaves like this until fulfilling his karma. Once he fulfills his karma, the record gets cleared.

What comes next depends on his next karma. If he enters the body of devatha (divine being), he experiences what exists there, but he will not think of anything from the past. The part of Veda which talks about jiva (individual soul) attaining moksha (liberation) says...

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

SLOKA WORD -

no:pajanan smaran idam sari:ram

SLOKA MEANING -

After the demise of a person, he does not care about people who cry for him.

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

Even though the person crying might be the most loved one, the soul does not look back and think about it. Why? Because the relationships, love and affection, hatred and anger are all a result of deha. All these exist only with the deha. In Ramayana, Sri Rama preaches to Vibhi:shana...

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

SLOKA WORD -

marana:nthani:

SLOKA MEANING -

All these are only until death, i.e. the soul exiting deha.

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

He does not think of anything that affects the deha or the relations that come with this deha after leaving it. One might say, “he told me ‘I will take you with me within a year’.” Even though he said so, the person does not recall the past. He behaves according to the karma he must go through next and does not remember anything from the past.

He does not have deha: bandhu bhranti (illusion of body relationships), no link with the deha or the associations. As we discussed, after traveling in flight, the person reaches his destination, similarly the soul continues to exist (elsewhere). You (Arjuna) need to understand that just as the soul remains unaffected though deha undergoes change, it also remains unaffected when it migrates from one deha to another.

In the 12th sloka...

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

SLOKA WORD -

na thwe:va:ham ja:thu na:samI

na chaiva na bhavishya:mas sarve: vayam athah param II

SLOKA MEANING -

This is said about him, the soul. The bodies that you see and identify as you, me and others, will definitely undergo change.

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

That is why...

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

SLOKA WORD -

dhi:raha: thathra namahyuthi:

SLOKA MEANING -

A wise person should neither mourn about these changes [of the body], nor for the journey of a soul to another deha.

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

vika:ra he:thav sathi vikriyanthe: ye:sham na chetha:msi

tha yeva: dhi:raha:

One who does not change even when there is necessity or opportunity... one who does not mourn and has control over grief in a sad situation... and whose heart does not go through emotional turmoil... that person is a wise person.

Yamadharma Raja (the God of Death) says...

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

SLOKA WORD -

kaschith dhi:raha prathyaga:thma:namichchath

a:vriththa chakshuhu amruthathvamichan

SLOKA MEANING -

A wise person, a:vruththa chakshuhu (one with clear vision), who attains good knowledge, who recognizes reality, does not mourn when realizing atma (soul) truth.

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

“So, you should not grieve over the duty you need to abide by. You can go ahead and bravely wage war.” Sri Krishna thus encourages Arjuna to fight. Sri Krishna enlightens him on soul (atma) truth analysis and clarifies that body and soul are not the same (deha:atma bhranti nirmulana).

This is explained in Bhagavad Gita 2.13. Let’s move ahead to understand further as He explains in detail. Jai Srimannarayana!

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