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1. Episode Title: Episode 44 – Bhagavad Gita (Chapter 2, Episode 44)

2. Topics & Tags:

TOPICS: Understanding the nature of the soul, the distinction between the eternal and the temporary, the teachings of Krishna on existence and transformation, the significance of knowledge in spiritual understanding, the insights of Maharshi Parasara on the nature of reality.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, soul, Krishna, existence, transformation, Maharshi Parasara, knowledge, asath (temporary), sath (eternal), jnana (knowledge), achith (non-sentient), chith (sentient)

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), we must familiarize ourselves with certain terms when learning Bhagavad Gita. Some are technical. Though technical, it’s important to pay attention. Because these technical terms that a seeker needs to know to aid in understanding Elders (spiritually wise) are different from what’s used in daily life. If we familiarize ourselves with them, when Elders speak, we can get an idea about what they are speaking.

Let’s take Physics for example. All elements have a unique code. If we are familiar with codes of elements, we will not feel at a loss when people converse about the same. We will at least understand the topic or basics of such conversations. Hence, we are trying to familiarize ourselves with certain terms. Sri Krishna is introducing us to such terms in chapter 2. What are they? In verse 16, the first term is bha:vam (existence), the second term is saththa: (eternal). He uses these two terms in a great systematic manner to explain them. He says…

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SLOKA WORD -

na:satho: vidyathe: bha:vaha

asathaha bha:vaha na vidyathe:

SLOKA MEANING -

There is no existence for the temporary; the eternal does not cease to exist.

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What does asath (temporary) mean? What does sath (eternal) mean? Sath means that which never changes its form. Asath means that which never remains in the same form. There is nothing in this world that remains in the same form forever.

na:sathaha vidyathe: bha:vaha

asathaha

For everything visible, this world (i.e., for all that which does not exist in the same form) bha:vaha na vidyathe: (existence does not exist). They always go through transformation. ‘Bha:vam’ means asthiththva (existence), i.e., saththa:. ‘Saththa: is that aspect of activity indicating ‘no dissolution’.

na:sa prathibandhaka vya:pa:ra vise:shamu

Asthiththvam is the characteristic of not undergoing dissolution, i.e., always existing. Asthiththva quality cannot apply to anything in this world. Everything goes through changes.

In olden days, people would use mountains as landmarks for locating an address. “Take a turn at that hill, Mahendragiri… take a turn there at the Vidhya Mountains, etc.” They probably assumed that mountains are permanently positioned. Nowadays, one cannot assume that. Statues are shaped using stones cut from mountains. Roads are being constructed drilling through mountains. Residential colonies are being constructed, destroying mountains. This country itself has so many metropolitan cities that were once just mountains and hills. We are in times where a mountain [once assumed to be permanent] cannot be located anymore. It also does not ‘exist permanently’.

Changes form to another. One day it exists as a mountain, then it turns into stone, made into a step, bench, or statue - or simply into a heap of gravel. It may transform into dust and be part of some cement material. It changes into some state. All matter is categorized into a group qualifying for the activity of ‘changing form’. They disintegrate to change from one form to another. It is not possible for it to retain the same form forever. That which changes is termed bha:vamu (temporary existence).

na:satho: vidyathe: bha:vaha

asathaha bha:vaha na

This world cannot have existence in the same form.

na: bha:vo vidyathe: sathaha

A:thma (soul), is that which never disintegrates or changes form. Hence, it is named sath (eternal). That sath does not have abha:vaha (absence of existence). It never changes form.

This is not something new for you or me to declare.

ubhayo:rapi anthaha drustaha

The wise have seen the conclusive crux of both.

’Antham’ means decision. When discussions take place to conclude something, it implies that it hasn’t reached antham (decision), a conclusion. If the essential aspects of something are clear and decided, it implies that the discussion is completed. When? When the decision is reached, then it is marked complete. Antham is the decision about the object.

Ve:da:ntham also means the same. Ve:da + antham refers to those parts which clearly present the conclusions of the Ve:da (knowledge). Similarly, the decision on the thaththvas (truths)…

anthaha ubhayo:rapi

anthaha drustaha

The antham, conclusions about the sentient and non-sentient entities are already known. The conclusions were already decided. By whom?

anayo:ho

For these both. Who decided?

thaththva darsibhihi

Who are the thaththva darsis (those who see the truth), the great ones? The jna:nis (wise ones) like Para:sara maharshi, Vya:sa… Elders of all sampradayas (traditions) unquestionably accept Maharshi Para:sara to be the prama:na (means of knowledge). Hence, it is said that no one can deny the conclusions declared by Para:sara. He decided and declared.

What did he say? He says in Vishnu Pura:na…

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SLOKA WORD -

thasma:th na vijna:nam ruthe:sth kinchith kwachith kada:chith dwija vasthuja:tham

sadbha:va e:vam bhavatho: mayo:kthaha jna:nam yadha sathyam asathyamanyath

SLOKA MEANING -

Therefore, apart from knowledge, there is nothing anywhere, and that which has existence is knowledge, while the rest is non-knowledge.

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One has the swabha:va (nature) called sath. Another has the bha:vam (nature of existence), always changing, asath. What are they? One is jna:na (knowledge). Another is jna:na su:nya (absence of knowledge), achith (non-sentient) - the matter. All this visible matter is non-sentient. It does not have any aspect of knowledge.

thasma:th vijna:na mruthe:

The knowledge possessing state of ji:va (soul) is asthi (exists). However, in this visible matter – it is na: asthi (not existing).

kinchith kwachith kada:chith…

Anything, anytime, anywhere…

…sadbha:vamu does not exist in this world. We discussed the meaning of sadbha:vamu earlier. Sath means ‘unaltering’; bha:vamu means ‘existence’. The unaltering existence does not exist [for matter]. The sabha:vam does not exist. I am explaining the same to you.

Hence, knowledge and the thaththva that has knowledge is called sathyam (truth).

sath thyam

That whose nature is sath. Sathyam does not mean truth; asathyam does not mean false. ‘Sath thyam’ is that whose nature is sath.

anyath asathyam

The rest is qualified to be asath (temporary). All this visible matter around is referred to as asath.

He explains the same to a King in a different context.

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SLOKA WORD -

yaththu ka:la:nthare:na:pi na:nyasanya:m upayithi vai

parina:ma:dhi sambhu:tha:m thadvasthu: nrupa kaschakim

SLOKA MEANING -

In the ever-changing Time, what is it that does not change in any way, including name?

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He asks, “In the ever-changing Time, what is it that does not change in any way including name?” He answers saying, “…that which has knowledge, an entity named soul.” Its identity never changes. Its definition does not change. Both its nature and form do not change. He clarified this in Vishnu Pura:nam. Therefore, it is always ana:si (imperishable), parama:rdhascha (eternally remaining as is).

It is…

prajnairapi abhyupa gamyathe:

Agreed by all the wise.

thaththu na:si na sande:haha

That which changes unquestionably.

na:si dravyo:pa pa:ditham

That which is made from disintegrating substances, also disintegrates.

Maharshi Para:sara declared this aspect in Vishnu Pura:na. If we inspect these two (soul and body) through the great sage’s [Para:sara’s] declaration…

anthaha drustavaha thaththva darsibhihi

They have already declared a decision on these back then. Therefore, you need not worry about the soul that is ana:si (imperishable) and unaltering in form. You also need not worry about the body, which is asath (temporary), which disintegrates no matter what you do or not do.

Sri Krishna clearly explains this to Arjuna in verse 2.16. He explains it by stating maharshis and ve:da:nthis (those who know the essence of Vedas) as prama:na (means of knowledge). Let’s continue further. Jai Srimannarayana!

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