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1. Episode Title: Episode 46 – Bhagavad Gita (Chapter 2, Episode 46)

2. Topics & Tags:

TOPICS: The nature of the soul (atma) and body (deha), understanding the indestructibility of the soul, the importance of following the wisdom of great people, the relationship between elements and their transformations, and the concept of grief in relation to the eternal soul.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, atma, deha, Krishna, indestructibility, dharma, transformation, elements, grief

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita is sarva sastra mayi (the essence of all scriptures), portraying all sciences within it. In addition, it also acts as a support to all sciences. We must always reflect on a topic logically, yukthiyuktham (with reason). The science of using logic to reach conclusions is called tharka sastra (science of reasoning). It means using the right thought in an appropriate way. This approach also allows us to recognize the true form and nature of objects. However, if we want to derive conclusions by ourselves, we can reach only an extent.

Sri Krishna states that it is best for everyone if we take the path of those great people who have already declared these paths historically. He clarifies this in chapter 2, declaring truths about atma (soul) and deha (body).

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SLOKA WORD -

a:thma na: s:athvithu

Sanskrit text

a:thma na: s:athvithu

SLOKA MEANING -

The soul does not get destroyed.

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Dehas (bodies) do not remain in the same state forever. Therefore, it is not necessary to grieve about atma and dehas. In the process of clarifying this, He speaks of atma as that which will not invite any change to its form, no matter the activity. Why? He gives a reason for this.

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SLOKA WORD -

sarvattha thaththva:th

Sanskrit text

avina:si thu thad viddhi ye:na sarvam idam thatham|

SLOKA MEANING -

Know that which is indestructible pervades everywhere.

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The soul, which is indestructible, pervades everywhere (sarva thatham). How can we say that atma pervades everywhere? Because it is so minute, it can enter everything. It is so minute that there is no object that can enter it. In physics, the smallest particle of matter is known. Scientists have analyzed down to the most indivisible particle, concluding that there is no way to divide it further. It seems atma can enter this particle as well. Because that (quark) is also a union of some parts. If something is made of other parts, it is bound to be divisible later if not today. Whenever there is a union, division becomes inevitable.

Whereas atma is niravayavi (without parts), no internal parts. Therefore, there is nothing that can be further divided from it. Because there is nothing that it can be divided into, there is no question of it being destroyed. It is impossible for something to enter and destroy it because it is not made of parts. There is nothing that can enter it. This is called atma. Therefore, nothing can destroy atma. Everything else is bigger than it. Atma can enter all these other big entities. We have explained the reason for this. Because they have some constituent parts.

All these visible objects are various forms made of pruthvi (earth) material. These are called vikaramulu (variations or formations). In Telugu language, vikaram means an upset stomach with a sensation of nausea. In Sanskrit, vikaram means change, to undergo vikruthi (transformation). If something changes its form, the changed form is called vikruthi. The original form is named prakruthi (original state), the changed one is vikruthi. To change form is called vikaram.

So, all these visible objects are variant forms of pruthvi. They are primarily varying forms of matti (earth material). Water enters this earth material. What that implies is that water particles are finer than the earth material particles. Hence, they can enter the earth material particles. Once they enter, the mud particles separate gradually. When water flow is heavy, the mud becomes burada (a thick paste of mud). When heavier, mud-colored water flows through. Furthermore, the water flows in plain color. Water particles have the su:kshmatha (subtlety) that allows them to enter mud and makes it flow along with it. We then say that the mud has dissolved.

What we must remember is that water particles are thinner than the earth particles. Therefore, they enter it. When we sprinkle water on a large quantity of mud, we don’t even notice water. Why? Because the pruthvi material is greater in quantity. Even then, water particles enter it and settle in there somewhere. They get absorbed. However, when water quantity is higher, it dissolves [the mud].

The:jas (fire) particles are subtler than the jala (water) particles. The:jas word sounds vague. We can use fire instead. Any dravyam (material) that has heat is the:jas. Fire particles are thinner than water particles. Therefore, they can enter water too. Fire enters a group of water particles and turns them into the:jomayam (hot water). What does hot water mean? The:jas particles have entered in between the water particles. Thus, water feels hot. If you put the hot water vessel away from the stove for some time, the water restores to its original temperature. The the:jas particles leave the water. Why they leave is a different topic, but they leave. The original state of water is to restore samasilatha (equilibrium), neither too hot nor too cold.

During the process of [the:jas] entering and leaving the water, it may have turned some water particles into steam. Thus, the quantity of water may have reduced by a bit. What must we remember by this? As the jala particles are finer than the pruthvi particles, the the:jas particles are even subtler than the jala particles. Therefore, if they can enter jala, why not into pruthvi? If you heat a vessel made of pruthvi… As jala can enter, the:jas can undoubtedly enter because it is more subtle than jala. That is why when you touch the vessel, you say “Oh! It’s hot, it burned my hand!” Why did your hand burn? There is no change in the vessel, but the the:jas particles that were earlier not present entered it now. They have spaced themselves in between the [earth] particles of the vessel.

How long will they be there? If you put the vessel aside from the stove for some time, the the:jas particles exit. The vessel restores its original state. Subtler ones can enter the courser ones. Courser ones cannot enter subtler ones. If you put water on a fire, the fire gets extinguished. Why? Water did not enter in between the fire particles. However, water particles are courser [than fire particles]. So, they smothered the fire. Thus, fire loses its the:jas power. This is in general. If the fire percent is higher, even if you spray water on the fire, it simply transforms the water to steam. Fire particles enter in between the water particles, transforming them into a subtler form, vapor.

What must we remember here? Just as the jala particles are thinner than the pruthvi particles, the:jas particles are thinner than the jala particles. However, when we blow air on fire it wiggles. Why so? The va:yu (air) particles are thinner than the the:jas particles. When they enter the the:jas particles, the fire spreads. Because the air entered, fire spreads out. Air particles are thinner than the fire particles. They are su:kshma thara (more subtle). That is why they are able to enter. However, fire particles cannot enter air particles because they are thicker.

We are now clear about - air particles being subtler than pruthvi particles can exist within pruthvi, thinner than jala particles can exist within jala, thinner than the:jas particles can enter and spread the the:jas. Pruthvi helps the growth of a seed to a tree because of the effect of jala. The:jas particles also can enter pruthvi. Va:yu is subtler than the:jas, and hence it enters the:jas and can separate it. A:ka:sa (space) particles are thinner than the va:yu particles. The vedanthins (those who study the Vedas) recognize a:ka:sa as bhu:tham (an element of nature). Whereas some do not consider it as an element and speak of only 4 elements. However, all those who studied Vedas speak of pancha bhu:thas (five elements). They consider a:ka:sa as an element. Therefore, it is also made of particles. These particles are thinner than va:yu particles and hence enter it, enabling the movement of va:yu.

However, va:yu cannot move a:ka:sa because a:ka:sa particles are thicker than the va:yu particles. Thicker particles cannot affect thinner particles. Whereas thinner particles can enter thicker particles and separate them. What we must realize now is the subtlety of a:ka:sa particles. They are so invisible. We can’t see them, but they exist. Where do they exist? They exist in this entire universe.

A:thma is subtler than the a:ka:sa particles. That is why… Water exists longer than the earth. The:jas exists longer than water. Va:yu exists longer than the:jas. A:ka:sa exists longer than the va:yu. A:thma exists longer than a:ka:sa. Why? There is nothing that can enter it to destroy it. It can enter any of these and therefore material life span is shorter, but a:thma lives eternally. A:thma is therefore avina:si (indestructible).

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SLOKA WORD -

avina:sithu thad viddhi

Sanskrit text

no one can destroy it, neither you nor Me

SLOKA MEANING -

Know that it cannot be destroyed.

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The souls you are referring to as Bhi:shma or Dro:na do not get destroyed. Then, why cry? Therefore, grieving over atma is foolish. It’s something a small kid would do, not someone wise.

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SLOKA WORD -

na kaschith karthum arhathi

Sanskrit text

SLOKA MEANING -

No one is capable of doing so.

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Thus, Sri Krishna is proving the nature of the soul in 2.17. Let’s continue forward gradually. Jai Srimannarayana!

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