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

1. Episode Title: Episode 47 – Bhagavad Gita (Chapter 2, Episode 47)

2. Topics & Tags:

TOPICS: The nature of the soul and its indestructibility, Understanding the concept of destruction and transformation, Krishna's teachings on the eternal nature of the atma (soul), The relationship between force, speed, and destruction, The distinction between form and essence in objects

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Atma (soul), Paramaatma (supreme soul), Prakruthi (nature), Guna (qualities), Karma (actions), Janma (life), destruction, transformation, philosophy, spirituality

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita is a scripture-based message given by Sri Krishna to Arjuna. We refer to it as scripture-based because some of the terms and teachings incorporate discussions of scriptures (i.e., Vedas).

The terms we often encounter include:

- Atma (soul)

- Paramaatma (supreme soul)

- Prakruthi (nature)

- Guna (qualities)

- Karma (actions)

- Janma (life)

If we observe conclusions about these, they are simply declared in slokas (verses). However, understanding these conclusions is only possible if one has studied scriptures. Otherwise, it can be quite challenging. Sri Krishna taught these complex topics in a simple way, likely assuming Arjuna had the necessary qualifications to understand. We also believe we are qualified to discuss such topics. Yet, unless one diligently studies scriptures, they remain difficult to grasp. With some mental effort, one may feel they have understood a little, but we must not claim to have understood everything—perhaps just a bit.

In 2.17, when stating conclusions about the atma, He makes a premise and supports it with reasoning. What did He say? The atma is avina:si (indestructible). It is never destructible and doesn’t change its form. It remains in the same form and is beyond any kind of change. Why? He provides reasoning.

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

SLOKA WORD -

sarva thatham

e:na sarvam idam thatham

SLOKA MEANING -

Because of being all-pervasive.

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

Who is all-pervasive? The atma enters and spreads everywhere. He makes a concluding statement here: if one object enters another, the entering object has relatively longer longevity than the other. The entering object can ‘destroy’ the other—transform it. We have discussed this previously. All worldly objects are made of constituents and therefore need to be entered for transformation. If something has given way for something else to enter it, consider that it is ‘destroyed’. This is true for us as well. If we entertain any unwanted thought, it manifests and troubles us in many ways, making us nervous, etc. If it doesn’t enter and simply crosses through the surface, we won’t have any problem.

Sri Krishna is proving the nature of the soul. The atma enters everything and can penetrate everything; it does not let anything else enter it and therefore is not destructible because the atma is the most minute entity, and there is nothing that can enter it.

We may have a doubt here. If one must destroy something, it needs to enter the thing. This is what we discussed. If a tree must be ‘destroyed’, an axe must make its way into it. If an iron wire must be ‘destroyed’, it must be cut by something that enters it, such as a saw or a blade. Something must enter in order to cause destruction. However, when we break a coconut, we do not enter it. We just hit the coconut against a hard stone, and it breaks apart. Did something enter it, or is it the hard hit that destroyed the coconut?

We must always remember the meaning of ‘destroy’. The ‘coconut’ is destroyed, but the parts of it exist. The core elements are not destroyed, but the specific form no longer exists. It has become aparama:rdham (that which can change). The spherical form with a tuft is aparama:rdham, while the object itself is parama:rdham (that which does not change). However, the form is aparama:rdham. When the coconut was hit and broken, we destroyed the form of the fruit. Did we enter it? Did it get destroyed only after being entered?

I have a pot at my place. I just applied pressure on it, and it was destroyed. Nothing like a needle or a stick entered it. I just applied pressure on the surface, and it got destroyed. If something must enter to destroy it, what entered the coconut to destroy it? You may have such a question, right? Has anything entered it when you broke the coconut? You probably hit it on a threshold or used a hard stick or a stone on it, and it broke. Why did it break or get destroyed? It’s a natural question in this context.

In this instance as well, we must remember that something entered it to destroy it. What entered it? Air entered and destroyed it. The coconut did not break just by placing it on a stone. The coconut did not break just by hitting it with a hand. It broke because we raised it and hit it hard. What happened? Why did the coconut break? When placed down, there is no momentum. There wasn’t enough momentum for air to get in.

What did we do now? We used a stone or a hard iron stick to hit it. The effect of the used object’s speed does the job. Take it from here and release it with force; it breaks. If we place a hammer on it and simply tap on it or lightly touch it and say ‘break, break…’ or place it there and say ‘as the hammer falls on it, it breaks’, ‘break, break, break…’ What did we do? We applied a force, and the tool that was used has certain balam (energy). If you secure a betel leaf and hit the coconut 10 times or more, nothing happens to the coconut. Whereas if you take a stone or a hammer and hit it, it breaks. This means that the tool’s inherent energy is one factor. The tool itself is another factor. The ve:gam (speed) at which you use it is another factor.

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

SLOKA WORD -

ve:gavath balavath samyo:gam

SLOKA MEANING -

When the speed and the force are used together this way, air pressure increases on the surface of the coconut.

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

Thus, air entered it so fast that it was imperceptible, and it broke. When you apply force on a pot with pressure, it breaks. We may say that our hand did not enter the pot. However, the pot broke. How? The energy you use and the air that gets in when you apply pressure causes it to break. The particles of the pot wherever air enters through get separated from the rest and thus break into pieces. Hence, even in such objects where we don’t see anything entering, air particles that are subtler than the object particles enter and break them. Water also can break them because water molecules are more subtle than those of earth. The:jas (fire) is subtler than water. Therefore, when a coconut is put on fire, the fire particles enter the coconut shell particles because they are more subtle. That causes the shell to burn, distort its shape, or crack and break into pieces.

Ultimately, an object can be destroyed only if something that can enter the particles of the object is sent through it. However, one must apply force and speed when sending it. The object being used also must have a certain energy. We mentioned this earlier. Using a banana leaf to hit a pot is like someone playfully ‘throwing’ flowers on their loved ones. Nothing breaks. When force is applied, the object breaks as air makes its way through. Therefore, force is always essential. It separates the particles. Only then is there transformation.

What happened? The particles became separated. We must remember this. The separation of the particles in an object is termed as na:samu (destruction). Na:samu means not to be seen. What is it that is not seen anymore? The form that you have once referred to as the pot is now destroyed. The form that you have once referred to as the fruit is now destroyed. Those specific forms are no longer there. It does not mean the object is no longer there. It is seen as pieces. The pot can still be seen in the form of broken pieces. The coconut is available as cut pieces. The form/shape is now unavailable for us. We must remember this.

When we learn that an object gives way for another to enter it, we must also think of its production. When speaking of an object’s destruction, its formation is something to learn about. All worldly objects have a process of formation. Whatever is formed gets destroyed. What does it mean to get formed? It means bonding of some particles. When some parts are joined, it’s termed uththpatthi (formation). When separated, it’s termed vina:sam (destruction/disintegration). We learned that the atma has no internal organs or parts. Therefore, there is no formation or destruction. The rest of the entities in nature are said to be ‘formed’ when the parts join and ‘destroyed’ when they separate. The atma is not made of any such parts. It is nirayavi (without parts). There is no question of it being indestructible. Authentic means of knowledge, sasthra (scripture), and the rushis (sages) have declared that it remains as is. Leaving them aside, we can also think and make sense of the same. The atma’s form is so minute!

Sri Krishna states in 2.17…

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

SLOKA WORD -

vina:sam avyayasya:sya

SLOKA MEANING -

It is named avyayamu (indestructible), which is infrangible.

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

na kaschith karthum arhathi|

Not only I, neither you nor anyone can destroy the atma of Dro:na, Bhi:shma, or any of the atmas referred to as ime: jana:dhipa:ha (these kings). So, why cry over it? “I will have to wage war with them, and so they will be killed!” Why worry this way? There is no need to be in sorrow.

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

SLOKA WORD -

aso:chya:n anvaso:chaha

SLOKA MEANING -

Worrying about that which is not worth.

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

prajna:va:da:mscha bha:shase

You are talking like a ‘learned’ one. You are forgetting that the atma is avina:si (not destructible). There is no need to be worried about it. Sri Krishna enlightens Arjuna on his responsibility and alleviates his sorrow.

Jai Srimannarayana!

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