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1. Episode Title: Episode 75 – Bhagavad Gita (Chapter 2, Episode 75)

2. Topics & Tags:

TOPICS: The nature of the soul and its connection to all living beings, Understanding the relationship between bodies and souls, The importance of scripture in understanding existence, Krishna's teachings on equality among all beings, The impact of karma on physical forms, The significance of fulfilling one's duties without attachment to emotions.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, Arjuna, Krishna, soul, karma, dharma, equality, scripture, living beings, nature, consciousness

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Bhagavad Gita elaborates on our swaru:pa (innate nature) and the swaru:pa of the world around us. There are many living beings in the world. Is there any connection between us and them? There are many groups of species. What work do we have with them? Human beings want to kill all other species and remain happy. But if anyone harms his loved ones, he cries piteously. In reality, is there a relation between us and the world? Yes. There is.

What do we mean by ‘to us’? It means the conscious indwelling soul who is eligible to be called ‘I’ (or ‘us’). What is visible outside is de:ha (body), a combination of pancha bhu:thas (five elements of Nature). Humans, animals, insects, germs, or stones - all are a combination of pancha bhu:thas. Behind these, there is ji:va (soul), and behind it is God.

[Everywhere and in everything. Who informed you? Did you see it? No, we didn’t see it. Then how can you discuss what you didn’t see? Because Ve:das (scriptures) showed it. Ve:das apprise us about what to ‘see’ and how to ‘see’. It is wrong to think we can see everything with our eyes. It is also wrong to think our intellect can perceive everything. Our intellect and sight are limited. With the naked eye, we cannot even see microorganisms or the atomic structure which in fact are… when sun rays radiate onto something. Unless there is an instrument which magnifies and shows them, we can’t identify them. How can we identify something subtler than that? A:thma (soul) is the subtlest of all. How can we see it? It is impossible to see.]

Subtler than that…

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SLOKA WORD -

ano:rani:ya:n mahatho mahi:ya:n

SLOKA MEANING -

He [God] is smaller than the smallest and larger than the largest.

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How can we see Him? Objects we generally see around us cannot be both [smallest and largest]. If something is small, it is small. If something is large, it is large. The same object being smaller than the smallest and larger than the largest is not even imaginable. Hence Ve:das had to instruct us. However, it’s not visible to our naked eyes. There are certain [instruments] that can see those which are not otherwise visible. Unless there is light, we can’t see any object. Though we have eyes and objects, unless we have light as the means, we can’t see them. Otherwise, we trip on them and fall. We end up troubling ourselves and spoiling other things. Unless there is light, our eyes can’t see. There are few animals like cats that don’t need light to see. They can see clearly even in the dark. Their eyes are made that way. Certain people’s intellects are also like that.

Whatever we see around us are de:has (bodies), formed from some materials. We are able to see some but can’t see others. We can realize some but can’t know others. We can imagine a few things, but can’t imagine others. Hence we need sa:sthra (scripture) to clarify the swaru:pa of all these. What did God say in the scripture? He said that “Ji:va (soul) is the same in all beings.” However, the bodies outside change with needs. What needs? The need to experience the accumulated karma (records of good and bad deeds) of the indwelling soul. Bodies keep changing because of that.

For example, you might have mixed chana (lentil) flour with water, salt, and spices. Some people put potato slices in it and make bajjis (Indian snack). Some people mix some other things and make pakodis (another type of Indian snack). Some other people put it in something else and make hard janthikas (snack). Some other people mix it with other things and give it some other shape. Based on one aspect called taste, its shape and size changes… though the raw material remains the same. Similarly, this Nature, which is made of pancha bhu:thas, keeps taking different shapes based on the need to experience karmas by ji:vas (souls). At some places, it takes human form. In that, sometimes dark or white or medium skin-toned forms. At some places, it takes bird form, dog form, tree form, or stone form. Thus Nature keeps taking different forms because ji:vas need to experience their karma. Accordingly, bodies are formed.

Reminding us of this essence is the intent of all upade:sas (teachings). If we know this, we will know how to use our body… and will know why we obtained this body. We won’t work for the body. Now, we are just focusing on the needs of the body. That also to a limited extent only. We are focusing on what is tasty and enjoyable to the body. We are not paying attention to the needs of the body. Since we want the taste, we don’t mind putting Urea (fertilizer) or other things in it [crops], and eating it. Those [food items] may then lead to cancer or a heart attack. “I am not bothered about what it leads to later. I simply want this satisfaction now. It has to look good. It doesn't matter if it simply increases the quantity [despite lowering the quality]. Repercussions don’t matter.” This is the reason we have so many diseases now. To satisfy the senses and body, different chemicals are used in making foodstuffs… [chemicals] are responsible for changing the food’s composition, making it physically attractive, ultimately wrecking us. Why did we take all this effort? For our taste. To experience our karma. But, for the indwelling a:thma (soul), everything is the same.

Sri Krishna said in Bhagavad Gita verse 5.18,

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SLOKA WORD -

vidya: vinaya sampanne: brahmane: gavi hasthini |

suni chaiva svapa:ke: cha panditha:s samadarsinaha ||

SLOKA MEANING -

For a knowledgeable person, there is no difference in souls, whether in a learned Brahmin, a cow, an elephant, a dog, or a dog eater.

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Panditha:ha (knowledgeable one) is one who has jna:na (knowledge). For a jna:ni (one who possesses knowledge), there is no difference in a:thmas (souls). Whether the a:thma [is in a body that] is big, small, medium, short, tall, round, square, or triangle. They see all a:thmas [in different bodies] as the same. We only respect some a:thmas; we are not used to treating others the same way… Which a:thmas do we see? If one thinks, “He is my brother” based on de:ha (body)… he will go out of his way to do things for him. In reality, that’s not how one should be. Bodies are provided to do respective tasks. So you have to use them for those tasks and fulfill your duty.

If a panditha, knowledgeable one… vidya: vinaya sampanne: A nice, capable, knowledgeable person is there but he is residing in a body. One calls himself ‘Brahmin’, but he doesn’t have any of his qualities. He doesn’t know ga:yathri mantra (a sacred chant), japa (chanting), or sandhya vandana (daily prayers at sunrise and sunset)… or anything for that matter. He is a complete ignoramus. But based on his physical qualifications, he calls himself a Brahmin. Whether he is a capable or unqualified Brahmin, gavi (cow) or hasthini (elephant), the a:thma is the same in all. Not just in those bodies, but also in suni cha (a dog) as well. svapa:ke cha (and in a person who has degraded into the abominable position of eating dog’s meat)... not in these days, but in those days [it was considered lowly]. Nowadays, if soup is made with dog’s meat, people relish it. Recently, it happened in Seoul. All the Olympic participants were served a special dish, ‘dog soup.’ They are swapa:kas (dog eaters). They make and eat dog’s meat. They are called swapaka:s. It is disgusting. However, it too is a type of de:ha (body). There is a ji:va (soul) behind that body. In the dog, there is a ji:va and De:va (God). Swapaka:s [dog eaters] have ji:va and De:va. Similarly in Brahmin, gavi (cow), hasthini (elephant), these are the bodily changes. In whichever body they are in, there is no difference in the ji:vas.

sama darshina:ha (the wise see all as equal). The jna:nis recognize all these ji:vas to be the same in eligibility. Sri Krishna didn’t say, “Dog, educated pandit, Brahmin, elephant, cow, dog, dog eater are all equal.” They are not all the same. The ji:vas who are residing in these different bodies are the same. There is no difference in their [souls] a:kruthi (shapes) and swabha:va (innate natures). Based on their karma, these souls got those bodies. We see that based on wealth, one sits in first, others in business, and others in economy [class]. Though filling their stomachs is common for everyone, based on wealth… one may drink rice starch, and others may enjoy feasts in a lavish mansion. Whatever it is, they are related to the body, which is formed based on karma. Keeping the external bodies aside, indwelling souls are all the same.

Sama darshinaha - says Sri Krishna in chapter 5. Arjuna, you don’t have to cry about Bhi:shma or Dro:na. You don’t have to cry for any being. Their bodies will go through change. Even the bodies on your side will change. You are only crying about both of them and other humans but forgetting about animals... You are forgetting about insects and germs. In fact, you should have cried for them as well. However, it is not necessary. While performing duties, when you face happiness or sorrow, you have the responsibility to progress toward your goal, keeping those emotions aside. Your goal is to wage war with the people who came prepared to fight. To contain the miscreants, stopping them from sinning further. As you have the authority and qualification to rule a kingdom, achieve it. Rule it happily. It is unnecessary for you to think about what comes in the way. Sri Krishna is telling Arjuna that sorrow is not good… and is guiding him towards fulfilling his duty, explained in chapter 2.

Jai Srimannarayana!

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