

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 8: Akṣara-Brahma-Yoga

1/3 (Ślōka 1-7), Saturday, 23 December 2023

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. ASHU GOYAL JI

YouTube Link: <https://youtu.be/aKfwhzn1qwE>

One whose mind is Forever absorbed in HIM Utters HIS Name easily on his Death Bed

Chapter 8 of Śrīmad Bhagavadgītā is - **Akṣhar Brahmā Yog - The Yog of Eternal Divine**

The session begins with the prayer:

वसुदेवसुतं देवं कंसचाणूरमर्दनम् देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥
योगेशं सच्चिदानन्दं वासुदेवं व्रजप्रियं । धर्म संस्थापकं वीरं कृष्णं वन्दे जगद्गुरुम् ॥
श्री गुरुः चरण कमलेभ्यो नमः ॥

With the grace of Śrī Bhagavān, one has been bestowed with the grace to learn Gītā and to channelize one's own life towards meaningful and significant goals and to walk on the path which brings welfare to oneself and the other. If one is on the path of learning the Gītā, it might be due to the result of one's own virtuous deeds in this lifetime or from the past lifetime, or due to the positive karmic deeds of ancestors or due to the grace of a holy saint or a learned scholar with whom one might have crossed path during the previous lifetimes.

In Chapter 7, Bhagavān explains *Jñāna Vijñāna Yog - The Yog through the Realization of Divine Knowledge* and in the last shloka and he uses few terms as stated below:

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥

In the above shloka, HE explains that who know HIM as the influencing principle of the **adhibhūta** (field of matter) and the **adhidaiva** (the celestial gods), and as **adhiyajña** (the master of all sacrificial performances), such enlightened souls are in full consciousness of HIM even at the time of death.

Bhagavān has used the words **adhibhūta**, **adhidaiva**, and **adhiyajña** in this shloka on which HE elaborates in detail in this Chapter. If a teacher explains History and quotes a historical character, the

student would ask the teacher to explain more about the historical character before proceeding forward. Similarly, Arjuna is curious to understand these terms and asks Bhagavān to explain the terms **adhibhūta**, **adhidaiva**, and **adhiyajña** which HE now explains in detail in this Chapter.

8.1

arjuna uvāca kiṃ(n) tadbrahma kimadhyātmaṃ(ñ), kiṃ(ñ) karma puruṣottama, adhibhūtaṃ(ñ) ca kiṃ(m) proktam, adhidaivaṃ(ñ) kimucyate. 8.1

Arjuna said:

Kṛṣṇā, what is that Brahma (Absolute), what is Adhyātma (Spirit), and what is Karma (Action)? What is called Adhibhūta (Matter) and what is termed as Adhidaiva (Divine Intelligence)?

In the previous Chapter, Bhagavān had concluded the Chapter by using the terms and had mentioned that the enlightened souls are in full consciousness of HIM even at the time of their death. Arjuna is curious to understand more about these terms and he starts by asking seven questions in the first two shlokas as mentioned below:

- 1. What is **Brahmān** (Absolute Reality)?
- 2. What is **Adhyātma** (the individual soul)?
- 3. What is **Karma**?
- 4. What is said to be **adhibhūta**?
- 5. Who is said to be **Adhidaiva**?
- 6. Who is **Adhiyajña** in the body and how is HE the **Adhiyajña**?
- 7. How can one remember and remain absorbed in the almighty at the time of death?

The first six questions are related to the terms **adhibhūta**, **adhidaiva**, and **adhiyajña**, while the last question is about remembering the almighty or the Divine at the time of death. Bhagavān explains the first six questions in two shlokas and he focusses on elaborating the answer to the last question in the rest of the entire Chapter.

Bhagavān is the most compassionate one and pleased with Arjuna's focused hearing, HE dispels Arjuna's doubts on the above questions in the forthcoming shlokas.

8.2, 8.3

adhiyajñaḥ(kh) kathaṃ(ñ) ko'tra, dehe'sminmadhusūdana, prayānakāle ca kathaṃ(ñ), jñeyo'si niyatātmabhiḥ. 8.2 śrībhagavānuvāca akṣaraṃ(m) brahma paRāmaṃ(m), svabhāvo'dhyātmamucyate, bhūtabhāvodbhaVākaro, visargaḥ(kh) karmasaṃjñitaḥ. 8.3

Kṛṣṇa, who is Adhiyajña here and how does he dwell in the body? And how are you to be realized at the time of death by those of steadfast mind?

Śrī Bhagavan said:

The supreme Indestructible is Brahma, one's own Self (the individual soul) is called AdhyAtmā; and the Primal resolve of God (Visarga), which brings forth the existence of beings, is called Karma (Action).

In this shloka, Bhagavān starts to explain that the Supreme indestructible entity is called Brahmān.

One's own Self is called *Adhyātma* and actions performed by the living entities is called *Karmath*.

In 15th Chapter, Bhagavān has explained two terms - *Kshar* (Entity which is perishable or destructible) and *Akṣar* (which is indestructible or eternal). The human body undergoes physiological changes during the lifespan. The human body is perishable and it transforms or undergoes physiological changes from the time of birth, in teenage, adulthood and also during the phase of old age. Change is constant for a perishable human body. For a man, the beard keeps appearing and becomes visible in two to three days. the process of the beard growing in a man is constant.

The entity *Kshar* has three stages - Creation, Sustenance and Destruction. Any action that is initiated has to terminate and any living entity that takes birth has to undergo the process of death. All creations that have been created and that have come into existence is sure to perish with time. Whereas the entity *Akṣar* refers to the one which is unperishable, and which remains eternal. The time (past, present or future) and space cannot distort the entity *Akṣar* and it is something which remains unaffected with the changes in the universe.

The learned scholars have used few examples for a better understanding on these terms as stated below:

- 1. **If the ocean ceases to exist, the waves perish**
- 2. **If the gold is extracted from an ornament, the ornament loses its identity.** All the beauty that it derives is due to the presence of gold.
- 3. **If the mud is removed from a mud pot, the pot ceases to exist.**
- 4. **If *Brahmān* is separated from a living being, the living being ceases to exist.**

Consider the previously illustrated example with the scenario of a rich and wealthy man. If one of his kinsmen (say his mother) is ill and is undergoing treatment at a hospital, the rich man would request the medical staff to provide the best of medical treatment without worrying about the cost of the treatment. The rich man is ready to spend an exorbitant amount of wealth for a successful treatment.

However, let's say the mother passes away, the rich man would prefer to cremate the body on the same day or latest by next evening. If one has to wait for a close relative, the mortal remains are preserved in an ice box and is cremated as soon as possible within a span of two days. While the man was ready to spend an exorbitant amount of money on treatment while the mother was still alive, he is not ready to keep the mortal remains even for a span of two or three days after death.

So, without *Brahmān*, the living body is now considered dead and loses its significance. However, the irony is that one gives utmost importance to one's body instead of the *Brahmān* entity that resides within the body. One would spend time and money on beauty products, health products, so on and so forth in maintaining the body that is perishable and rarely draws focus on the *Brahmān* which resides within the body. *Brahmān* is *Akṣar* and remains indestructible or eternal.

In Bal Kandh of Ramacharitra Manas, Tulsidas Ji has described the below verses:

बिनु पग चलइ सुनहि बिनु काना।
कर बिनु कर्म करहिं विधि नाना।।
आनन रहित सकल रस भोगी।
बिनु वानी वक्ता वड जोगी।।
तन बिनु परसु नयन बिनु देखा।
गृहइ घ्राण बिनु वास असेषा।।
असि सव भाँति अलौकिक करनी।

महिमा जासु जाइ नहिं बरनी ॥

Tulsidas Ji describes the Brahmā tattva as an entity which does not require arms or legs to move around or perform tasks. This entity can sense, see, smell or convey its message without the senses of touch, sight, taste or hearing. Usually, a reason is behind every action. However, in the presence of the Brahmā tattva, the actions happen automatically without pervading reason. It is hard to understand or comprehend this fact for an unelevated mind or prove this scientifically. The Brahmā tattva is inconceivable which surpasses thought, immeasurable and unbounded. The intellect of the human mind cannot comprehend about the Brahmā tattva. Although one is aware about infinite, one cannot define infinite. There are infinite galaxies in this universe, and one cannot provide a numeric count for the infinite galaxies in this universe. The human mind cannot comprehend this Brahmā tattva as it is Ananth (Infinite, eternal or endless). Brahmā is described as **Akṣaram** or indestructible because it is unaffected by the changes in the universe. It is beyond space and time.

There are two entities of Prakṛti - Para (which is beyond imagination) and Apara (which one can see or visualize). One can see the tube light and not the electricity which is the source for the tube light to glow. Like how it is hard to understand the electricity which is the source of the tube light to function, one cannot comprehend the Brahmā tattva which is the essential source of an embodied soul.

Bhagavān now explains the term svabhāva which refers to "I" consciousness or "ME" consciousness. The "I" could refer to the Ego. The body constitutes of the below entities:

- **Aham** (*Ahaṁkāra*) = self-identity (the notion of 'ME', 'MINE' & 'I')
- **Manah** (*Mānas*) = emotional spectrum of like & dislike (*rāga-dveṣa*)
- **Buddhi** = the intellect
- **Chitta** (*citta*) = the awareness of inward consciousness

The *Aham* defined here does not refer to the Ego, but the *Jeeva Bhava*. Let's say, one meets his childhood friend after a long time. If they happen to see the childhood photo taken during schooling years, one will take time to identify oneself and the other. The human body undergoes physiological transformation, and the body is not the same at the age of five, twenty, forty or eighty. Although the personality remains, the person's appearance changes with time. The notion of 'ME', 'MINE' & 'I' remains but the human body changes. The notion of 'ME', 'MINE' & 'I' never changes for a five-year-old child or an eighty-year-old man. Here, Bhagavān refers to **Adhyātma** as one's own self that includes the body, mind, and intellect.

When one manifests the *Brahmā Bhaava*, it is towards the material realm. When a living entity manifests its Bhava or desires, it is towards Karma. Let's understand the latter part with an example. Let's assume that the President commands the army, navy and the Air Force. If one questions a soldier on the war front on why he is at the border waging the war, the soldier will respond by saying that his major or colonel instructed him to wage the war. It was not the soldier's decision to wage the war and he is merely following the orders of his superiors. The major or colonel would receive the instructions from the general or commander in chief, who would in turn receive instructions from the President. The President would have expressed his desire and emotion to wage the war against an enemy land (based on logical reasoning and situation between the two lands) to his generals and commander-in-chief, who would have in turn passed on the instruction to the majors, colonels and soldiers of the army.

If one desires to consume Jalebi, it does not always translate into Karma or action. When the desire translates into an action of buying Jalebi, i.e., the transformation of desire into action is called Karma. When *Brahmā* translates his desire into action, it leads to the creation of universe and when an embodied soul translates the desire into action, it leads to Karma. **Karmas** are fruitive activities

performed by a person.

8.4

adhibhūtaṃ(ñ) kṣaro bhāvaḥ(ph), puruṣaścādhidaivatam, adhiyajño'hamevātra, dehe dehabhṛtāṃ vara. 8.4

All perishable objects are Adhibhūta, the shining Puruṣa (Brahma) is Adhidaiva and in this body I Myself, dwelling as the inner witness, am Adhiyajña, O Arjuna !

In this shloka, Bhagavān explains that the physical manifestation that is constantly changing and which is perishable is called **Adhibhūta**. The universal form of the Divine is called **Adhidaiva** and Bhagavān or Divine who dwells in the heart of every living being is called **Adhiyajña**.

Let's understand **Adhibhūta** which the below verse from Tulsidas Ji:

गो गोचर जहँ लागि मन जाई।
सो सब माया जानेहु भाई॥

Anything that is perishable, all entities that undergo the cycle of creation and destruction are **Adhibhūta**. As mentioned in the earlier shloka, the Prakṛti has two entities - Para (which is beyond imagination) and Apra (which one can see or visualize). The second category (Apra) where the senses and imagination can reach is **Adhibhūta**.

Let's now understand the term **Adhidaiva**. Every senses is associated to a celestial devata. For example, the Surya Dev is the source behind the power of sight, Prithvi is the source of power of the nose and the source of strength behind the legs is associated to Bhagavān Vishnu. When one bows down and touches the feet of the other, it is similar to offering salutations to Bhagavān Narayan. Swamy Ji says that if Gītā is theoretical science, Ramcharitra Manas is the applied science. All the Bhagavān has mentioned in the Srimad Bhagavad Gītā has been practically applied by Bhagavān Śrī Ram in the Ramcharitra Manas.

The doha below is mentioned in Ramcharitra Manas (verse 117):

इंद्रीं द्वार झरोखा नाना।
तहँ तहँ सुर बैठे करि थाना॥
आवत देखहिं बिषय बयारी।
ते हठि देही कपाट उघारी॥

The above doha explains that every senses is governed by a specific celestial devata and the source of power of the senses arise from the celestial devatas. Hiranyagarbha refers to Brahmā Dev who is responsible for the creation of the entire universe, including the celestial devatas and who allocates the task to each devata. The master of all celestial devatas is Bhagavān which refers to the term Adhiyajña. In the books of Gītā press books, Adhiyajña is referred to Vasudev Krishna. However, Adhiyajña also refers to one's Ishtadev or the form in which one conceives the Divine.

8.5

antakāle ca māmeva, smaranmuktvā kalevaram, yaḥ(ph) prayāti sa madbhāvaṃ(m), yāti nāstyatra saṃśayaḥ. 8.5

He who departs from the body, thinking of Me alone even at the time of death, attains My state; there is no doubt about it.

In this shloka, Bhagavān answers the seventh question of Arjuna. HE says that those who relinquish the body while remembering HIM at the moment of death will attain HIM and there is certainly no doubt about this.

Consider an example of a house which was constructed many years ago.

The weak wall might have leaned towards the one particular direction (say left). The leaning wall is sure to collapse one day, and it would fall towards the left side. It is not possible for the wall leaning on the left direction to collapse towards the direction pointing towards the right. Similarly, those who engage in the pleasures of the material world all their life cannot remember the Divine and be absorbed in the Divine at the time of death. It is not easy to chant the name of the Divine at the time of death when one was absorbed in the worldly pleasures during the entire lifetime.

8.6

yaṃ(m) yaṃ(m) vāpi smaranbhāvaṃ(n), tyajatyante kalevaram, taṃ(n) tamevaiti kaunteya, sadā tadbhāvabhāvitaḥ. 8.6

Arjuna, thinking of whatever entity one leaves the body at the time of death, that and that alone one attains, being ever absorbed in its thought.

In this shloka, Bhagavān explains that one should not think that the Divine can be attained merely by meditating upon HIM at the time of death. The chain of thoughts that one creates through lifelong habit, at the time of death, the same thoughts will naturally flow into one's own mind. What one constantly contemplates and meditates upon throughout one's life is influenced by the daily habits and associations and the same thoughts flow during the final moments before death. Hence, one must practice remembering the Divine at every moment of life and only then, one will be able to remember the Divine at the time of death.

The Bhajan below describes this concept really well.

अरी बाई गोविन्द मति बिसरै
अंति कालि जो लछमी सिमरै, ऐसी चिंता महि जे मरै ॥
सरप जोनि वलि वलि उतरै ॥१॥ अरी बाई गोविन्द मति बिसरै..
अंति कालि जो इसत्री सिमरै, ऐसी चिंता महि जे मरै ॥
वेश्या जोनि वलि वलि उतरै ॥२॥ अरी बाई गोविन्द मति बिसरै..
अंति कालि जो लड़िके सिमरै, ऐसी चिंता महि जे मरै ॥
सूकर जोनि वलि वलि उतरै ॥३॥ अरी बाई गोविन्द मति बिसरै..
अंति कालि जो मंदर सिमरै, ऐसी चिंता महि जे मरै ॥
प्रेत जोनि वलि वलि उतरै ॥४॥ अरी बाई गोविन्द मति बिसरै..
अंति कालि नारायण सिमरै, ऐसी चिंता महि जे मरै ॥
बदति तिलोचन पावै मक्ति, बसै हृदय पीताम्बरधारी ॥५॥

As mentioned earlier, those who engage in the pleasures of the material world all their life cannot remember the Divine or be absorbed in the Divine at the time of death. Let's understand this with few examples. There was a wife of a very rich and opulent man who was on her death bed. The man asked his

wife if she had any last desires which he could fulfil. The wife responds by saying that she has 10,000 sarees in her cupboards. Her daughter-in-law is out of country and is not keen on draping sarees and her worry at the time of death was that her sister-in-law whom she envies would inherit all the sarees after her death. There was another businessman who at his moment of death was worried about who would keep his business running if all his sons are at his bedside.

A man had three sons. He was on his deathbed and was unable to speak. He tried to communicate something to his sons in actions which they were unable to understand. The sons thought that their father wanted to inform them about some hidden wealth or investment and requested the doctor if there was some medication that could make their father speak a few words. The doctor suggested that he could give the old man an injection which costs Rs 5000/- which would enable him to speak a few words before death. The family was not so wealthy and Rs 5000 was a heavy amount. However, the sons thought that they would reap more than Rs 5000/- if they could hear about the wealth from their father and arrange for the injection. The old man then mentioned that a cow was eating up the nearby plant and passed away. Although these examples sound strange, it is a fact that whatever one constantly contemplates and meditates upon throughout the life is influenced by the daily habits and associations. Therefore, it is natural that these would continue to determine one's final thoughts. Hence, it is told time and again that one must practice remembering the Divine at every moment of life to remember HIM at the moment of death.

In the epic Ramayana, when Bhagavān slays Bali, he speaks the below verses at the final moments before his death where he asks Bhagavān why HE slayed him and why his brother Sugreeva is more dear to Bhagavān.

Bhagavān provides the reason by stating Bali's actions due to which he had to be slayed. Bali then responds by saying that all the sins are washed out when one attains the darshan of the almighty. Bhagavān Śrī Ram agrees to this argument and then decides to restore Bali with his life. However, Bali denies having his life restored and he says that even the great sages and ardent spiritual seekers are not bestowed with the grace like him where the hands of the almighty are on his forehead. Bali then mentions that when he is on the path of liberation to attain the almighty, he would not want his life to be restored and return to the material realm.

**धर्म हेतु अवतरेहु गोसाईं। मारेहु मोहि ब्याध की नाई ॥
मैं बैरी सुग्रीव पिआरा। अवगुन कवन नाथ मोहि मारा ॥3 ॥**

Even though, my Supreme, YOU descended on earth for upholding righteousness, YOU have killed me as a hunter would kill a wild beast. I, YOUR enemy and Sugriva, YOUR Dear Friend! For what fault did YOU take my life?

**अनुज बधू भगिनी सुत नारी। सुनु सठ कन्या सम ए चारी ॥
इन्हि कुदृष्टि बिलोकइ जोई। ताहि बधे कछु पाप न होई ॥4 ॥**

Bhagavān Śrī Rama says: Listen, O, wretch; a younger brother's wife, a sister, a daughter-in-law and one's own daughter- these four are alike. One would incur no sin by killing him who looks upon these with an evil eye.

सुनहु राम स्वामी सन चल न चातुरी मोरि।

प्रभु अजहूँ मैं पापी अंतकाल गति तोरि ॥१॥

Bali says: Listen of Śrī Rama; my shrewdness cannot avail against my Master. But o' my Supreme, am I a sinner yet, eventhough I found shelter in YOU at the hour of my death?

सुनत राम अति कोमल बानी। बालि सीस परसेउ निज पानी ॥

अचल करौं तनु राखहु प्राणा। बालि कहा सुनु कृपानिधाना ॥१॥

When Śrī Rama heard this most tender speech of Bali, HE stroked his head with HIS hand. "I make your body immortal; you may keep up your life."

जन्म जन्म मुनि जतनु कराहीं। अंत राम कहि आवत नाही ॥

जासु नाम बल संकर कासी। देत सबहि सम गति अबिनासी ॥२॥

Said Bali, " Listen O' Ocean of mercy; sages continue their efforts (for attaining YOU) during successive births; but at the last moment fail to utter the Name 'Rama.' But HE on the strength of whose Name Bhagavān Shiva bestows immortality on all alike, ---

मम लोचन गोचर सोई आवा। बहुरि कि प्रभु अस बनिहि बनावा ॥३॥

has appeared in a visible form before my very eyes! Shall I ever get such a golden opportunity again?

Hence, those who relinquish the body while remembering HIM at the moment of death will attain HIM and there is certainly no doubt about this. One would be able to attain this state only when one contemplates about the Divine during the entire lifetime. Even during the Gītā Jayanti program where the Gītā is being recited continuously for 42 hours, there are more than 324 Gītā seekers (trainers, sadhaks, volunteers) reciting the shlokas and thousands of seekers listening to them with a primary aim to channelize the mind to be absorbed in the Divine.

8.7

tasmātsarveṣu kāleṣu, māmanusmara yudhya ca, mayyarpitamanobuddhiḥ(r), māmevaiṣyasyasaṁśayaḥ. 8.7

Therefore, Arjuna, think of Me at all times and fight. With mind and reason thus set on Me, you will doubtless come to Me.

This is one of the most important shlokas which one needs to implement and imbibe in daily life. Bhagavān explains in this shloka that the mind should constantly remain absorbed in HIM at all times while one performs any work. This applies to people from all walks of life, say doctors, engineers, homemakers or any other profession. Let's say when one engages in cooking, one should attach the mind on the Divine and engage in cooking. The mind should be absorbed in the Divine at every micro moment.

Once Bhagavān Shiv and Devi Parvathi were observing the Kumbh Mela. Parvathi Ji questions Shiv Ji if thousands of people participate in this mela, would all their past and present sins be erased. Shiv Ji responds by saying no. Parvati Ji then questions the essence of Kumbh Mela. Shiv Ji responds by saying that although thousands of people have gathered in the Kumbh Mela, they lack faith that their sins would be destroyed by taking a dip in the holy water and hence he mentioned that not all would be purified. Parvathi Ji was still not convinced with the answer and hence Shiv Ji decides to descend down and visit the Kumbh Mela along with her.

They descend down as a couple and Shiv Ji appears in a huge manhole and asks Parvathi Ji to seek for help from devotees who pass by to pull him up and also asks her to mention that those who believe that their sins have been destroyed should attempt to rescue her husband. He asks her to mention

that her husband has sins or flaws and if a sinful man touches him, he will reap the sins of her husband. Parvathi Ji follows Shiv Ji's instructions and seeks for help by mentioning about her husband's flaws and asks the devotees to help only if they are free of sins.

Although thousands of devotees thronged Kumbh Mela, not one devotee believed that he is free of sins and refrained from helping her husband come out of the manhole. Later, there was only one devotee who agreed to pull out her husband as he believed that his sins were completely destroyed by taking a dip in the holy water. Hence, the quality of faith is important when one contemplates on the Divine. It has the power to purify oneself.

Question and Answer

Lalitha Ji

Question: Which Adhyaya one could read on Ekadashi?

Answer: One could read the entire Gītā or read any chapter if there are time constraints?

Question: During a death in family, which chapter could one read?

Answer: It is recommended to read Chapter 15.

Question: How can one have a firm focus and attention? Can one develop attention and focus without a Guru?

Answer: This is explained in detail in Chapter 6. One would need a Guru to gain any knowledge.

Ranjana Ji

Question: What is Tri Ratna Gītā?

Answer: It comprises of Gītā, Vishnu Sahasranama and Ramraksha Stotra. It also has many other shlokas.

Punita Ji

Question: In the 3rd shloka, 4th charan, please explain Karma once again.

Answer: When the desires translates into action, it is called as Karma. If one desires to consume Jalebi and orders the same, it becomes Karma. When desire translated into an action through the senses, it becomes Karma.

Question: It is told to give up on actions

Answer: It is told to give up the sense of doer ship and not the action.

Smita Ji

Question: After death, the Soul enters a different body. Then why do we offer food to the ancestors and perform Puja?

Answer: If one performs good deeds and attains Pitru loka, one would be able to bless the people who performs Shraadh. If one attains lower Lokas or helish abodes, with the prayers in the Shraadh, it would help one move out of the negative reactions of Karma. Even if one takes rebirth as a human, the results of Shraadh reaches the one in new birth.

Rajender Ji

Question: What are the traits of a Yogi which is explained in Chapter 6

Answer: The one who works or actions without desires is a Nishkaam Yogi. He does not have a sense of doer-ship and performs any role which the Divine puts him into (say teacher, doctor etc.). He does not desire the fruits of his actions. He believes that he is not entitled to the fruits of actions.

Rasha Ji

Question: Does Gītā Parayana happens only on Vaikunta Ekadasi?

Answer: It is conducted on all Ekadasi (3 chapters are recited)

Shiv Ramdas Ji

Question: It is considered that Bhagavān Śrī Krishna is sampurna Avatar. Is it the same for Bhagavān Śrī Rama?

Answer: Both the avatars are considered as poorna avatar when compared to other avatars in the Dasha avatar.

Samita Ji:

Question: Does the desire alone can qualify as Karma?

Answer: If the desire is translated into action, then it is Karma.

The session ends with a prayer.



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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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