

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

1/3 (Ślōka 1-8), Saturday, 10 August 2024

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The true identity of this body that we call 'ME, Mine'

The 13th chapter of the Bhagavad Gītā is called **Kṣhetra Kṣetrajña Vibhāg Yoga - the Yoga of distinguishing the Field and the Knower of the Field.**

The Vivechan began with the deep prajwalan and salutations to the divine.

Being able to read and learn the Bhagavad Gītā in one's lifetime is a profound blessing. The 13th chapter, in particular, is significant as it delves into deeper principles, offering profound insights and depth.

As we are aware, Srimad Bhagavad gītā has eighteen chapters. It can be divided into 3 parts. The first 6 chapters are Action centric or karma Pradhana, the second part emphasises on Bhakthi or Devotion, and the 3rd part that begins from the 13th Chapter is Knowledge centric or Jnana Pradhana.

In the 15th Chapter Sri Paramātmā says, I have shared the most secret principle of the scriptures with you

iti guhyatamaṁ śhāstram idam uktaṁ mayānagha.

The secret knowledge that Sri Paramātmā refers to here starts from this 13th Chapter. It covers deeper and complex concepts, learning which requires sincere efforts. In the 12th chapter of Bhagavadgītā, we have seen the importance of Devotion, now one may ask what is the place of Knowledge in this journey.

Critical qualities of a devotee/ Bhaktha is beautifully said in the last verse of 11th chapter. This also summarises the essence of entire Gītā.

**mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitah
nirvairaḥ sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava.**(11.55)

Those who perform their duties for my sake, depend on Me, devoted to Me, who are free from attachment, without malice toward all beings, such devotees come to ME. These are critical aspects of

being a devotee.

Arjuna, has seen Sri Paramātmā's **vishwaroop** (universal form) and the **nirakara** (formless). He is also aware of the **Saguna** and **Nirguna Bhakti**. **Saguna Bhakti** is devotion to manifested form, like offering flowers to an idol and doing pooja. Seeing the form and worshipping them is **Saguna Bhakti**. Worshipping the one that is not visible, the power that we cannot see but we can feel and know it exists, is **Nirguna Bhakti**.

In the 12th Chapter Arjuna asks Sri Paramātmā, who is your favourite devotee, is it the one who follows **Saguna Bhakti** or **Nirguna Bhakti**?

Paramātmā says:

kleśho 'dhikataras teṣhām

Worshipping the unmanifest (**Nirguna bhakti**) is exceedingly difficult for the embodied beings, and HE loves those who perform **Saguna Bhakti**. HE describes the characteristics of ideal devotees, who are deeply loved by HIM.

HE goes on to speak about **Nirguna Bhaktha**/ devotee of the unmanifested. HE says devotion to the manifested form is important, but mere worship, offering of flowers, wearing a specific types of clothes or tilak will not make one a great devotee, but essential in one's journey towards becoming a great devotee. While we understand **karma kāṇḍa** (list of rituals) we must also understand the importance of understanding the **Nirguna** form of the Supreme. Understanding the **Nirguna** form of the Supreme divine, helps us understand the significance of other forms of worships we do.

Sri Paramātmā explains that devotion or Bhakti is about developing virtues and building a strong character, in addition to following the **Karma kāṇḍa**. For HIM Bhakti is a steadfast journey on the path of devotion towards improvising self and inculcating these values in oneself. **Karma kāṇḍa** supports and guides the process of self-improvement, aligning with the path of devotion. It is like one of the 4 tyres of a car; a car needs all 4 tyres to move.

Sri Paramātmā says that HE will guide Arjuna to understand Bhakti in its deeper form. Here we should understand that Bhakti in Bhagavad Gītā is not a stand-alone concept, it is enshrined upon knowledge and not about blindly following rituals. It is knowledge centric, and is centred around understanding the **Nirgun Nirakar Brahmān**, the formless and attribute-less divine force.

Swamiji often says that the devotion described in the Bhagavad Gītā is rooted in knowledge. This knowledge forms the foundation of devotion, guiding us to develop our virtues and deepen our understanding.

As we begin the chapter 13, It is essential to understand about a question some people have about the first verse of this chapter. That is, why does Sri Paramātmā start with an answer without a preceding question from Arjuna? At Geeta Parivar, we follow the Geetha Press editions, which are based on extensive study of scriptures on Bhagavad Gītā. Our narration aligns with Jagadguru Adi Shankaracharya ji's commentary, and starts from the verse "**Idam Shariram**." The most authentic version from Śrī Gyaneshwari also does not have the other verse, hence we begin the 13th chapter with this important verse from Sri Krishna Paramātmā.

13.1

śrībhagavānuvāca
idaṃ(m) śarīraṃ(ñ) kaunteya, kṣetramityabhidhīyate,
etadyo vetti taṃ(m) prāhuḥ(kh), kṣetrajña iti tadvidaḥ, 13.1

Śrī Bhagavān said:

This body Arjuna, is termed as the Field (kṣetra) and he knows it, is called the knower of the field (kṣetrajña) by the sages discerning the truth about both.

In this chapter, we will explore two key concepts: **Kshetra (the field)** and **Ksetrajña (the knower of the field)**. **Kshetra** refers to the body, which we often identify as our 'self'. We do not say "This is my body." Whereas we identify ourselves exclusively with our body and assume that body is us. We commonly say, "My name is so-and-so," rather than "I am the body of so-and-so."

In this verse, Sri Paramātmā refers to the body as "this," indicating a third-party perspective. We often identify ourselves with the body, whereas Sri Krishna Paramātmā sees it as separate from our true self.

When we look in a mirror, we see our reflection but do not claim that we are the reflection. Similarly, the body is distinct from the soul. We should recognize that we are not bodies with souls; rather, we are souls with bodies.

Sri Paramātmā explains that the body is the field (**Kshetra**), and the one who knows this field is called **Kshetrajña**. In Sanskrit, the prefix 'jna' signifies the knower, as in '**Ganithajña**' (one who knows mathematics). Similarly, '**Kshetrajña**' refers to the knower of the body or the self-aware entity within the body.

The body is always undergoing deterioration or change. What sustains and keeps it alive is **Kshetrajña**, which is the soul or Atma. For example, using a camera we see things around us, the camera functions because of the electricity or power. The body or the '**Sharira**' can be compared to the camera's body, while the power that makes it work represents '**Chetana**'—the divine force within us. This supreme power which has the knowledge of body and its surroundings, is the **Kshetrajña**, far superior to mere electricity. Understanding this distinction is extremely important.

In the next verse Sri Paramātmā further elaborates on the meaning of Kshetrajña.

13.2

kṣetrajñaṃ(ñ) cāpi māṃ(m) viddhi, sarVākṣetreṣu bhārata,
kṣetrakṣetrajñayorjñānaṃ(m), yattajjñānaṃ(m) mataṃ(m) mama. 13.2

Know Myself to be the kṣetrajña (individual soul) in all the kṣetras (fields), Arjuna. And it is the knowledge of the field (kṣetra), and knower (kṣetrajña), (ie. of Matter with its evolutes and the Spirit) which I consider as true knowledge.

Sri Paramātmā says, the '**Kshetrajña**' is present in all human beings as an observer. HE says that this '**kshetrajña**' is HIMSELF that is present in all.

We must remember that in Gītā, Sri Krishna is not just an embodied being. HE is the ParaBrahmā, the Bhagavān. Knowing that HE is the one residing in the kshetra as kshetrajña is the real knowledge. This verse gives the correct definition of knowledge/ Jnana. Definition of knowledge is all about Kshetra and kshetrajña.

There are different kinds of knowledge streams, such as Computer science, human anatomy and so on. But these knowledge systems have limited relevance. They are useful to the body, but does not help in the longer journey of the soul in its pursuit of liberation. Bhagavadgītā gives immense significance to true knowledge.

Na hi jñānena sadṛśhaṁ pavitrāmiha vidyate,tatsvayaṁ yogasansiddhaḥ kālenātmani vindati (4.38)

Sri Paramātmā says in this verse, that nothing is more powerful and sacred than knowledge. The one who has the real knowledge will be able to effectively engage in devotion.

In order to understand the concepts of **Kshetra** and the **Kshetrajna** in depth, it is important to revisit the concept of **Prakṛti** and **Puruṣa**, that are explained in the 7th chapter. **Prakṛti** is the surroundings that we see around us. It is the static physical matter and has no awareness or knowledge. What drives this matter or **Prakṛti** is the **Puruṣa**. It is the divinity or the energy. When these two come together, they create the whole world.

The knowledge of **Kshetra** and **Kshetrajna**, **Prakṛti** and **Puruṣa** are the true knowledge, and it is called the **Adhyātma Vidya**.

Adhyātma-vidyā vidyānāṁ vādaḥ pravadatām aham (10.32)

This verse in the 10th chapter explains that amongst all different fields of knowledge, the superior and real knowledge is the **Adhyātma vidya** – the Knowledge of Self. This knowledge of Self comes from the knowledge of '**kshetra**' and '**kshetrajna**'. Further, Sri Paramātmā explains the concepts with greater depth and advises Arjuna to listen carefully.

As sadhaks, we should also strive to understand this supreme knowledge. While they may be challenging, starting this journey is crucial. Reflecting on our progress, we can see how far we've already come. By revisiting these concepts repeatedly, we can master them.

Understanding these principles is essential for liberation. Now, let us delve into what Sri Paramātmā is about to explain to Arjuna in the next verse.

13.3

**tatkṣetraṁ(m) yacca yādṛkca, yadvikāri yataśca yat,
sa ca yo yatprabhāvaśca, tatsamāsenā me śṛṇu 13.3**

What that Field (kṣetra) is and what is its nature, what are its modifications, and from what causes what effects have arisen, and also who its knower (kṣetrajna) is, and what is His glory - hear all this from Me in brief.

Sri Paramātmā tells that HE will give Arjuna this knowledge about the kshetra/ body and its nature to attain liberation.

If one decides to do farming, one needs to understand about what to grow and how to grow it. Similarly to achieve liberation, the knowledge of **Kshetra** and **kshetrajna** is crucial. In this verse Sri Paramātmā explains about what is this **kshetra**, what forms does it take, what kind of modification does it undergo, what are its properties and what are the causes out of which it has originated.

Before delving into this verse in greater detail, it is essential to grasp the significance of human life as **liberation can only be achieved in the human form**. Other species, known as **Bhog Yoni**, are

primarily focused on seeking pleasure through eating and sleeping. Unlike humans, these beings do not have the same potential for spiritual advancement and self-realization.

In human life, our actions, whether good or bad, determine our future experiences. Even divine beings or gods, who enjoy the rewards of their good deeds in heaven, do not have the opportunity to attain liberation while they are in heaven. Once their accrued *Punya* (merit) is exhausted, they must return to the human form to continue their journey towards liberation. Some may question the need for liberation if everything seems fine and enjoyable in the now, but the pursuit of liberation offers deeper, lasting freedom beyond temporary pleasures.

It is important to understand that:

matra-sparsas tu kaunteya sitosna-sukha-duhkha-dah (2.14)

Happiness and sorrow come in cycles. We have been trapped in the cycle of birth and death for countless lifetimes. Our current human life is a result of past good deeds. It is because of that we have this opportunity to understand this verse and strive for liberation. The importance of our body, or **Kshetra**, lies in using this opportunity to seek knowledge and achieve unity with the Supreme, the *Paramātmā*. We must pursue this knowledge, make use of this field/ body, and attain liberation.

dadāmi buddhi-yogaṁ taṁ yena mām upayānti te (10.10)

Sri *Paramātmā* says, HE will give you the capacity to understand by which you can attain HIM. Let us strengthen our faith in what is being said by Sri *Paramātmā* and our *Gurudev*, and strive to understand what is being said.

We are aware of our human form at a superficial level, but Sri *Paramātmā* takes us to the cause behind our origin. For eg. if we are buying a piece of land, we would find out about the details of the land, such as the location, soil quality, access to water, the ownership of the land, current and even previous owners. Similarly, Sri Krishna *Paramātmā* says, let me tell you about the characteristics of the plot that is given to you by me. Here the plot is equated to **Kshetra**, the body. Sri *Paramātmā* is telling Arjuna, about its properties, the changes it will undergo, who is the knower of these changes and the activities, what influence the knower has, and all the things that needs to be understood.

13.4

**ṛṣibhirbahudhā gītaṁ(ñ), chandobhirvividhaiḥ(ph) pṛthak,
brahmasūtrapadaīścaiva, hetumadbhirviniścitaiḥ 13.4**

The truth, about the *kṣetra* and *kṣetrajna*, has been expounded by the seers in manifold ways; again it has been stated separately in different Vedic chants and also in the conclusive and reasoned texts of the *Brahmasūtras*.

Sri *Paramātmā* explains to Arjuna that the concept of **Kshetra** and **Kshetrajna** has been discussed many times in the past by the sages and saints. They have directly experienced this knowledge and visualised the Vedas. They have recorded this knowledge in various forms such as Hymns, Stotras, Vedas and Upanishads and sung it. They have analysed this knowledge extensively and have written them down as the **Brahmāhsutras**, providing cause and effect, proper reasoning and authentic insights. One must understand and acknowledge the profound depth and detail it contains.

The way our saints and sages have analyzed the body or **Kshetra** is unparalleled. While modern science employs advanced equipments like MRI and CT scans to explore the physical structure and functioning of the body, it is remarkable that our rishis, munis delved far beyond the physical. They

understood that the body is not merely physical but encompasses other spiritual dimensions. Science is yet to reach or fully comprehend beyond what is physical. It may take considerable time before it grasps this deeper understanding.

Our sages have explored various layers of the body, such as the **Annamaya-kosh** (physical layer), **Prāṇamaya-kosh** (vital energy layer), **Manomaya-kosh** (mental layer), **Vijñanamaya-kosh** (intellectual layer), and **Anandamaya-kosh** (blissful layer), within which resides the **Chetana** or **Kshetrajna**. Sri Krishna Paramātmā explains these layers and how our sages have documented this profound knowledge in their scriptures.

The rich treasure of wisdom in our texts is a source of great pride. The ultimate realization of human life is recognizing that the soul is Brahman, a truth that can only be fully attained in human form. Sri Krishna Paramātmā further elucidates how this entire process has evolved.

13.5

mahābhūtānyahaṅkāro, buddhiravyaktameva ca, indriyāṇi daśaikaṃ(ñ) ca, pañca cendriyagocarāḥ. 13.5

The five elements, the ego, the intellect, the unmanifest (Primordial Matter), the ten organs of perception and action, the mind and five objects of sense (sound, touch, colour, taste and smell).

Further, Shri Krishna is explaining how this entire process has come into being. After making Arjuna understand about the **Ksetra**, HE is now delving deep into how this Ksetra has originated. How our body and how other creatures have been created? We talk about big bang theory of universe, like that Shri Krishna is explaining a much deeper concept. In big bang theory of universe, one understands the existence of physical world but here HE is going beyond and giving much deeper insights.

mahābhūtānya

The five great elements (sky, air, fire, water and earth) come together. We normally say that the body is made up of five tattvas. Individually these are not visible. The five elements are visible to our eyes only when those are mixed in certain proportions. That is a deep theory which at the moment will get skipped. But since the listeners are level 4 students, at this stage one should understand the term **Pancikarana** (Quintuplication). This is a process by which all these five **Mahabhuta** come together to create this entire creation. By the method of **Pancikarana** these five **Mahabhuta** gets mixed up, their existence come into effect, and we are able to see them. When we say air, we can only feel it. Water in itself has air, space, and some physical particles but major part of it is water. Similarly, Prithvi tattva has all the five elements but the consistency of Prithivi tattva is 50% or more. Thus, by this method of **Pancikarana** this entire universe gets created.

ahaṅkāro

Besides the physical thing that comes from Pancikarana, the subtlest of thing that originates due to all this is '**ahankara**'. In Hindi and other languages **ahankara** is understood to be as ego. But in actual terms, it is not so. It is not pride, but the feeling of "**Inness**" in me (**ahambhavo**). The word originates from the two words '**aham**' '**kru**'. Aham means "**me**" and kru means "**knowing**". Believing that it's 'me'. The emotion of "I" is **ahambhavo**.

buddhi

From the coming together of five elements, also originates **buddhi** i.e. the intellect.

indriyāṇi daśaikam ca

Along with the above, 10 senses (5 Karma Indriyas and 5 Jnana Indriyas) also originate. There are 5 senses that do different things and there are 5 senses that make us understand different things. Ten sense organs are present, along with their subjects.

13.6

icchā dveṣaḥ(s) sukhaṁ(n) duḥkhaṁ(m), saṅghātaścetanā dhṛtiḥ, etatkṣetraṁ(m) samāśena, savikāramudāhṛtam. 13.6

Also desire, aversion, pleasure, pain, the physical body consciousness (life-breath), firmness: these comprise the kṣetra, with its modifications, described briefly.

icchā (desire)

How do the desires arise?

Desires arise due to the interactions of the intellect, "Iness", the senses organs and their contact with sense objects. For example, gulab jamun is in itself a creation. Its presence arouses the sense of taste, which is another creation that exists in our **ksetra**. When the person relishes the gulab jamun, his mind wants to eat it again and again. This is called as **iccha** / desire.

dveṣaḥ (hatred)

Above was an example of a simple **iccha**. But sometimes the desire can lead to the feeling of hatred. Suppose a person desires to become wealthy. But he is having limited wealth and his neighbor is having more wealth. This will induce the feeling of hatred towards his neighbour.

sukhaṁ duḥkhaṁ

These are different vikars or modifications which are happening in this entire setup which has been given to us as explained in the previous shloka. Multiple changes are happening like creation of desires, origination of feelings of hatred or competition (**dveṣaḥ**) etc.. All these turn into **sukhaṁ** and **duḥkhaṁ** (happiness and pain). I am happy because I was able to eat a gulab jamun. I am sad because I have less money than my neighbour.

saṅghātaścetanā dhṛtiḥ

These experiences aggregate into our consciousness, along with determination / fortitude (**dhṛtiḥ**).

etatkṣetraṁ samāśena, savikāramudāhṛtam

All of these starting from mahabhootani upto dhṛtiḥ cumulatively is defined as **ksetra**.

13.7

amānitvamadamabhitvam, ahimsā kṣāntirājavam, ācāryopāśanam(m) śaucaṁ(m), sthairyamātmavinigrahaḥ. 13.7

Absence of pride, freedom from hypocrisy, non-violence, forgiveness, uprightness of speech and mind etc, devout service of the perceptor, internal and external purity, steadfastness of mind and control of body, mind and the senses.

Following the above Śrī Krishna explains what is **kshetrajna** i.e. the knower of kshetra.

In order to understand **kshetrajna**, one needs to first develop the intellect to that level. A child studying in 1st standard cannot clear the board exams which has the syllabus of 10th standard. He needs to be trained systematically through 2nd to 9th standard, in order to reach the higher level and

become eligible for the board exams. Similarly, in order to reach the higher stage of learning about **kshetrajna**, one needs to first prepare one's intellect to that level. To understand **kshetrajna** one need to have some basic characteristics. If we have these characteristics in us or develop these virtues in us, then we will be getting the eligibility to understand what is **kshetrajna**.

These points of introspection are present at five places in Shrimad Bhagavat-Gītā, and are like a litmus test. One can evaluate one's standpoint in this spiritual journey, against these sets of attributes.

- 1. Chapter 2 - **sthitaprajna** (a person with a steady mind set)
- 2. Chapter 12 - **ideal bhakta** (Ideal characteristics of devotee)
- 3. Chapter 13 - The characteristics of **Jnani** (knowledgeable person)
- 4. Chapter 14 - **Guṇātīta** referring to "**beyond mundane attributes**"
- 5. Chapter 16 - **daivisampada** (divine nature)

From the 7th shloka till 11th shloka of this chapter, Śrī Krishna tells the characteristics of a knowledgeable person, Jnani. To understand a knowledge person, one will be also exploring about:

- what is knowledge
- how is a knowledgeable person
- what is a knowledgeable person.

Following few characteristics are given in this shloka:

- **amānitvam**: humility. The **Jnani** is humble, with complete absence of pride or superiority complex. He will have no desire for honor and respect.
- **adambhitvam**: Absence of pretence. **dambh** means pretending what you are not. Examples of dambha: While doing pooja a person will get distracted by his surroundings. But the moment he realizes that somebody is watching then he starts acting as if he is sincerely doing pooja. Similarly, some students act as if they are studying when they realize their parents are watching. **Adambha** is the opposite of these pretences.
- **ahimsā**: non-violence in every sense - No violence by physical action (karmana), or speech (vaccha), or fostering negativity inside the mind (Mansa).
- **kṣhāntiḥ**: endurance / forgiveness / shama / capacity to forgive / complete absence of emotion of taking revenge. This arises when one is at peace
- **ārjavam**: simplicity / righteousness. Dr. Anandibai Joshi, the first female doctor of our country, was greatly admired by foreigners for the simplicity she displayed when she went abroad for studies. Arjavam also means absence of crookedness, deceit, envy or aversion.
- **āchārya-upāsanaṁ**: service of the Guru. Every opportunity of doing a seva to Gurudev should be utilized.
- **śhaucham**: cleanliness of body and mind. This includes both external and internal purity- Swachhata and shauchhta. One can attain this by yajna, tapa and daan. A lot has been said about purity in Bhagavat-Gītā:

deva-dwija-guru-prājña- pūjanaṁ śhaucham ārjavam

brahmacharyam ahinsā cha śhārīraṁ tapa uchyate ||17.14||

When worship of the Supreme Lord, the Brahmins, the spiritual master, the wise, and the elders is done with the observance of cleanliness, simplicity, celibacy, and non-violence then this worship is declared as the austerity of the body.

anudvega-karaṁ vākyaṁ satyaṁ priya-hitam cha yat

svādhyāyābhyasanaṁ chaiva vāñ-mayaṁ tapa uchyate ||17.15||

Words that do not cause distress, are truthful, inoffensive, and beneficial, as well as regular recitation of the Vedic scriptures—these are declared as austerity of speech.

**manah-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ
bhāva-saṁśuddhir ity etat tapo mānasam uchyate ||17.16||**

Serenity of thought, gentleness, silence, self-control, and purity of purpose—all these are declared as austerity of the mind.

By following above three tapas one can obtain purity in totality.

- **sthairyam**: Isteadfastness / remaining calm in all situations, ike Śrī Krishna. HE started giving the Gītā upadesha with a smile despite being in turbulent situation, where one of the lead warriors gave up before even starting the war. In chapter 2, Bhagavān said:

**mātrā-sparśhās tu kaunteya śhītoṣhṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāns-titikṣhasva bhārata ||2.14||**

O son of Kuntī, the contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent, and come and go like the winter and summer seasons. O descendent of Bharat, one must learn to tolerate them without being disturbed

sthairyam also is required while one gives seva. Many a times situations arise where it becomes difficult to give seva. But with *sthairyam* along with *drithi*, one will be able to overcome all the obstacles that come in one's way. Meera bai became the epitome of devotion because she was able to keep her mind steady despite all the difficulties.

- **ātma-vinigrahaḥ**: Complete control of mind and senses. This will help one develop *sthairyam*.

One can develop all these characteristics by being in the right company. For example, when one takes up Gītā Seva, the person is likely to come across like-minded people with a desire to elevate their spiritual knowledge. Being in the right company is an essential thing for becoming knowledgeable. It takes the person to the right path of spirituality. One should understand that rendering seva does not only mean helping others but it also mean uplifting oneself in the process of doing seva.

13.8

**indriyārtheṣu vairāgyam, anahaṅkāra eva ca,
janmamṛtyujarāvyādhi, duḥkhadoṣānudarśanam. 13.8**

Dispassion towards the objects of enjoyment of this world and the next, and also absence of egotism; a constant perception of evil and pain and evils inherent in birth, death, old age and disease.

- **indriyārtheṣu vairāgyam**: absence of bowing down to temptation or absence to attractions / attachment. The moment we encounter the subject of our interest, we tend to give up everything and give in to the temptation of indulging in our interest. A diabetic patient will indulge in the gulab jamun; shoppers will indulge in buying unnecessary items because it was on sale. One will be able to control these urges the moment one realizes that all happiness from these objects is short lived.
- **anahaṅkāra eva ca**: abandoning the thought of "I". The root cause of everything is "ahankara". Once the sense of doer ship fades then one becomes niranahaṅkāra, and that becomes the first step towards knowledge.
- **janmamṛtyujarāvyādhi duḥkhadoṣānudarśanam**: not having displeasure towards life sufferings. One needs to understand that sorrow should not be looked at as something negative. Infact, one can divert the sorrows such that they become a source of mental strength. When

Gautama Buddha was a prince, he was pained to see that there is so much pain in the world around him. That pain instigated him to follow six years of penance and meditation, resulting in him finding the path to ultimate liberation. One should utilize one's sorrows and convert those into mental strength. Basically, grief helps us to stay on the right path. If at any point of time one feels troubled by the kind of life one is going through, one must visit a hospital or any place where the distressed live. That will make the person realize that there are so many blessings in his life. One can get closer to becoming knowledgeable by viewing sorrow from different perspective.

Question & Answers

Udayachandrika Ji

Q: *How to improve our mind and Soul?*

A: Soul is a very superior thing. But we presume that our soul is our mind. Mind is a beautiful thing that has been given to us by Paramātmā. But it is stuck in the mud of temptations and desires. Because of this, it tends to get different shades, also negative. One can improve oneself gradually, step by step, before attaining Liberation which is the end result i.e. phd. At the moment we are at 2nd or 3rd level of one Geeta Learning program, and have to go a long way to inculcate the values that one is learning. One can move step by step and take one virtue at a time. Say for example including the virtue of '*amānitvam*'. To exist without pride is so difficult to achieve. Miniscule happenings end up hurting our ego. There are 49 virtues that define a devotee. Then there are other set of virtues for a knowledgeable person. If one includes these virtues gradually in one's system or way of living, the person is bound to reach the destination.

Q: *What is the meaning of **Sukshma Sharira**?*

A: It is our sub conscious brain and is the subtlest part of our body. In layman's language one can say one is the physical mind and other is the subconscious mind which is controlling our thoughts. Basically, when we say mind, it is not anything physical instead the thoughts are our mind. So, mind is not another object that one can take apart. Basically, we can say that our thoughts take different shapes of mind. Sukshma Sharira is our subtlest self, and has different levels. Like for example Cetanā, sub-conscious deep thought that we call as mind etc. The mind helps the body to achieve the eternal subtler divine Cetanā.

Question: *People are asking me why I attend the Bhagavat-Gītā recitation classes when I am unable to chant the shlokas, due to speech issues caused by paralysis.*

Answer: The answer to that is that you too are a lucky soul and in whom the will has got implanted to chant anyhow. Those who are discouraging from taking up chanting are unlucky souls. They do not know the greatness of this. One must not be bothered by what others say. The only important thing that matters is that one should know that the path on which one is moving is right. On top of that if one is facing a speech problem, the Bhagavat-Gītā shlokas are going to help such a person. His or her condition may not improve but the chanting will definitely help by preventing further deterioration of the problem. It is going to keep the person's intellect sharp. Besides, the practice of chanting Bhagavat-Gītā shlokas will keep a person much healthier. People in delusion will talk delusively. So, one should not get bothered by such comments.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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