

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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YouTube Link: <https://youtu.be/OfTVsOwyqS8>

Our Soul is aware that our Body is merely a field of activities

The 13th chapter of Bhagavad Gītā is **Kṣetra Kṣetrajña Vibhāga Yoga - the Yoga of distinguishing the Field and the Knower of the Field.**

The session began with the Deepa Prajwalan (lighting of the auspicious lamp) and prayers.

This chapter focuses on a profound spiritual knowledge, explaining the distinction between **Kṣetra**- the body, and **Kṣetrajña**- the knower of the body, i.e. the soul.

13.1

śrībhagavānuvāca

**idaṁ(m) śarīraṁ(ñ) kaunteya, kṣetramityabhidhīyate,
etadyo vetti taṁ(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.

Kṣetra refers to the field of activities associated with the physical body and its senses. It is characterized by constant change and impermanence. This aspect is known as Prakṛti. On the other hand, **Kṣetrajña** translates to the "knower of the Kṣetra", and represents the immutable, imperishable, and eternal spiritual essence that resides within the Kṣetra. This essence is responsible for activating the Kṣetra, and is referred to as *Puruṣa*.

The body is different from the soul, hence the word '**idam-śarīram- this body**' is used. This body is merely a field of activities. When a person was asked about his profession, he replied, "farming", and he

referred to his body as a "five feet six inches" land. In this context, thoughts and actions are like seeds; Karma, good or bad, is the harvest that results from them. The body and our senses are like a farmer's field. In the soil of our minds, we sow seeds of desires, hopes, fears, love, hate, and attachment. These seeds take root and grow into our attitudes, habits, and patterns of responding to the world. This understanding, which comes from personal experience rather than just reading about **Kṣetra** (the field) and **Kṣetrajñā** (the knower of the field) leads to **Moksha** (liberation).

13.2

kṣetrajaṅṅam(ṅ) cāpi māṅ(m) viddhi, sarVākṣetreṣu bhārata, kṣetrakṣetrajaṅṅajñānam(m), yatajñānam(m) mataṅ(m) mama. 13.2

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

This verse discusses *Kṣetra* and **Kṣetra-jñāna**, the knowledge or awareness of that field. It explains that the Paramātmā, or Super soul, resides in the heart of every living being. The Super soul has knowledge of both *Kṣetra* and *Kṣetra-jñāna*.

Kṣetra and *Kṣetra-jñāna* are connected to the material realm. However, the Super soul, or Paramātmā, comprehends both *Kṣetra* and *Kṣetra-jñāna* for all. Śrī Bhagavān says in Sloka 20 of chapter 10:

aham ātmā guḍākeśha sarva-bhūtāśhaya-sthitaḥ

I am seated in the hearts of all creatures.

In the Sloka 7 of chapter 15 also, HE says:

mamaivānśho jīva-loke jīva-bhūtaḥ sanātanaḥ

All souls are MY fragmented parts.

A person who understands this distinction through personal experience is known as a **Jñāni** - the knower of eternal truth; all other knowledge in this material world is impermanent, constantly changing, and useful only in this material world. True knowledge alone frees one from the bondage of the cycle of birth and death.

13.3

tatkṣetraṅṅam(m) yacca yādṛkca, yadvikāri yataśca yat, sa ca yo yatprabhāvaśca, tatsamāsenā me śṛṅṅu 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 (kṣetrajaṅṅa) is, and what is His glory - hear all this from Me in brief.

Shri Bhagavān asks Arjuna to listen as HE briefly explains the following points:

- The nature of the field and its modifications. The Kshetra deals with the external world through

the nine gates of the body.

- The processes of change that occur within it.
- The origins of its creation.
- The identity of the knower of this field and the powers possessed by the knower.

13.4

ṛṣibhirbahudhā gītaṃ(ñ), chandobhirvividhaiḥ(ph) pṛthak, brahmasūtrapadaścaiva, 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*.

The distinction between the *Kṣetra* and the *Kṣetrajna* (the individual who perceives the field), has been sung by the Rishis (great sages) in various hymns in various ways. These enlightened sages, having mastered their senses and attained ***Brahmajnana*** (knowledge of ***Brahmana***), share this understanding based on their personal experiences with full conviction. This concept is articulated in the ***Vedas***, particularly within the ***Brahmasutras***, where it is presented logically and is beyond doubt. There are 555 aphorisms (Sutras) divided into four chapters, each chapter further subdivided into sections. ***Brahmasutras*** deal with the knowledge of *Brahmana*.

This chapter gives us a glimpse of *Brahmasutras*.

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).

Kṣetra does not include only the physical body that is perceived but also 24 elements:

- ***pañcha-mahābhūta***: The five gross elements - earth, water, fire, air, and space
- ***pañch-tanmātrās***: The five sense objects - taste, touch, smell, sight, and sound
- ***pañch-Karmendriyas***: The five organs of action - tongue, hands, legs, genitals, and anus
- ***pañch-jnanendriyas***: the five knowledge senses - ears, eyes, tongue, skin, and nose
- ***antahkaranas***: four internal organs - mind, intellect, consciousness, and ego

These elements are connected to *Prakṛti* and derive their existence from it. Everything that evolves from *Prakṛti* is mutable, perishable, and impermanent. The organs of senses are included in *Kṣetra*, as they relate to the corresponding organs of action.

13.6

icchā dveṣaḥ(s) sukhaṃ(n) duḥkhaṃ(m), saṅghātaścetanā dhṛtiḥ, etatkṣetraṃ(m) samāsenā, savikāramudāhṛtam. 13.6

Also desire, aversion, pleasure, pain, the physical body consciousness (life-breath), firmness: these

comprise the kṣetra, with its modifications, described briefly.

The following are modifications of **Kṣetra**.

ichchhā - desire, passionate longing for something. Desire and anger are said to be enemies born out of Rajo Guna, as described in Sloka 37 of chapter 3 - '**kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ**'.

dveṣhaḥ - aversion, fulfillment of desire or hurt of pride generate aversion, a subtle form of anger

sukham - happiness

duḥkham - misery

saṅghātaḥ - the aggregate, the physical body, and 24 elements

chetanā - the consciousness

dhṛitiḥ - the will

All of these including consciousness and the mind, mutate, and are therefore **Vikaras**. A self-realized person is free from these modifications.

13.7

amānitvamadambhitvam, ahiṃsā kṣāntirājavam, ācāryopāśanaṃ(m) śaucaṃ(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.

Bhagavān lists about 20 virtues that help one quell the assumed identity of *kshetrajna*.

Humility and pride will disappear (**amānitvamadambhitvam**) when an aspirant completely loses the "**I am body**" feeling and is free from hypocrisy. People develop a superiority complex due to their materialistic possessions such as virtues, wealth, art, education and their ability to do things. The root cause of this is the mind and intellect's identity with the body, whereas the soul is devoid of it. An aspirant who lacks this type of behaviour will be able to hasten his journey to the final goal. Being amongst liberated souls, company of saints and spiritual Gurus frees one not only of pride but also purges the evilness of the soul. Keeping a good company provides *amānitvam*. We should cultivate the habit to honor others and not point out their shortcomings. We should see the good in each person and respect them for it without expecting them to reciprocate. This can be achieved when we consider them to be superior to us and when we are free from pride. Putting on false pretences and showing off, to safeguard our own prestige and honor for the benefit of others is **dambhitvam**. For eg., a poor guy dressed in rich clothes or vice versa; a sinner exhibiting himself as a devotee in the presence of virtuous people.

A sadhak's goal should be to attain Ishvar, and for that he should engage himself in spiritual practices regardless of other's opinion. We should also be straight forward in the actions (**ārjavam**) done by mind, body and speech. We should be polite, kind, without envy, deceit, crooked and arrogance. Violence/pain (**hiṃsā**) should not be inflicted on anyone through our actions. There are 81 types of violences that can be caused by one's action. We can show **ārjavam** in speech by not using harsh words or involving in malicious gossip, without any taunts or sarcasm. The principle of **ahiṃsā** (non-violence) can be successfully achieved by developing the understanding that it is the same **atma** (self) that is found everywhere. A wrong deed done to others is as similar as inflicting it on one's own self. This realization will help us tide over our violent nature. When we identify ourselves with the self than the body, our superiority complex vanishes and we become straight forward. Each sadhak should

aspire for the same by practicing ārjavam.

Forbearance is another virtue which prevents one from doing evil. One develops this quality when they understand that the soul is free from **vikara**. E.g., It is possible that sometimes we bite our own tongue unknowingly. Do we punish our tongue for having hurt us? No, the suffering was outward, but internally the soul is unaffected and intact. This develops a sense of forgiveness.

Acharya is a liberated learned individual, who imparts knowledge and teaches one to practice good concepts. Engaging oneself in the presence of such an individual and serving him whole heartedly with body, mind and speech will help us attain salvation. Learning from such esteemed Gurus is known as **ācāryopāsanam**.

Cleanliness (**śaucam**), both internal and external purity, is a virtue which one must aspire for. Externally we can cleanse ourselves of the dirt and grime with water and soap, but internal purity can only be achieved by reading holy scriptures, following the the principles of forgiveness, kindness, mercy, generosity and the likes.

One should be steadfast (**sthairya**) towards the eventual goal even in extreme conditions of difficulty, danger and obstacles by realising the Yogeshwar will help us achieve the path of liberation too. Control over the mind (**amātmavinigrahaḥ**) is another quality that Bhagavān asks us to develop in our quest for liberation. A mind which is devoid of any sankalpa or *kamana* (desires) is the prime requirement for anyone who wants to control their mind and meditation leads us there. Irrespective of how many times our mind wanders away, we have to train to bring it back in place. Paramātmā imparts the same knowledge in the 6th chapter:

**yato yato niścarati, manaścañcalamasthiram,
tatastato niyamyaitad, ātmanyeva vaśam na yet. 6.26**

It is quintessential that we have to control our senses and make sure that we aspire to acquire the attributes discussed above. We should develop a kind and caring nature, be sensitive to those around us and act accordingly.

A short anecdote:

It was a rainy evening and the vivechak had gone to pick his daughter from school. He noticed another parent who had gone there for the same but had forgotten his umbrella in the car. The vivechak offered to walk them to their car and then he too drove back home. That evening his neighbour had approached him for help as his daughter was very sick and it was raining very badly. Being the good Samaritan he was, he quickly drove them to the nearest hospital. Having reached there, the peon told them to come on Monday as it was closing time and the doctor was consulting his last patient for the day. During this exchange, the doctor himself had wound up and was out of his chambers. He happened to recognize the kind gentleman who had offered help earlier in the school, and asked if it was his daughter? The vivechak then told him that it was his neighbour's daughter and he was helping them. The doctor immediately started treatment and instructed his pharmacist to give him medicines from their stock as it would not be possible for them to go out for medicines in such rainy weather.

Thus, a selfless act of kindness sets the wheels in motion and gives a new dimension to our existence. It not only helps us become kind, generous, humble and lovable to all but our this act impresses itself on others and makes them do the same. It colours them too with the same colour of divinity as us.

indriyārtheṣu vairāgyam, anahaṅkāra eva ca, janmamṛtyujarāvyaḍhi, duḥkhadoṣānudarśanam. 13.8

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

In continuation of the 20 traits to free oneself from the "I am body" feeling, Paramātmā strongly advocates dispassion (**vairāgya**) towards all the objects of sense organs (**indriyā**), absence of egoism (**anahaṅkāra**) and the constant perception of birth and death (**janmamṛtyu**), evil and misery, old age (**jarā**) and disease (**vyāḍhi**).

Absence of attachment to senses plays a pivotal role in the life of a yogi. The sense organs develop an attachment to all the sensory pleasures attained by sound, eyes, touch, smell and taste. This attachment leads to bondage and thus opens the Pandora box of sins. Once we firmly decide to not indulge in the sensory pleasures of the world, we must remain austere in our decisions and slowly untangle our senses and become established with Parameshwar. We must use our **viveka buddhi** (discriminatory intellect) to help decide our actions. The world throws a myriad of distractions and if we lose focus it would steer us away from our spiritual goal. Hence it is necessary to learn the art of being dispassionate. The great emperors and rulers of yesteryears could not enjoy forever the pleasures of the material world, as they are limited and time bound. These enjoyments are temporary and can act as harbingers of grief and worry.

Boasting over the concept of " I " sows the seed of ego in us. This feeling is cancerous, as it gives us a sense of superiority and affinity to all the mundane worldly possessions and glories. Once our ego takes deep roots, it would be very difficult to get rid of it. The only antidote to overcome Ego is:

- Instead of finding fault in others, it would be wise if we self analyse our own actions as to what/who is wrong/at fault and correct it, or
- To realise that the **atma** residing in everyone is one and the same. The same soul pervades All.

Once we let this Supreme knowledge seep through, it kills even the traces of **anahaṅkāra** that we might have.

The process of birth, death, old age and disease are also very painful. Life is full of pain. We rejoice and celebrate at the news of the arrival of a baby, but the child undergoes insufferable pain right from its conception to birth. There is no one who has won over death. All those born should die someday and all those who die will be born again depending on their punya. Death also brings with it, its share of misery and pain. The last moments of death causes extreme agony as though stung by a 1000 scorpions at the same time. One has to leave behind his material body, the wealth and all his life's possessions, and finally a life which he had regarded as his own. Thereby, death is a painful process both physically and mentally. Old age is dreaded by all as it is when we realize that we become weak in all aspects. Our limbs become weak and hence our movement is restricted, unable to ingest/digest food properly and have to silently bear the ridicule of our own kith and kin. All that remains for one at that age is the nostalgia of the past glories and the struggles one has gone through.

The body is also an abode to various diseases and pain. We should reduce our attraction to this body, life and death. Desire is the root cause of all sufferings. Quelling this desire at the grass root level frees us from all this materialistic attachments. We should take some time to ponder whether the gratification of sensory pleasures is worth pursuing?

Let's contemplate on the simple act of eating our food. We would be astounded at our own findings to see the huge role our senses play. Eyes observe the food; nose detects its taste; fingers pick up the

food and deliver it to the mouth; the tongue relishes the burst of flavor; jaws and teeth break into smaller parts that pass into the stomach. Superficially this would seem a simple act, but it would be worth if we observe each of our actions and eat mindfully. If we carefully observe this, we would be surprised to note that the pace in which we eat slows down and hence the quantity consumed too. Our health is much improved and we are aware of how much food is required by us. By contemplating such issues in our day to day lives, we acquire the attributes spelled by Bhagavān in the upcoming Sloka.

13.9

asaktiranabhiṣvaṅgaḥ(ph), putradāragṛhādiṣu, nityaṃ(ñ) ca śamacittatvam, iṣṭāniṣṭopapattiṣu. 13.9

Absence of attachment and the sense of mineness in respect of son, wife, home etc., and constant equipoise of mind both in favourable and unfavourable circumstances.

Some important attributes required for our spiritual journey are non attachment and non identification of the self with one's son, spouse, house, etc. Maintaining equanimity in both desirable and undesirable occurrences takes one closer to their quest for spirituality.

Developing an attachment/ bond to perishable, worldly objects is **sakti**, and the absence the above is called **asakti**. This ignorant human form we take, is always latched on to seek worldly pleasures. True and everlasting joy reveals itself to us only when we terminate these immaterial worldly pleasures, which are temporary. By practicing **asakti**, and giving up the attachment one has, a sadhak can experience this true pleasure permanently. Just as how we develop attachment to material things, we are also prone to harbour a even more deeper attachment to our own offspring (**putradāragṛhādiṣu**). This attachment is directly proportional to one's happiness and sufferings. A true knower would realize that relations are temporary and the only relation deemed permanent is the one we forge with the Paramātmā Himself. We are neither aware of their previous births nor are aware of what is in store for them in their future births. When they are with us we should do our *kartavya karma*, and take care of them without any attachment. Bhagavān reiterates this time and time again, as attachments slacken one's pace in their path to liberation.

The absence of joy and attachment during favorable circumstances and the absence of grief and aversion during unfavorable circumstances is called Equanimity (**śamacittatvam**). This is also the very foundation of Bhagavad Gītā - **Samatva yoga uchyate**. If a sadhak is balanced and maintains equipoise at all times, then he remains unaffected by all the desirable and undesirable occurrences around him. It does not affect his anthakaran and he remains dutifully devoted to his final and the one true objective of his birth - the Supreme path to Salvation.

13.10

mayi cānanyayogena, bhaktiravyabhicāriṇī, viviktadeśasevitvam, aratirjanasaṃsadi. 13.10

Unflinching devotion in Me through exclusive attachment, living in secluded and holy places, and finding no delight in the company of worldly people;

Unwavering devotion to Ishvar (**mayi cānanyayogena**) without any inclination to material pleasures and a dislike towards people who are too self absorbed in worldly things is also amongst the list of attributes that the Yogeshwar considers fit to ascend the path of divinity. Constant and exclusive devotion to Bhagavān (**bhaktiravyabhicāriṇī**), detachment of one self from worldly indulgences are

positive virtues which an aspirant should cultivate. Life is about engaging in those desirable karmas, whose final destination lies at the Lotus feet of the Yogeshwara. Bhagavān himself opines that when the sadhak's mind is undoubtedly devoted to HIM - the Divine, via constant remembrance and upmost dedication, then he is destined to reach Bhagavān. The route one should take to reach this destination is **Dhyanayoga**. Dhyanā does not only refer to focus / concentration; when the **chitta** or **antahkaran** is absorbed in the **Chaitanya**, then it becomes **Sri Krishna Himself** - this is called dhyana.

Dhyana comprises of

- **Dhyeya** - That which we meditate upon
- **Dhyana** - The actual process of meditation
- **Dhyata** - The one who meditates

Initially all the three appear to be separate, but as time progresses and our dhyana matures then the dhyata himself becomes the dhyana.

Bhakti can be of two types :

1. **Vyabhicharini bhakti** - the most common type practiced by most of the embodied souls - wavering/oscillating or unsteady devotion. At times we are absorbed in the material world and other times the spiritual world.

2. **Avyabhicharini bhakti** - the undivided/unwavering, complete contemplation and utmost dedication to the **Parandhama**.

The former is akin to infidelity and the later is akin to uncompromising fidelity to the divine. **Dhyanayoga advocates the practice of Avyabhicharini bhakti**. Bhagavān also throws light in his preference of solitary places (**viviktadeśasevitvam**). For most of us isolation is a difficult task. Some seek companionship even while living in solitude and an ascetic life, thus forming the same worldly relationships that were forsaken earlier. Seeking companionship is a human weakness. Hence we have to be cautious as the mind has a perpetual tendency to play the game of attachment. Our dreams too are a realization of our thoughts. It is hence necessary to move away from the crowd of both our thoughts and people. If one is able to successfully manage this, the frequency of dreams reduce. Divine realization can only be achieved in a calm and serene place and hence an aspirant should be delighted at the opportunity of being alone so that he is able to engage his senses in his devotional quest. If we are unable to find solitude and are amongst the crowd (**aratirjanasamsadi**) who discuss material things, then we would be better off avoiding the event instead of whiling away time in unnecessary gossip and meaningless discussion.

13.11

**adhyātmajñānānityatvaṃ(n), tattvajñānārthadarśanam,
etajjñānamiti proktam, ajñānaṃ(m) yadato'nyathā. 13.11**

Constancy, in Self-knowledge and seeing God everywhere as the object of true knowledge-all this is declared to be knowledge, and what is contrary to it, is called ignorance.

Through this shloka, Bhagavān completes the list of 20 attributes that discuss **jnana**. Continuous faith in soul and self awareness (**adhyātmajñānānityatvaṃ**) and understanding the **tattva jnana**, that the body is the tattva and seeing the same Bhagavān everywhere and in all beings, objects and experiences (**tattvajñānārthadarśanam**) is regarded as true knowledge (**etajjñānamiti proktam**). The true ideal **tattvajnana** can only be realized when we open our inner vision, our spiritual eye, to comprehend the ocean of knowledge in its spiritual vastness. Any thing contrary to this knowledge

and understanding is deemed ignorance (***ajñānaṃ yadato'nyathā***). Those who are unable to process this knowledge are incapable of understanding the true reality and they are still ignorant of the path to attain the Ishvar. Where spiritual knowledge helps us decipher the hidden truth, material knowledge only masks the true knowledge and we are left none the wiser.

Anger is a deep and unwanted emotion, but we engage in it regularly. A true aspirant would learn to use his spiritual knowledge to effectively tame his anger. By constantly mulling over what knowledge he had acquired, by reading scriptures like Bhagavad Gītā and contemplating on the profound truth it had advocated, he teaches himself the required traits and wins over his anger. The same Bhagavān who created animals and had created us humans too. Animals engage in physical activities like eating, sleeping, mating, defending, etc. Humans are also capable of doing the same, but that which sets us apart is the faculty of knowledge that the Paramātmā has gifted us. Hence we shouldn't squander away our knowledge by engaging in such forlorn and mundane activities. We should channel this knowledge to contemplate answers to questions like:

Who we are?

What is our purpose in life?

What is our role now ?

How was the world created?

What is my connection with the creator?

How to fulfill our purpose in life?

This philosophical pursuit puts us on the track to divine knowledge and attains realization. All the virtues and attributes discussed in shlokas 7 - 11 would help one gain deeper wisdom and knowledge that would lead us closer to Paramātmā. Any virtue which conveys a meaning opposite to this is considered *ajnana*. Such dispositions cripple the development of self knowledge and Paramātmā terms it as darkness and ignorance. Crowded places repel true knowledge seekers and they take refuge of solitary places to engage their minds to communicate with Bhagavān. If he is compelled to be in a noisy or crowded place, he inculcates the mental strength to be unaffected by the crowd and remains focused on what he should achieve for the Greater good.

Question and Answers

Uma Charan Ji

Q: The 20 attributes detailed in this chapter is more or less the same that Sri Krishna had spoken of in Chapter 16. What is the significance and difference?

A: Some of the qualities indeed match what is spoken of in this chapter too, but those mentioned in chapter 16 are about the divine and demoniacal qualities that men possess. The purpose of it was for us to make an educated choice in the type of person we become. But in Chapter 13, the purpose of Bhagavān providing us the checklist is to remove the feeling of ' I am body ' so that we are propelled to attain the unmanifested form of the Paramātmā.

Trilok Pandey Ji

Q: Bhagavān has explained chetana as a vikara. When this chetana goes away (in death) from the kshetra how will the kshetrajna survive?

A: The survival of the kshetrajna does not depend on the survival of the body. When the chetana leaves the body, the kshetrajna has already found another body or he is in the unmanifested form till such time that he finds a body in line with this accrued punya karmas. At the beginning and end of our lives we all assume the unmanifested form. We are in the manifested form only in the middle. Kshetrajna has always been there and will continue to be there till the end.

Q: Are we aware of the kshetrajna while breathing?

A: Breathing is an involuntary process and while breathing we do not realize the kshetrajna. We are governed by prakriti and our body functions are dictated by it.

Kusum Ji

Q: What happens to the atma of one who commits suicide?

A: The atma leaves this body and procures a new one, but since this body had involved itself in committing a sinful act, it gets registered as its papa karma which pollutes his karma sanskara making it difficult for that soul to attain moksha.

KRM Rao Ji

Q: Will all the elements that are present in the womb at the time of birth, be present at the time of death too?

A: There are 24 elements and 7 vikaaraas in the body. At the time of death vikaaraas are long gone, but they have already done their part when the chetana was present and we earn our punyakarma based on it. Satkarma earns us good merit and punya.

Q: What is the difference between upavas and upasana?

A: Upavas is the restriction of all the senses, including the tongue. There are 9 ways to offer upasana which comes under navadha bhakti and not to be confused with upavas.

Shaila Ji

Q: Will knowledge of our past life help improve our present life?

A: Generally we wouldn't be able to remember our past life. But if we knew what mistakes we committed in the past, then we can make use of this birth to right our wrong and earn good punya which would help us ascend higher lokas.

Shobha Shalini Ji

Q: If everything is maya and this world is an illusion too, how does our karmic debt fit in?

A: The karmasanskar that we carry in this life is governed by the karmas of the past life. The best way to cleanse our past sanskaars is through "samatva yoga uchyate" , to remain equipoised and bring equanimity in our thoughts and actions at all times. Maya should be pierced to reach Bhagavān, but most us get entrapped in maya.

Q: If everything is maya, then who am I?

A: I am the soul and not a part of the maya. 'I' - the soul belongs to the Paramātmā but the body is a part of maya. How to get out of the 'I am Body' feeling is the whole point of this adhyay. kshetra belongs to Prakṛti and Prakṛti is a part of maya.

Milind Ji

Q: At what stage of fetal development does the jeevatma enter the womb?

A: The first indication of movement in the womb marks the entry of jeevatama .

Sree Vidhya Ji

Q: Will the atma have the 24 elements once it exits its physical form?

A: The atma does not, only the sukshma sharir is carried after our death. It serves as the balance sheet of our past karmas and help decide our next birth.



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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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