



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

1/3 (Ślōka 1-10), Sunday, 08 December 2024

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YouTube Link: <https://youtu.be/4oLRSzcr2Q>

## Bhagavān's Mission: Establishing Dharma for Spiritual Liberation

The **fourth chapter** of the *Śrīmad Bhagavadgītā* is titled **Jñāna-Karma-Sannyāsa-Yoga**—The Yoga of Knowledge and Disciplines of Action and Knowledge. It explores the harmonious interplay between wisdom (*jñāna*) and selfless action (*karma*), guiding us toward liberation.

The session began with the auspicious lighting of the traditional lamp, symbolizing the steadfast flame that illuminates the path of Dharma. This sacred light cleanses the **Antaḥkaraṇa** (inner self), dispelling the darkness of ignorance and opening the way to true knowledge. The ceremony was followed by heartfelt prayers:

### Prayers

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात्परब्रह्म तस्मै श्री गुरवे नमः ।

*gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ,  
guruḥ sākṣāt parabrahma tasmai śrī gurave namaḥ.*

The guru is Brahmā, Viṣṇu, and Maheśvara (Śiva); the guru is the self-revealing, infinite Brahman. Salutations to the revered guru.

कृष्णाय वासुदेवाय हरये परमात्मने ।  
प्रणतः क्लेशनाशाय गोविन्दाय नमो नमः ।

*kṛṣṇāya vāsudevāya haraye paramātmāne,  
praṇataḥ kleśanāśāya govindāya namo namaḥ.*

Salutations to Kṛṣṇa, Vāsudeva, Hari the Supreme Soul, and Govinda. We bow to You, the destroyer of all suffering.

नमामि सद्गुरु शान्तं सच्चिदानन्द विग्रहम्।

पूर्णब्रह्मपरानन्दमीशं आलन्दिवल्लभम्।

*namāmi sadguru śāntaṃ saccidānanda vighrahaṃ,  
pūrṇabrahmaparānandamīśaṃ ānandivallabhaṃ.*

I bow to the serene Sadguru, an embodiment of *Saccidānanda* (truth, consciousness, bliss) and the infinite Brahman.

रत्नाकराधौतपदां हिमालयकिरीटिनीम्।

ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम्।

*ratnākara-ādhauṭa-padāṃ himālayakirīṭinīm,  
brahmarājaṛṣīratnāḍhyāṃ vande bhāratamātaram.*

Salutations to Mother Bharat, whose feet are washed by oceans and crowned by the Himalayas, adorned with sages and kings as her jewels.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं।

व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारते।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्।

अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्।

*oṃ pārthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ,  
vyāseṇa grahitāṃ purāṇamuninā madhye mahābhārate,  
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm,  
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm.*

I meditate on the *Bhagavadgītā*, the divine song revealed to Pārtha (Arjuna) by Bhagavān Nārāyaṇa, compiled by Vyāsa in the *Mahābhārata*. It showers the nectar of non-duality across its eighteen chapters and dispels all suffering.

नमोऽस्तु ते व्यास विशालबुद्धे।

फुल्लारविन्दायतपत्रनेत्रे।

येन त्वया भारततैलपूर्णः।

प्रज्वलितो ज्ञानमयः प्रदीपः॥

*namo'stu te vyāsa viśālabuddhe,  
phullāravindāyatapatranetre,  
yena tvayā bhāratatailapūrṇaḥ,  
prajvalito jñānamayaḥ pradīpaḥ.*

Salutations to Vyāsa, the sage with profound wisdom and lotus-like vision. You have lit the lamp of knowledge, fueled by the essence of the *Mahābhārata*.

### **Bhagavadgītā: The Eternal Mother**

Following these prayers, salutations were offered to **Swami Govind Dev Giri Maharaj Ji** and to all the *Gītā Sādhakas* attending the session.

The *Bhagavadgītā* is not merely a scripture but the eternal mother—a timeless guide for humanity. It is *Śrī Kṛṣṇa* personified in literary form. On this auspicious *Gītā Jayanti*, we are privileged to study a text celebrated even after 5000 years of its divine revelation.

When Arjuna faced the most challenging moment of his life, *Śrī Bhagavān* stood by him as his guide and protector. For us, the *Bhagavadgītā* serves the same role, offering counsel and solace during life's trials.

जयतु जयतु गीता वाङ्मयी कृष्णमूर्तिः।

**Jayatu Jayatu Gītā, Vāṅmayī Kṛṣṇamūrṭiḥ.**

"Victory to the Gītā, the literary form of Śrī Kṛṣṇa!"

The Interplay of Action and Knowledge

Arjuna once questioned Śrī Bhagavān:

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।

तत्किं कर्मणि घोरे मां नियोजयसि केशव॥ 3.1॥

*jyāyasī cetkarmaṇaste matā buddhirjanārdana,*

*tatkim karmaṇi ghore māṃ niyojayasi keśava.*

"If You consider knowledge superior to action, why then do You urge me to engage in this dreadful action, O Keśava?"

In response, Śrī Bhagavān explained the principles of **Karma Yoga**, emphasizing that even the pursuit of knowledge requires the foundation of selfless action:

चित्तस्य शुद्धये कर्मः।

**Chittasya Shuddhaye Karmanaha.**

Action purifies the mind (*Chitta*), removing the veil of ignorance and allowing inner knowledge to shine forth.

Now, in the fourth chapter, Śrī Bhagavān elaborates further, revealing deeper secrets of the interplay between action and knowledge.

### **The Eternal Transmission of Divine Wisdom**

Śrī Bhagavān begins by recounting the ancient lineage of this knowledge:

**"This immortal yoga, taught by Me to Vivasvān (the Sun-God), was handed down to Manu and then to Ikṣvāku. Over time, however, this wisdom was lost."**

Through this lineage, *Bhagavān* establishes the timelessness and universal relevance of the teachings. He reveals that He has now imparted the same *Yoga* to Arjuna because of his devotion and friendship.

### **Dharma and Its Restoration**

Whenever Dharma declines and adharma rises, Śrī Bhagavān manifests to protect the virtuous, destroy evil-doers, and establish righteousness (*Dharma*) on a firm footing. His divine birth and activities are transcendent, free from the limitations of human existence.

This chapter reminds us of our connection to the eternal truth and the need to align our actions with the wisdom of the *Bhagavadgītā*. By harmonizing knowledge and action, we can purify our inner self and move closer to liberation.

## **śrībhagavānuvāca** **imaṃ(m) vivasvate yogaṃ(m), proktavānahamavyayam,** **vivasvānmanave prāha, manurikṣvākave'bravīt. 4.1**

Śrī bhagvān said: I revealed this imortal yoga to Vivasvān(sun-god); Vivasvān conveyd it to Manu(his son); and Manu Imparted it to his son Ikṣvāku.

In this verse, Śrī Bhagavān reveals the ancient lineage of the divine wisdom of Yoga, emphasizing its eternal and universal essence. The transmission of this sacred knowledge reflects its importance in guiding humanity through ages and across generations.

- **Imaṃ vivasvate yogaṃ proktavān aham avyayam:** Bhagavān declares that He imparted this imperishable Yoga directly to Vivasvān, symbolizing the sun—an emblem of illumination, constancy, and order. The current era is called the **Vaivasvata Manvantara**, named after Vivasvān, and highlights the ancient roots of this teaching. While modern chronological systems like the Gregorian calendar are merely 2024 years old, the wisdom of the *Bhagavadgītā* stretches back more than 5000 years.
- **Vivasvān manave prāha:** Vivasvān, embodying the role of a divine luminary, passed this wisdom to Manu, the progenitor of humanity. This act signifies the foundational importance of Dharma in human civilization.
- **Manur ikṣvākave 'bravīt:** Manu transmitted this divine Yoga to Ikṣvāku, the illustrious forefather of the solar dynasty. This lineage includes *Śrī Rāma*, the epitome of Dharma, reinforcing the timeless relevance of this teaching in the governance of righteous rulers.

This verse emphasizes the unbroken chain of enlightened beings entrusted with safeguarding and disseminating divine wisdom, ensuring its relevance for every generation.

### **Deeper Insight**

The *Bhagavadgītā* is declared at the end of each chapter as a **Yog Śāstra**—a science of union. *Yoga* refers to the union of the *Jīvātmā* (individual soul) with the *Paramātmā* (Supreme Soul). By imparting this knowledge to Vivasvān, *Śrī Bhagavān* highlights its universality and its transformative potential to connect all beings with the divine.

### **Key Insight**

Śrī Bhagavān reminds us that spiritual teachings are eternal, like the radiance of the sun, illuminating lives across ages and cultures. Their preservation depends on a lineage of enlightened beings who embody and propagate this wisdom. Just as the sun sustains life with its light, seekers of truth are called upon to uphold and share the teachings of Dharma for the welfare of all.

This verse inspires reverence for sacred knowledge and emphasizes the responsibility to honor, practice, and transmit it with sincerity and devotion, ensuring its continuity as a guiding light for future generations.

## **4.2**

### **evaṃ(m) paramparāprāptam, imaṃ(m) rājarṣayo viduḥ,** **sa kāleneha mahatā, yogo naṣṭaḥ(ph) parantapa. 4.2**

Thus transmitted in succession from father to son, Arjuna, this Yoga remained known to the Rājarṣis (royal sages). Through long lapse of time, this Yoga got lost to the world.

Śrī Bhagavān highlights the sacred tradition of passing down divine wisdom through an unbroken lineage

of enlightened rulers, the *Rājaraṣis*, who embodied the ideals of spiritual wisdom and dharmic governance. However, this timeless Yoga, essential for upholding dharma, deteriorated over the ages due to neglect, misunderstanding, and the absence of dedicated practitioners.

- **Evam paramparāprāptam:** The Yoga was transmitted through a disciplined lineage, ensuring its purity and relevance across generations. This paramparā (tradition) acted as a lifeline for sustaining dharma and societal order.
- **Imaṃ rājarṣayo viduḥ:** The *Rājaraṣis*, a harmonious blend of spiritual sages and just rulers, practiced and preserved this Yoga, using it as a guiding light for righteous governance. Their wisdom ensured societal harmony and ethical administration.
- **Sa kālena iha mahatā:** Over an extended period, the passage of time eroded the essence of this divine knowledge due to shifts in priorities, societal neglect, and a lack of worthy custodians.
- **Yogo naṣṭaḥ parantapa:** The Yoga's decline resulted in the weakening of dharmic values, leading to disorder, ignorance, and the loss of a clear path for spiritual and moral evolution.

Śrī Bhagavān's reference to *Rājaraṣis* reminds us that spiritual wisdom is not confined to renunciates but is equally essential for those in positions of power and responsibility. However, its preservation demands active practice, understanding, and transmission.

### Key Insight

This verse underscores the fragile nature of divine wisdom when not actively preserved, practiced, or passed down with sincerity. The loss of such timeless knowledge has far-reaching consequences, leading to the decline of dharma and the rise of ignorance and chaos.

Śrī Bhagavān's reintroduction of this Yoga to Arjuna symbolizes the restoration of dharma and the responsibility of seekers to ensure its continuity. It is a call to rekindle the light of knowledge, live its principles, and safeguard it for future generations. This revival serves as a reminder that spiritual teachings, like a sacred flame, must be nurtured, protected, and shared to illuminate lives across ages.

## 4.3

### **sa evāyaṃ(m) mayā te'dya, yogaḥ(ph) proktaḥ(ph) purātanaḥ, bhakto'si me sakhā ceti, rahasyaṃ(m) hyetaduttamam. 4.3**

The same ancient Yoga, which is the supreme secret, has this day been imparted to you by Me, because you are My devotee and friend.

Śrī Bhagavān reveals the sacred transmission of the eternal Yoga to Arjuna, emphasizing the profound relationship between teacher and student. This verse highlights how divine wisdom, often veiled in secrecy, is shared only with those who possess trust, devotion, and readiness. Arjuna's unique bond with Śrī Bhagavān as both a devotee and friend underscores the spiritual grace required to receive such transformative knowledge.

- **sa evāyaṃ mayā te'dya yogaḥ proktaḥ purātanaḥ:** Śrī Bhagavān reintroduces the timeless Yoga to Arjuna, affirming its perpetual relevance and vitality, transcending eras and circumstances.
- **bhakto'si me sakhā ceti:** Arjuna's dual role as a devoted disciple and intimate companion makes him the ideal recipient of this supreme wisdom, symbolizing the qualities of trust, devotion, and friendship required for such an exchange.
- **rahasyaṃ hyetaduttamam:** Described as the "supreme secret," this Yoga is profound, transformative, and accessible only to those who approach it with sincerity and reverence. Śrī

Bhagavān reminds us that such wisdom is a rare blessing, often bestowed through divine grace.

This verse also subtly conveys the idea that Arjuna is not just a passive receiver but also a medium through whom this knowledge is disseminated to the entire world. Śrī Bhagavān, addressing Arjuna, ensures that the light of this Yoga reaches countless seekers across ages.

### Key Insight

Śrī Bhagavān emphasizes that divine wisdom is shared with those who possess devotion, trust, and a sincere connection to the teacher. This verse inspires seekers to cultivate a heartfelt relationship with the divine or a spiritual guide, as it is through such alignment that profound truths are revealed. Arjuna's privileged role highlights how readiness and grace together pave the way for receiving transformative knowledge, which is then meant to be practiced, preserved, and shared for the greater good.

## 4.4

### arjuna uvāca aparaṃ(m) bhavato janma, paraṃ(ñ) janma vivasvataḥ, kathametadvijānīyāṃ(n), tvamādaḥ proktavāniti. 4.4

Arjuna said: You are of recent origin, while the birth of Vivāsvān dates back to remote antiquity. How, then, am I to believe that You imparted this Yoga at the beginning of the creation?

In this verse, Arjuna voices a genuine doubt, seeking to reconcile the apparent contradiction in Śrī Bhagavān's statement about imparting Yoga to Vivāsvān. Arjuna's question is a reflection of his faith combined with rational inquiry, showcasing his eagerness to grasp the deeper truths of divine wisdom.

- **aparaṃ bhavato janma, paraṃ janma vivasvataḥ:** Arjuna points out the seeming disparity in the timeline—Śrī Bhagavān's human incarnation appears recent compared to the ancient existence of Vivāsvān, the Sun-god.
- **katham etad vijānīyāṃ tvam ādaḥ proktavān iti:** He seeks clarification on how Śrī Bhagavān could have taught this Yoga to Vivāsvān, given this apparent temporal gap.

This question is not a challenge but an earnest pursuit of understanding, reflecting Arjuna's openness to learning and his respect for Śrī Bhagavān's words. It also demonstrates the balance of faith and reasoning that is essential for spiritual growth.

### Key Insight

This verse exemplifies the importance of thoughtful inquiry in the spiritual journey. Arjuna's respectful questioning paves the way for Śrī Bhagavān to reveal profound truths about His divine nature, transcending time and space. It highlights the value of a dynamic teacher-student relationship, where doubts are addressed to deepen understanding and foster spiritual progress. This interplay of questioning and revelation enriches the seeker's path, offering a model of how faith and reasoning can coexist harmoniously.

## 4.5

**śrībhagavānurvāca**  
**bahūni me vyatītāni, janmāni tava cārjuna,**  
**tānyahaṃ(m) veda sarvāṇi, na tvaṃ(m) vettha parantapa. 4.5**

Śrī Bhagavan said : Arjuna, you and I have passed through many births; I remember them all; you do not remember, O chastiser of foes.

In response to Arjuna's inquiry, Śrī Bhagavān unveils the fundamental difference between His divine consciousness and Arjuna's human limitations. This verse offers a profound insight into the nature of divinity and the human condition while affirming the eternal existence of the soul.

- **bahūni me vyatītāni janmāni tava ca:** Śrī Bhagavān acknowledges that both He and Arjuna have undergone countless births, reflecting the eternal cycle of birth and rebirth (saṃsāra) governed by karma.
- **tāni ahaṃ veda sarvāṇi:** Śrī Bhagavān declares His omniscience, emphasizing His ability to remember all past lives without any lapse, a hallmark of His divine nature.
- **na tvaṃ vettha parantapa:** Arjuna, despite his valor and might as "chastiser of foes," is limited by mortal memory and cannot recall his previous incarnations, signifying the human condition of forgetfulness.

This verse serves as a bridge, introducing Śrī Bhagavān's transcendental identity and the infinite wisdom inherent in divinity. It also subtly hints at the distinction between the ever-changing material world and the eternal, unchanging nature of the Self.

**Key Insight**

Śrī Bhagavān reveals the vast difference between the mortal and the divine: while humans are bound by forgetfulness and ignorance, the divine consciousness encompasses past, present, and future in its entirety. This verse inspires humility and trust in the divine wisdom, urging us to transcend our limitations through faith in a guide who embodies eternal knowledge and awareness. By understanding this, we can align ourselves with higher truths and navigate life's challenges with greater clarity.

**4.6**

**ajo'pi sannavyayātmā, bhūtānāmīśvaro'pi san,**  
**prakṛtiṃ(m) svāmadhiṣṭhāya, saṃbhavāmyātmamāyayā. 4.6**

Though birthless and immortal and the Lord of all beings, I manifest Myself through My own Yogamāyā (divine potency), keeping My nature (Prakṛti) under control.

In this verse, Śrī Bhagavān illuminates the nature of His divine manifestations, explaining how He, though eternal and beyond the cycles of birth and death, takes form to fulfill higher purposes. His incarnations differ fundamentally from the ordinary births governed by karma.

- **ajo'pi sannavyayātmā:** Śrī Bhagavān declares Himself as unborn (ajo) and imperishable (avyayātmā), free from the cycle of birth and death that binds all other beings.
- **bhūtānāmīśvaro'pi san:** As the Lord and supreme controller of all beings, He is untouched by material limitations and remains the ultimate authority.
- **prakṛtiṃ svām adhiṣṭhāya:** Unlike ordinary beings who are subject to Prakṛti (material nature), Śrī Bhagavān exercises complete mastery over His own divine nature.
- **saṃbhavāmi ātmamāyayā:** His appearances in the material world occur through Yogamāyā,

His divine potency, and are acts of deliberate will rather than the result of karmic forces.

This verse clarifies that Śrī Bhagavān's incarnations are purposeful and transcendental. He manifests Himself not as an obligation to material laws but to guide humanity and restore balance.

### Key Insight

Śrī Bhagavān explains that His divine incarnations are acts of grace and compassion, driven by the need to uphold dharma and protect the righteous. This verse reassures us of His timeless, omniscient nature and highlights that His manifestations are deliberate and transcend material limitations. It inspires faith in His omnipotence and encourages us to align with the divine will, understanding that His guidance is eternal and purposeful.

## 4.7

### **yadā yadā hi dharmasya, glānirbhavati bhārata, abhyutthānamadharmasya, tadātmānaṃ(m) sṛjāmyaham. 4.7**

Arjuna, whenever righteousness is on the decline, unrighteousness is in the ascendant, then I body Myself forth.

Śrī Bhagavān assures Arjuna of His divine intervention to preserve dharma (righteousness) and counteract adharma (unrighteousness). This verse establishes the timeless principle of divine involvement in restoring balance whenever the moral and spiritual fabric of society deteriorates.

- **yadā yadā hi dharmasya glānir bhavati:** When dharma weakens—due to neglect of duties, moral degradation, or loss of spiritual wisdom—it disrupts the harmony of existence.
- **abhyutthānam adharmasya:** When adharma gains prominence, it leads to chaos, injustice, and suffering, destabilizing society.
- **tadātmānaṃ sṛjāmi aham:** At such times, Śrī Bhagavān manifests Himself to protect dharma, uplift the virtuous, and curb the rise of evil. His divine appearances (avatars) ensure the continuity of universal harmony.

### Dharma and Its Foundation

The essence of dharma is beautifully captured in the Sanskrit phrase:

धारयति इति धर्मः ।

That which sustains or upholds is called dharma.

Dharma encompasses duties, righteousness, and universal principles that sustain individual and collective harmony. It transcends religion (sampradāya) and includes all actions aligned with truth, justice, and the cosmic order.

A deeper understanding is provided in **Manusmṛti (2.6)**:

धारणात् धर्ममित्याहुः धर्मो धारयते प्रजाः ।  
यः स्याद्धारणसंयुक्तः स धर्म इति निश्चयः ॥

Dharma is named so because it upholds and sustains all beings. That which possesses the essence of sustaining is certainly dharma.

This verse reiterates the responsibility to uphold dharma as a means to sustain societal and cosmic order.

## Key Insight

Śrī Bhagavān's assurance in this verse is a beacon of hope, emphasizing that the divine is ever-watchful and intervenes to restore balance whenever dharma is threatened. This teaching reinforces the faith that righteousness will always triumph over unrighteousness. It also inspires individuals to align their lives with dharma, recognizing its role as the foundation of peace, harmony, and spiritual evolution.

## 4.8

### **paritrāṇāya sādḥūnām(m), vināśāya ca duṣkṛtām, dharmasamsthāpanārthāya, sambhavāmi yuge yuge. 4.8**

For the protection of the virtuous, for the extirpation of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I manifest Myself from age to age.

Śrī Bhagavān elaborates on His divine purpose, highlighting the reasons for His incarnations and His unwavering commitment to restoring balance and upholding Dharma. This verse captures the essence of His divine mission in three key objectives:

- **paritrāṇāya sādḥūnām:** To protect and nurture the virtuous (sādhus), who embody the principles of Dharma through their selfless lives and contribute to societal harmony. These righteous individuals uphold the moral fabric of society, and Śrī Bhagavān ensures their safety and well-being.
- **vināśāya ca duṣkṛtām:** To annihilate the wicked (duṣkṛtas), whose actions spread Adharma (unrighteousness), disrupt peace, and harm the virtuous. Śrī Bhagavān exemplifies justice by taking decisive action against evil, as seen in His annihilation of Rāvaṇa and Kaṁsa. In a historical parallel, Śivājī Mahārāj's elimination of Afzal Khān was a dharmic act to protect society.
- **dharmasamsthāpanārthāya:** To re-establish Dharma (righteousness), creating a foundation for peace, harmony, and progress. This involves reviving moral and spiritual values that guide humanity toward collective well-being.
- **sambhavāmi yuge yuge:** Śrī Bhagavān assures humanity that He incarnates repeatedly across the ages (Yugas), adapting His form and approach to meet the challenges of each era. His interventions are purposeful, ensuring the preservation and propagation of Dharma.

Śrī Bhagavān's ability to manifest in diverse forms for the protection of His devotees is beautifully illustrated through an anecdote:

A devotee stranded on a tree amidst a flood was confident that Bhagavān would personally rescue him. When a log of wood floated by, he ignored it, waiting for Bhagavān. Later, a boat and then a helicopter arrived to help, but he declined both, insisting that Bhagavān Himself would come. When he began to drown, he questioned Bhagavān, who appeared and explained that He had come in all three forms, but the devotee had failed to recognize Him.

This teaches us that Bhagavān's help often comes in unexpected forms, requiring awareness and readiness to accept it.

In Kaliyuga, Śrī Bhagavān manifests not as a singular form but through collective efforts (sanghatit roop).

When the divinity within individuals awakens and unites, it forms a collective manifestation of Bhagavān's presence. Organizations like Geeta Pariwar exemplify this principle, spreading the teachings of Bhagavadgītā and awakening divine potential in countless hearts.

A familiar saying at construction sites, "**Take care of your own safety,**" reminds us that **God helps those who help themselves.** By acting with self-effort, guided by divine principles, one aligns with Bhagavān's grace and ensures their own protection and growth.

Śrī Bhagavān's incarnations are acts of boundless love, justice, and compassion, aimed at ensuring the triumph of truth and virtue over falsehood and evil.

### Key Insight

This verse reassures us of Śrī Bhagavān's eternal commitment to preserving Dharma and protecting humanity during times of crisis. His divine manifestations inspire faith in the ultimate triumph of righteousness over unrighteousness. It also reminds us to recognize and align with the divine presence within and around us, ensuring balance, harmony, and spiritual growth in our lives.

## 4.9

### **janma karma ca me divyam, evaṃ(m) yo vetti tattvataḥ, tyaktvā dehaṃ(m) punarjanma, naiti mām eti so'rjuna. 4.9**

Arjuna, My birth and activities are divine. He who knows this in reality is not reborn on leaving his body, but comes to Me.

In this verse, Śrī Bhagavān unveils the transcendental nature of His birth and actions, offering profound insight into their purpose and impact. He emphasizes that those who grasp the truth of His divine manifestations are liberated from the cycle of birth and death.

- **janma karma ca me divyam:** Śrī Bhagavān's birth and actions are not influenced by the constraints of material nature (Prakṛti). They are divine (divyam), orchestrated through His Yogamāyā (divine potency) and serve a higher cosmic purpose, unlike the karmically bound lives of ordinary beings.
- **evaṃ yo vetti tattvataḥ:** The one who understands the reality (tattvataḥ) of Śrī Bhagavān's transcendental nature sees beyond the apparent human form and recognizes the divinity behind His actions.
- **tyaktvā dehaṃ punarjanma naiti:** Upon relinquishing the physical body, such a realized person is no longer subject to the cycle of rebirth. The understanding of Bhagavān's divine nature dissolves the karmic bonds that cause reincarnation.
- **mām eti:** Instead of returning to the material plane, the liberated soul attains eternal union with Śrī Bhagavān in His divine abode, experiencing infinite bliss and freedom.

This verse emphasizes that Śrī Bhagavān's incarnations are not ordinary occurrences. His divine birth and deeds, aimed at protecting Dharma and guiding humanity, are profound acts of love and purpose. Understanding this truth liberates the seeker.

Śrī Bhagavān's message can be compared to a beacon of light guiding ships safely to shore. By recognizing His divine role, we align ourselves with eternal truth and liberation.

### Key Insight

Śrī Bhagavān assures that understanding His transcendental birth and deeds leads to liberation from the cycle of birth and death. This teaching inspires seekers to delve deeper into His divine nature with

devotion and sincerity. By aligning with Bhagavān's divine purpose, one can transcend material existence and attain eternal union with the Divine.

#### 4.10

### **vītarāgabhayakrodhā, manmayā māmupāśritāḥ, bahavo jñānatapasā, pūtā madbhāvamāgatāḥ. 4.10**

Completely rid of attachment, fear and anger, wholly absorbed in Me, depending on Me, and purified by the penance of wisdom, many have become one with Me even in the past.

In this verse, Śrī Bhagavān reassures Arjuna that liberation is not an unattainable ideal but a proven path successfully followed by countless seekers. He outlines the steps and qualities required for this journey toward divine unity:

- **vītarāga-bhaya-krodhāḥ**: Freedom from attachment (rāga), fear (bhaya), and anger (krodha) is crucial. These emotions cloud judgment and bind one to the material world, hindering spiritual progress.
- **manmayā māmupāśritāḥ**: Seekers whose minds are absorbed in Bhagavān (manmayā) and who take refuge in Him (māmupāśritāḥ) draw strength, wisdom, and grace directly from the Divine. This connection provides stability and guidance on the spiritual path.
- **jñānatapasā pūtāḥ**: Purification through the penance of knowledge (jñāna-tapas) involves disciplined study, reflection, and meditation. This self-effort burns away impurities, enabling spiritual clarity.
- **madbhāvam āgatāḥ**: Those who follow this path ultimately attain Bhagavān's divine nature, merging with Him in eternal unity and bliss.

Śrī Bhagavān emphasizes that the path to liberation is universal and timeless. Many seekers in the past have transcended worldly distractions, relied on Him, and purified themselves through knowledge, successfully achieving liberation.

#### **Key Insight**

This verse serves as both inspiration and a guide for spiritual aspirants. Śrī Bhagavān highlights that freedom from attachment, fear, and anger, combined with devotion, self-discipline, and wisdom, leads to liberation. By pointing to the success of past seekers, He instills confidence in Arjuna—and all of us—that divine union is attainable through sincere effort and reliance on the Divine.

Offering greetings on the auspicious occasion of Geeta Jayanti, the session concluded here and was followed by a Question and Answer Session.

### **Question and Answer**

#### **Malay Ji**

**Q:** Chapter 5, *Karma-Sanyāsa Yoga*, elaborates on the renunciation of Karma (action). In contrast, Chapter 4, *Jñāna-Karma-Sanyāsa Yoga*, so far hasn't directly addressed the concept of renunciation. Additionally, the relevance of Sanyāsa (renunciation) is discussed in multiple chapters, including Chapter 6. Why then is the term *Jñāna* (knowledge) specifically emphasized in the title *Jñāna-Karma-Sanyāsa Yoga*, given that knowledge is a recurring theme throughout the Bhagavad Gītā?

**A:** The title *Jñāna-Karma-Sanyāsa Yoga* reflects the unique focus of Chapter 4, where *Jñāna* (knowledge), *Karma* (action), and *Sanyāsa* (renunciation) are integrated in a specific and profound manner. While *Sanyāsa* is explored across multiple chapters, including Chapters 5 and 6, Chapter 4 emphasizes the role of *Jñāna* in elevating *Karma* into a path of liberation through internal renunciation.

Here's why *Jñāna* takes prominence in this chapter:

- 1. Integration of Jñāna and Karma:** Chapter 4 illustrates how *Jñāna* transforms *Karma* into *Karma-Yoga*. This knowledge is not merely intellectual but experiential, rooted in the realization that all actions are offerings to the Divine and must be performed without attachment. Such *Jñāna* enables true renunciation—not by abandoning action but by acting selflessly, free from personal desire and ego.
- 2. Divine Wisdom as Context:** The chapter introduces the divine perspective on action, with Śrī Bhagavān explaining His purposeful incarnations (4.7–4.8). These divine actions, grounded in supreme *Jñāna*, exemplify how knowledge harmonizes action and renunciation. The emphasis on *Jñāna* helps the seeker view *Karma* and *Sanyāsa* as complementary rather than opposing paths.
- 3. Foundation for Liberation:** While renunciation is discussed extensively in other chapters, Chapter 4 lays the philosophical groundwork by explaining why *Jñāna* is essential for true *Sanyāsa*. Without *Jñāna*, renunciation can become mechanical or superficial. Only with the understanding that all actions are performed by *Prakṛti* (nature) under divine will can one truly renounce attachment and ego.
- 4. Bridge to Higher Sanyāsa:** This chapter serves as a preparatory bridge between active *Karma-Yoga* and contemplative *Sanyāsa*, as discussed in Chapters 5 and 6. It shows how *Jñāna* purifies the mind and enables the seeker to transition seamlessly toward deeper renunciation.

In summary, *Jñāna-Karma-Sanyāsa Yoga* emphasizes that *Jñāna* is the cornerstone for achieving the union of action and renunciation. It teaches that true *Sanyāsa* lies in the renunciation of attachment, achieved through the wisdom of selflessness and divine purpose. This makes Chapter 4 pivotal in understanding the spiritual evolution that integrates *Karma*, *Jñāna*, and *Sanyāsa* as a unified path to liberation.

## Chandra Sekhara Sarma Ji

**Q:** In Verse 4.6, Śrī Bhagavān says:

***ajo'pi sannavyayātmā, bhūtānāmīśvaro'pi san,  
prakṛtiṃ(m) svāmadhiṣṭhāya, sambhavāmyātmamāyayā.***

What is the role of *Prakṛtiṃ* here?

**A:** In Verse 4.6 of the Bhagavad Gītā, Śrī Bhagavān explains His transcendental nature and how He manifests in the material world through His *Prakṛti*. The verse states:

***ajo'pi sannavyayātmā, bhūtānāmīśvaro'pi san,  
prakṛtiṃ svāmadhiṣṭhāya, sambhavāmyātmamāyayā.***

Here, *Prakṛtiṃ svāmadhiṣṭhāya* refers to Śrī Bhagavān's mastery over His divine energy or nature. Unlike ordinary beings who are bound by the material *Prakṛti* (nature), Śrī Bhagavān operates through His *Yogamāyā*—a special manifestation of *Prakṛti*. This controlled energy allows Him to take form in the material world without being subject to the limitations of birth, death, or karmic laws. His manifestations are purposeful, transcendental, and free from the bindings of *Apara Prakṛti*, the lower material nature.

*Prakṛti* in this context is not merely material energy but a dynamic and divine power that acts under Bhagavān's will. Through this *Prakṛti*, Bhagavān fulfills His purposes of restoring Dharma, protecting the virtuous, and annihilating the wicked. While Bhagavān Himself is *ajo* (unborn) and *avyaya* (immutable), *Prakṛti* serves as the medium for His divine interventions, ensuring that His incarnations remain untainted by the material world.

The Bhagavad Gītā expands on the concept of *Prakṛti* in later chapters. Chapter 7 introduces its dual nature:

- **Apara Prakṛti** (lower nature) consists of the eightfold material elements—earth, water, fire, air, ether, mind, intellect, and ego—which form the physical and subtle realms.
- **Para Prakṛti** (higher nature) refers to the conscious living beings (*Jīvātmā*), representing Bhagavān's superior energy and the essence of life.

In Chapter 13, the interplay between *Prakṛti* and *Puruṣa* (the conscious spirit) is explored, explaining how *Prakṛti* facilitates material activities and transformations, while *Puruṣa* observes and guides. Chapter 14 elaborates on the three *Guṇas*—Sattva (purity), Rajas (passion), and Tamas (ignorance)—arising from *Prakṛti*, which shape human behavior and spiritual evolution.

In the context of Verse 4.6, *Prakṛti* represents Bhagavān's divine energy (*Yogamāyā*), distinct from the binding material *Apara Prakṛti*. This verse illustrates how Bhagavān governs *Prakṛti* while remaining unaffected by it, underscoring His transcendental nature. Through *Prakṛti*, Bhagavān manifests in the material world to guide, protect, and restore balance, reaffirming His supreme authority over creation.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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