

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

1/3 (Ślōka 1-6), Sunday, 25 February 2024

Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/lgpZEzKbCQ8>

Divine Play: The Field and the Knower

The 13th chapter of the Bhagavad Gītā is called **Kṣhetra Kṣetrajña Vibhāg Yoga**, or the Yoga of Distinguishing the Field and the Knower of the Field.

The session began with the symbolic lighting of the lamp.

This is a fairly complex and subtle chapter.

The 18 chapters are divided into three sections, where we see a specific emphasis. The first may be considered "karm", focusing on deeds. The second may be considered "upasana" or related to worship. The third is "gyan", related to knowledge.

Vedanta is divided into six directional areas of knowledge - Sāṁkhya, Yoga, Nyaya, Vysheshik, Purva Mimamsa and Uttara Mimamsa. We look at three principle areas of deep knowledge in Vedanta, which includes the Bhramasutra, Upanishads and the Bhagavad Gītā.

There are a number of philosophical points that are concerned with subtle differences of the sense of identity ("tat", "twam") through chapters 1 through 12 in the Bhagavad Gītā. However, starting with chapter 13, we see a piercing exposition of convergence and One-ness ("asi"). We have already seen in Chapter 15, a number of observations about this matter, starting from the very first shloka

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ 1॥

Mankind is trapped by the swirling chaos of the illusory world absorbed by the senses and the three gunas. We shall be repeated born and shall die and shall be consumed by the same issues repeatedly. This will not change till we confront the real Truth and make efforts to change. Indeed the truth is already with us, just as a necklace that is around our neck that we cannot see.

And yet, as we make efforts to understand the real truth and remove ignorance, we start experiencing bliss at different levels. Even attending the Geeta classes every day for 40 minutes results in great happiness of a lasting kind. As we start removing various kinds of distractions that are the result of living in a worldly state, we come closer and closer to seeing ourselves, indistinguishable from Bhagavān. Our ultimate aim is to merge with Bhagavān, and it all depends on the efforts we put in.

How does one acquire and make sense of knowledge? If we look at the sentence "This table is round", we infer that we must know the meaning of all four words to complete the cycle of comprehension. Likewise, to make sense of a shloka, we must know the meaning of its constituents (or the "fields"). How is there no difference between you and Bhagavān? For that we need to understand what constitutes the perception of difference and then appreciate the overlap. The concepts of fields and the knower of the fields is explained in this chapter.

Arjuna is still puzzled and asks "O Keshav, I wish to understand what are Prakṛti and Puruṣa, and what are kṣhetra and kṣhetrajña? I also wish to know what is true knowledge, and what is the goal of this knowledge."

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.

Sri Bhagavān said: Arjuna (referred to as the son of Kunti), this body is termed as kṣetra (the field of activities), and the one who knows this body is called kṣetrajña (the knower of the field) by the sages who discern the truth about both.

You may have a car, but without a driver, it is useless and cannot reach its destination. The car is the Kshetra and the driver is its ksetrajna.

In Chapter 12, Sri Bhagavān has said:

**सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४॥**

In the context of the well-being of the entire world, the world is the field (Kshetra) and Sri Bhagavān is the Kshetrajna.

What is the Kshetrajna in one instance is the Kshetra at the next level.

You can trace every activity and find a chain of Kshetra and Kshetrajna going all the way to Paramātmā. Working backward, the smallest kshetra is an atom.

The one who controls all actions and activities is Sri Bhagavān.

13.2

**kṣetrajñam(ñ) cāpi māṃ(m) viddhi, sarVākṣetreṣu bhārata,
kṣetrakṣetrajñayorjñānam(m), yattajñānam(m) mataṃ(m) mama. 13.2**

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

In this verse, “क्षेत्रज्ञं” (Kshetrajna) refers to the knower of the field, while “क्षेत्र” (Kshetra) denotes the field itself.

The field symbolizes the entirety of the body, encompassing the physical body, mind, intellect, and ego. The knower of the field is the soul or consciousness that resides within and perceives the changes occurring within the field.

Sri Bhagavān underscores that He is the ultimate knower of all fields, implying His omnipresence as consciousness in every living being. This consciousness transcends individual selves, extending universally to pervade all existence.

The latter part of the verse,

“क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम”

indicates that true knowledge, according to Sri Bhagavān, encompasses the understanding of both the body and the soul, along with their intrinsic nature. It surpasses mere awareness of the physical realm, encompassing the realization of the spiritual essence inherent within and beyond it.

This profound understanding leads to discernment between the transient physical realm and the eternal spiritual reality. Recognizing the divine consciousness present within every being and discerning the disparity between the perishable body and the imperishable soul represents the pinnacle of wisdom. Such realization constitutes true knowledge and serves as the gateway to liberation and union with the divine.

13.3

**tatṣetram(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 Bhagavan addresses Arjuna, conveying his intention to explain the essence of the field and its nature, as well as the dynamics of change within it, its origin, the knower of the field, and his capacities. He emphasizes that a deep understanding isn't always necessary when one has faith; a summary can suffice.

To illustrate the significance of faith, a tale is shared. Once, a woman was drowning in the Ganga, and her husband cried out for help. He was informed that only someone free of sin could save her. A twelve-year-old boy, untouched by sin, stepped forward with unwavering faith in the purifying power of Gangaji. Despite his youth, his steadfast belief enabled him to succeed where others faltered, highlighting how faith influences outcomes.

The Ramcharitmanas, authored by Poet-saint Tulsidas, further exemplifies the wonders of faith. The epic recounts the transformation of Valmiki from a bandit to a sage, all through the chanting of Rama's name, even when uttered in reverse. This narrative underscores the remarkable potency of faith in facilitating

profound change.

उलटा नाम जपत जग जाना।

वाल्मीकि भये ब्रह्म समाना।।

The world knows the reverse recitation of the name. Valmiki became like Brahmā.

Sri Bhagavān informs Arjuna that He is going to tell how the changes (Vikar) occur in the field. The type of changes that can occur are dependent on the type of Satta acting on it. Here's a brief explanation of how "Vikar" relates to each type of Satta:

1. **Prātibhāsika Satta (Illusory Reality):** Vikar in this context would be the changes or modifications that are perceived subjectively, like illusions or dreams. These are not actual changes but are perceived as such due to ignorance or misunderstanding.
2. **Vyāvahārika Satta (Empirical Reality):** Vikar here pertains to the changes that we experience in the physical world. These are the transformations and alterations that objects and beings undergo in the empirical world, which are real from the standpoint of our day-to-day experiences.
3. **Pāramārthika Satta (Absolute Reality):** In absolute reality, Vikar is non-existent because this level of reality is unchanging and eternal. However, the concept of Vikar can be applied to the way the ultimate reality appears to be different when viewed through the lens of ignorance, leading to the manifestation of the empirical world.

Thus, "Vikar" in the context of "Satta" is about understanding the different levels of changes or transformations that are perceived or experienced in the various states of reality. The ultimate goal is to realize the Pāramārthika Satta, where there is no change, and thus no Vikar.

13.4

ṛṣibhirbahudhā gītaṃ(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.

The knowledge of 'Kshetra' (the field) and 'Kshetrajna' (the knower of the field) has been imparted by various sages through different Vedic hymns and is also thoroughly elucidated in the Brahma Sutra with logical reasoning and definitive proof.

The Brahma Sutra, composed by Sage Vyasa, is one of the foundational texts of the Vedanta. It systematically presents the philosophical principles found in the Upanishads.

The Brahma Sutra discusses the nature of reality, the relationship between the individual soul (Atman) and the ultimate reality (Brahman), and the means to attain liberation (Moksha). These discussions implicitly relate to the concepts of 'Kshetra' and 'Kshetrajna' as described in the Bhagavad Gītā.

Goswami Tulsidas in Ramcharitmanas says:

बिनु पद चलै सुनै बिनु काना। कर बिनु करम करै बिधि नाना॥

आनन रहित सकल रस भोगी। बिनु बानी बकता बड़ जोगी॥

The omnipresence and omnipotence of the divine, state that God moves without feet, hears without ears, performs actions without hands, enjoys all flavors without a face, and speaks profound truths without speech. It's a poetic way of expressing the transcendental nature of the divine, which is beyond the limitations of physical form and senses.

The Kena Upanishad discusses the nature of Brahman, the ultimate reality:

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

"That which cannot be seen by the eye, but by which the eye can see, know that alone to be Brahman, not what people here worship."

Brahman is not an object of sensory perception but is the underlying reality that makes perception possible.

'Kshetra' refers to the body or the material world, which is mutable and perishable, while 'Kshetrajna' refers to the conscious knower of the body, who is immutable, eternal, and imperishable—the soul residing in the body. The Brahma Sutra, through its aphorisms, aims to lead one to the realization of this 'Kshetrajna' is not separate from Brahman, the ultimate reality. This realization is what constitutes true knowledge and leads to liberation. The Gītā and the Brahma Sutra together guide seekers on the path of understanding the nature of existence and the self.

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).

Sri Bhagavān describes the field of activity, known as 'Kshetra', which comprises 24 elements. These elements are classified into various categories that make up the physical and subtle body, as well as the faculties of perception and interaction with the world.

The 24 elements along with their classification are as follows:

Five Gross Elements (Mahabhutas)

- 1. **Prithvi** - Earth
- 2. **Jala** - Water
- 3. **Agni** - Fire
- 4. **Vayu** - Air
- 5. **Akasha** - Ether

Five Subtle Elements (Tanmatras):

- 6. **Shabda** - Sound
- 7. **Sparsha** - Touch
- 8. **Rupa** - Form
- 9. **Rasa** - Taste

- 10 **Gandha** - Smell

Five Knowledge Senses (Jnanendriyas):

- 11. **Ear** - Hearing
- 12. **Skin** - Touch
- 13. **Eye** - Seeing
- 14. **Tongue** - Tasting
- 15. **Nose** - Smelling

Five Working Senses (Karmendriyas):

- 16. **Voice** - Speech
- 17. **Hands** - Grasping
- 18. **Feet** - Moving
- 19. **Genitals** - Procreating
- 20. **Anus** - Excreting

Four Aspects of the Mind (Antahkarana):

- 21. **Manas** - Mind
- 22. **Buddhi** - Intelligence
- 23. **Ahamkara** - Ego
- 24. **Chitta** - Consciousness

These elements together constitute the field of experience for the individual soul or 'Kshetrajna'. Understanding these elements is essential for discerning the nature of reality and the self.

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

Sri Bhagavān continues to describe the 'field' (Kshetra) and includes the psychological and emotional aspects that influence human experience. The 'field' encompasses not only the physical body and senses but also the mental and emotional states that arise within it:

- Desire (**Ichchha**): The longing or wish for something.
- Aversion (**Dvesha**): The dislike or avoidance of something.
- Happiness (**Sukham**): The state of contentment or pleasure.
- Misery (**Duhkham**): The state of suffering or distress.
- Aggregate (**Sanghata**): The combination of elements that form the physical body.
- Consciousness (**Chetana**): The principle of awareness that animates the body and mind.
- Fortitude (**Dhriti**): The strength of will or resolve.

These elements are considered modifications of the 'field' because they are changeable and subject to the influence of the three modes of material nature (Sattva, Rajas, and Tamas). They are part of the human experience within the material world and are observed by the 'knower of the field' (Kshetrajna), which is the soul or the true self.

The session was ended with Harinam Sankirtan. It was followed by a Question & Answer session.

Question & Answer session

Narendra ji

Q: What is the difference between Jīvātmā, Sharir (body), and Atma (Soul)? You have added Ishvara to this list. We thought Ishvara and Parameshvara are the same. Please explain.

A: Paramātmā is without any attributes (Nirvikar).

ये त्वक्षरमनिर्देश्यमव्यक्तं

the imperishable, the indefinable, the unmanifest which is called as Parabrahman.

But when we consider the Saguna form like Bhagavān Rama, Bhagavān śiva, and Goddess Durga, they take some form, they are called Ishvara. Parabrahman is Nirguna Nirakar. That is the only difference between Ishvara and Parabrahman. Jīvātmā and Atma are the same. When the Atma enters into some Yoni, it is called Jīvātmā .

Arun Kumar Pande Ji

Q: How can one control anger?

A: Anger does not have an individual existence like desire or ego (Ahankar). It arises due to disturbances in desire (Kamana), greed (lobh), and ego (Ahankar). We need to identify which of these is the root cause. Often, anger arises because things do not go as we wish, not necessarily because of others' behavior but because of our expectations. If we have no expectations, anger won't arise.

As Pradnyachakshu Swami Sharananad Maharaj says, "Others' duty is not our right." One must identify and address the sources: desire, greed, and ego, to control anger.

When one feels anger, there are various methods to manage it, for instance, counting to 10 before reacting or attempting to restrain the anger as much as possible before responding. Anger tends to escalate if expressed immediately, but it diminishes when controlled.

Renu Tandon ji

Q: Some versions of the Bhagavadgītā have an extra shloka at the beginning of the 13th Chapter.

A: The Geeta Pariwar follows the Geeta Press version, which contains 700 shlokas. The additional shloka at the beginning of the 13th Chapter (701 shloka version) is considered an interpolation (kshepak) by Jagadguru Adi Shankaracharya ji.

Ravi Kant Choudhary

Q: I have completed Hanuman Chalisa as a part of Ram-Pratishtha.

A: Continue to do it. We intend to reach 100 crore number.

Neelam Kaul

Q: Is liberation (moksha) possible when the atman enters Yonis other than human?

A: As long as the Atma goes from one Yoni to another, Moksha (liberation) is impossible.

Jagadguru Adi Shankaracharya ji in his "Bhaja Govindam" describes the cycle of birth and death as distress and expresses his desire to be liberated.

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् ।

इह संसारे बहु दुस्तारे कृपयाऽपारे पाहि मुरारे ॥

When the Jīvātmā realizes his true nature, he gets liberated. This is possible only in the human birth (Manushya Yoni) out of the 84 lac yonis. The rest yonis are bhog yonis including God (Devata) and animals. Only Manushya Yoni is Karma Yoni.

Goswami Tulsidas in Ramcharitmanas says:

बड़ें भाग मानुष तनु पावा। सुर दुर्लभ सब ग्रंथन्हि गावा॥
साधन धाम मोच्छ कर द्वारा। पाइ न जेहिं परलोक सँवारा॥

"With great fortune, one obtains a human body. It is so rare that even the scriptures sing of its rarity for the gods. It is the abode of means and the gateway to liberation. Woe to those who, having obtained it, do not take care of their afterlife."

Atharva Patel

Q: E-Sanskar Vertica App is showing an error – Data not found. How to register for the App?

A: The App is currently not active. Registration is possible only after the App is made active. We are working on it.

Nimisha Patel

Q: In the yoga class, we chant the Gayatri Mantra. We heard that the Gayatri Mantra should not be chanted by women. Is that true?

A: According to the scriptures, the Gayatri Mantra should be chanted silently by those who have undergone the sacred thread ceremony (Janeu). Additionally, one should complete morning ablutions before chanting. Vedic mantras that begin with "OM" should be avoided by women. Instead of "OM Namah Shivaya," women can chant "Namah Shivaya."

Vrushali Mainkar

Q: I often get angry even though I study the Bhagavad Gita. Is it a sin?

A: Our good actions result in virtue (Punya) and bad actions in sin (Paap). In this case, the virtue outweighs the sin.

Urmila ji

Q: Please explain the third and fourth phrases of the fourth shloka.

A: The third phrase, "ब्रह्मसूत्रपदैश्चैव,"

refers to the teachings expounded in the Brahma Sutras. These Sutras, attributed to Sage Vyasa, provide concise aphorisms that elucidate the philosophical tenets of Vedanta.

The fourth phrase, "हेतुमद्भिर्विनिश्चितैः,"

signifies that these teachings are supported by logical reasoning (hetu) and definitive evidence (vinischita). In other words, the principles presented in the Brahmā Sutras are not arbitrary assertions but are established through rigorous analysis and irrefutable evidence found in various Vedic hymns and scriptures.

Sarita Bhalval ji

Q: I have filled out the Geeta Jidyasu exam form, but I'm unsure if it was submitted successfully or not.

A: You can try filling out the form again and submitting it. If your previous submission was accepted, you will receive a notification or confirmation.

Manoj Dey ji

Q: What is the significance of Moksha?

A: The significance of Moksha lies in liberation from the cycle of birth and death, which is characterized by the ceaseless cycle of suffering and pleasure. When conditions are favorable, individuals may not perceive

the urgency of seeking liberation, assuming they can easily attain human life again. However, when faced with unfavorable circumstances, the desire to break free from the repetitive cycle of birth and death intensifies. The suffering endured in human form is comparatively less than that experienced in other life forms such as bhutas (ghosts) or pretas (spirits), where the pain can be even more severe. The Jivatma, or individual soul, laments the consequences of accumulated sins and yearns for liberation.

Moksha is the ultimate goal, where one transcends the cycle of reincarnation and attains liberation. Those who earnestly desire Moksha and strive towards it become free from the sorrows of worldly existence (Samsara) and attain the state of Jivanmukta Mahatma (liberated while living). In contrast, those who do not seek liberation continue to suffer within the cycle of Samsara.

Dr. K L Rana ji

Q: Nowadays, there is much debate regarding Sanatan Dharma, Hindu Dharma, and Hindutva. I want to know their real meanings and how we can embody them in our lives. Can Geeta Pariwar take the initiative in resolving the current issues?

A: When used in the context of religion (Dharma), Sanatana and Hindu are essentially synonymous. Hindutva represents the ideological essence of Sanatan Dharma. Swamiji has expanded upon this concept by introducing the term "Hinduness," which embodies the entirety of humanity. "Hinduness" encompasses the principle of Vasudhaiva Kutumbakam - the entire world is one family, and Sarvabhutahite Ratah - dedicated to the welfare of all beings. Those who adhere to Sanatana or Hindu Dharma inherently embrace these ideals.

Revered Swamiji actively endeavors to unite all religions originating in Bharat (India). He promotes the understanding that all these diverse sects share a common origin in Vedic culture. Bringing them together under one forum is crucial work being undertaken by the revered Swamiji. Through such efforts, harmony and understanding among various religious communities can be fostered, contributing to the greater well-being of society.

Smita ji

Q: I try to control my anger as I learn from the Bhagavad Gita, however sometimes I am unable to control it. How can I achieve control?

A: Bhagavad Gita, Chapter 3, Verse 36-37:

Arjuna asked: "अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः । अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥"

Arjuna asked: "Why is a person impelled to commit sinful acts, even unwillingly, as if by force, O descendent of Vrishni (Krishna)?"

□ r□ Krishna replied: "काम एष क्रोध एष रजोगुणसमुद्भवः । महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥"

Śrī Krishna replied: "It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world."

Our anger often stems from our desires and attachments rather than external factors. Insisting on others conforming to our desires only leads to conflict and suffering. Instead, we should respect the freedom of others and recognize their right to make choices, whether good or bad. While we can offer guidance and inspiration, ultimately each individual's actions are determined by their own will. By relinquishing our attachment to specific outcomes and cultivating understanding and compassion, we can gradually gain control over our anger and live more harmoniously with others.

Ashok ji

Q: What I have learned earlier is that Kshetra is the body and Kshetradnya is the one who knows the body.

A: That is not the complete meaning. This concept is described using various terminologies:

- **Kshetra** – Kshetradnya
- **Jad** - Chetan
- **Sharir** – Shariri
- **Jīvātman** – Paramatma
- **Para Prakṛti** – Aparā Prakṛti

The Chetan (conscious) principle is referred to as Kshetradnya, while the jad (unconscious) principle is termed Kshetra. This distinction helps in understanding the relationship between the physical body (Kshetra) and the conscious entity (Kshetradnya).

Shashi ji

Q: Can we perform Havan by chanting verses from the Bhagavad Gita? Which verses are most appropriate?

A: There are no definitive guidelines in the scriptures regarding this matter. However, if you wish to do so, you are free to proceed. The purpose of the Havan should guide you in selecting the appropriate verses to chant.

Piyush Aggarwal ji:

Q1: What is the role of Atma inside the body?

A: The Atma is the master of the body. It is like the current, while the body is akin to a bulb. Just as the bulb emits light due to the current passing through it, the body performs actions under the influence of the Atma. However, it's essential to understand that actions are executed by the body, not by the Atma itself.

Q2: Does the rise and fall of Atma occur due to the body?

A: The Atma remains unchanged, yet it experiences different yonis, which could be perceived as its rise and fall depending on the yoni it attains.

Q3: Sita ji had to face Agnipariksha because she was a woman. Despite that, she had to endure another period of solitary forest stay. Does this indicate ill will against women?

A: Laxman ji and Bharata ji also underwent severe tests akin to the Agnipariksha. Laxman ji remained sleepless for 14 years, while Bharat ji lived in a pit dug in the ground in Nandigram for the same duration.

Concluding a European perspective often leads to such interpretations. However, Indian philosophy is not individualistic; rather, it stresses social interconnectedness. In our culture, individual life takes a back seat to societal welfare. Few exemplify this better than Ram ji, who traversed thousands of kilometers, waged war against the mighty Ravan, and brought back Sita ji. Even during the Ashwamedha Yagnya, Ram ji used a gold statue of Sita ji, displaying his unwavering love for her, despite her absence due to vanvas and disregarding Guru Vashishtha's advice on remarriage.

Pradnyachakshu Swami Sharananad ji Maharaj emphasizes:

“सिक्के से वस्तु का, वस्तु से व्यक्ति का, व्यक्ति से परिवार का, परिवार से समाज का, समाज से राष्ट्र का, राष्ट्र से धर्म का महत्व बढ़ा है।”

“The value of dharma (righteous duty) is greater than that of the nation, which is greater than society, which in turn is greater than family, which is greater than the individual, and finally, the individual is greater than material wealth.”

This highlights the hierarchical importance of various aspects of life, with dharma reigning supreme. Thus, when it comes to the duty of a King like Ram ji, personal sacrifices are inevitable. Similarly, the behavior of Yudhistir and the Pandavas reflects adherence to social needs over individual benefits.

Avadh Kishor ji

Q1: If one achieves moksha in this life, will he have to return in another Kalpa?

A: Not all things repeat in every Kalpa.

Q2: The 7th Kanda of Valmiki Ramayana is considered to be Vikshep.

A: This view is not shared by Jagadguru Adi Shankaracharya ji and other experts. Swami Govind Giriji Maharaj does not consider it as Vikshep (interpolation).

Urmila Aggarwal ji

Q: I have reached L4 but I am afraid of whether I can learn or not.

A: There's no need to be afraid. If you wish, you can revisit L1 and continue learning. It's even beneficial to revisit L1 to L4 multiple times. Remember, you've just taken the first step. What seems to be the problem?

Minmay Sarakar ji

Q: How to control Kam and Krodha?

A: Our desires are insatiable; fulfilling one leads to the birth of another. Trying to satisfy desires only perpetuates them. True liberation from desires comes through renunciation.

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 6.35॥

"The Supreme Lord said: O mighty-armed son of Kunti, undoubtedly the mind is difficult to restrain and is restless, but it is controlled by constant practice and detachment."

Vasant Rao Athale Ji

Q: How does the Atma travel from one body to another? Sometimes we see thousands of creatures spring up suddenly. How does the balance of Atma take place?

A: The journey of Atma from one body to another is not instantaneous; it may take anywhere from 10 days to a year for the Atma to transition. As for the sudden appearance of thousands of creatures, it's a manifestation of the intricate balance of life, wherein Atmas find their destined bodies over time.

Ram Kumar ji

Q1: What is the difference between Ved and Vedanta?

A: Vedanta refers to the Upanishads, which form the philosophical culmination of the Vedas. While the Vedas encompass a vast range of rituals, hymns, and early spiritual concepts, Vedanta delves deep into philosophical interpretations and the quest for spiritual liberation. It has evolved into various sub-schools, each offering unique insights into the Upanishads, the Brahma Sutras, and the Bhagavad Gītā, collectively known as the Prasthanatrayi, the three foundational texts of Vedanta philosophy.

Q2: How can we purify our minds and thoughts?

A: Purifying the mind involves seeking the company of holy individuals (Satsang), immersing oneself in sacred texts, and actively engaging in virtuous deeds (Satvikata). Given our tendency to entertain Rajasik and Tamasik's thoughts, the process of purification takes time. Sages dwell in the realm of Satvik guna for numerous lifetimes before attaining union with the Paramātmā. To expedite this journey, one must intensify their adherence to Satvik qualities.

Shashi Bhushan Maheshwari Ji

Q1: Are all forms of Bhagavān Vishnu's Avatar as the Paramātmā being the same?

A: No, they are not. Bhagavān Shiv, Vishnu, and Durga ji are all forms of Paramātmā / Parabrahma, but they should not be perceived as distinct entities. They are different expressions of the same Parabrahma.

Q2:

गुरु गोविन्द दोऊ खड़े काके लागू पाय।
बलिहारी गुरु आपने गोविन्द दियो बताय॥

"When both the Guru and Govind (God) stand before me, whose feet should I touch first? I am deeply indebted to my Guru, who revealed Govind to me." We consider the bhakta as greater.

A: Sri Rama elucidates the significance of various forms of devotion (Bhakti) to Shabari, stating "**Mote adhik sant te lekha**," meaning "Greater than me are my devotees."

This dialogue between Sri Rama and Shabari underscores the essence of Satviki Bhakti, one of the nine forms of devotion (Navadha Bhakti). Satviki Bhakti is characterized by the purity, sincerity, and selflessness of the devotee's love and devotion.

Shabari, a devout disciple of Lord Rama, exemplifies this form of Bhakti through her unwavering faith and devotion. Through her example, Lord Rama illustrates the superiority of his devotees' love over his greatness. This teaches us that true devotion lies not in the greatness of the deity but in the purity and depth of the devotee's love and devotion.

Archana ji

Q: Is it okay to worship the Paramātmā as both Saguna Sakar and Nirguna Nirakar?

A: There is no issue in worshiping the Paramātmā in both Saguna Sakar and Nirguna Nirakar forms. Sri Bhagavān has explained in Chapter 12 that worshiping HIM in the Saguna Sakar form is easier than in the Nirguna Nirakar form.

Rajendra Khairnar

Q: Are the prophecies of Nostradamus coming to fruition?

A: We do not place credence in those prophecies.

Syam Prasad Vatturi

Q: Bhagavan has explained that the body consists of 24 elements. Is the whole universe governed by these 24 elements?

A: According to Sāṃkhya's philosophy, the elements range from 2 to 27. The two fundamental elements are Jiv (individual soul) and Paramātmā (Supreme Soul).

Essentially, it signifies the concept of

"एको ब्रह्म द्वितीयो नास्ति":

meaning "**There is only one ultimate truth, Brahman, and there is no second.**"

Understanding Brahman can be approached through classifications ranging from two elements to twenty-four or even infinite.

Shashiben

Q: How can we read Ramayana in Sanskrit?

A: Once you've mastered reading Bhagavad Gītā in Sanskrit, it becomes easier to read Ramayana in Sanskrit as well.

Suresh Gupta ji

Q1: Is the following verse from Bhagavad Gītā related to Atma or the self:

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् |

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ||6.5||

A: The verse you've quoted is more about the self rather than the Atma (soul). Understanding its context is key.

Q2: If a man has to lift himself, then what is the role of Bhagavan?

A: Bhagavān plays no direct role in this context; rather, He emphasizes "I am Akartutvam (non-doer)." While individuals have the freedom to act, Bhagavān offers guidance and support to His devotees in their pursuit of self-improvement.

Q3: But isn't this against the principle of "Karm-phal"?

A: Not necessarily. Bhagavan elucidates in Chapter 4, Verse 19, the transformative power of knowledge, which can burn away the consequences of actions. However, one still bears the consequences until they are dissolved through Bhakti or Knowledge.



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

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

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||