

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

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YouTube Link: <https://youtu.be/5U9wFLYRLHs>

## Knowledge of Chetana can open the doors of Liberation

The fourth chapter of Śrīmadbhagavadgītā is **Jñāna Karma Sanyāsa Yoga - The Yoga of Knowledge and disciplines of Action and Knowledge.**

The first of the three-part interpretation session of the 4th chapter of Śrīmadbhagavadgītā started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Dharma, with the blessings of the Paramātmā, our Guru and the light of knowledge.

The 4th chapter is regarded as an annexure to the 3rd chapter on Karma yoga, the Importance of taking Actions. The Vivechan started with revisiting a few verses from Chapter 2 - Sāṁkhya Yoga and Chapter 3 - Karma Yoga, to build a holistic understanding of the 4th Chapter - Jñāna Karma Sanyāsa Yoga.

Chapter 3 started with Arjuna asking Śrī Krishna Paramātmā as to why HE was forcing Arjuna to wage this ghastly war, if knowledge was superior to Karma or action?

***jyāyasi chet karmaṇas te matā buddhir janārdana***

***tat kiṁ karmaṇi ghore māṁ niyojayasi keśhava (3.1)***

As a response, in the following verses Bhagavān emphasized on the significance of action, the Karma Yoga or the Yoga of Action by which one can attain equanimity.

In the 30th Shloka of Chapter 3, Bhagavān has urged Arjuna to surrender all his Actions unto HIM and perform the action with your discriminatory wisdom, free from attachment and ego, without any anxiety and agitation.

***mayi sarvāṇi karmāṇi sannyasyādhyātma-chetasā  
nirāśhīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ (3.30)***

Bhagavān continues that those following the advice with faith, are released from the bondage of **Karma**.

**ye me matam idam nityam anutiṣṭhanti mānavāḥ  
śhraddhāvanto 'nasūyanto muchyante te 'pi karmabhiḥ (3.31)**

HE warns that the ignorant who disregard the teachings cause their own downfall.

**ye tvetad abhyasūyanto nānutiṣṭhanti me matam  
sarva-jñāna-vimūḍhāns tām viddhi naṣṭhān achetasaḥ (3.32)**

HE opines that it is better to die discharging one's duty. HE emphasizes on the importance of performing one's Svadharma or the duty prescribed assigned to oneself.

**śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt  
swa-dharme nidhanaṁ śhreyaḥ para-dharmo bhayāvahaḥ (3.35)**

Hearing this from Bhagavān, Arjuna is filled with curiosity and asks as to what forces a person to commit sinful acts against his will?

**atha kena prayukto 'yam pāpam charati pūruṣaḥ  
anichchann api vārṣṇeya balād iva niyojitaḥ (3.36)**

Bhagavān explains that **Kama** (desire) and **Krodha** (anger) are one's biggest enemies and the root cause of all sins committed.

**kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ  
mahāśhano mahā-pāpmā viddhyenam iha vairiṇam (3.37)**

HE strongly advises Arjuna to kill the enemy of **Kamana** or desire and lust by conquering the senses, mind, and intellect by the strength of his soul.

**evam buddheḥ param buddhvā sanstabhyātmānam ātmanā  
jahi śhatruṁ mahā-bāho kāma-rūpam durāsadam (3.43)**

In the 2nd Chapter, **Sankhya Yoga** while explaining the Path of Knowledge, Bhagavān had also stressed on the importance of **Karma**.

**karmaṇy-evādhikāras te mā phaleṣhu kadāchana  
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi (4.47)**

**yoga-sthaḥ kuru karmāṇi saṅgam tyaktvā dhanañjaya  
siddhy-asiddhyoḥ samo bhūtvā samatvam yoga uchyate (4.48)**

Maharshi Veda Vyas Ji while transcribing the conversation on the battlefield, had ended the 3rd chapter with the Shloka 43, to show that Śrī Paramātmā paused and continued in the 4th Chapter saying '**Imam**' which means 'This'.

'This or **Imam**', draws reference to what has been said in 3rd Chapter, about **Karma Yoga** or the Performance of Action.

There are **two important aspects of Karma Yoga** or discipline of Action. One is the **actual Act of performing Action**, and the other is **the knowledge of why the particular action** must be performed, or the significance of Action.

In the 4th Chapter, Śrī Paramātmā imparts knowledge on the second aspect, which is about why action is necessary and should be performed. Paramātmā says that HE will now tell Arjuna about such actions, knowing which he will be liberated from the mortal cycle of birth and death.

**Karma Yoga**, despite being an eternal discipline, was lost in the world, due to the absence of scholarly sages or Gurus to pass the knowledge on. Since it was lost, nobody could impart it later to the next generations.

Śrī Paramātmā explains how **Karma Yoga** was handed down since ancient time and how now HE was giving it to Arjuna.

## 4.1

### 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 conveyed it to Manu(his son); and Manu Imparted it to his son Ikṣvāku.

Paramātmā says HE imparted the knowledge of the imperishable **Karma Yoga** for the first time to **Vivasvan** (The Sun God), Vivasvan then imparted it to his son Manu, and Manu to his son Ikshvaku. This way, the knowledge passed down from generation to generation. They attained perfection through the discipline of **Karma Yoga** and transitioned the knowledge to kings and householders. This knowledge however was unfortunately not passed on to Yogis. **Karma Yoga** is discussed in Puranas, historical records, and Upanishads. However, in the Bhagavad gītā, **Karma Yoga** is explained comprehensively, leading some to consider Bhagavad gītā to be a detailed description of **Karma Yoga** itself.

Paramātmā is eternal, and so is the fragment — the **Jeevātmā** or our soul. The affinity of the soul to Paramātmā is eternal as well. Therefore, all disciplines, be it the path of action, the path of knowledge, or the path of devotion, are eternal and imperishable like Śrī Paramātmā HIMSELF.

When the **Jeevātmā** becomes attached to perishable things such as actions, objects, and events, it loses its connection to Paramātmā and becomes entangled in Maya or illusion. Therefore, **a Karma Yogi renounces his attachment to the world by using the body, senses, mind, and intellect to serve others. The same tools that were once used for seeking worldly pleasures are now employed for the selfless service of humanity.**

**Karma** Yogi believes that the body, senses, mind and intellect are given in order to serve the world rather than serving one's own self. He sees himself as akin to the smallest dust particle, a fragment of this huge earth, with the body being a very small part of this vast universe. Guided by this perspective a **Karma** Yogi dedicates his actions to serve the world and establishes a **Yoga** or connection with the Supreme Being.

Just as the Sun in the Solar System performs its actions of giving heat and light while remaining abstracted, unengrossed, all Sadhakas and Seekers must perform their actions without any attachment and accept circumstances as they are. They must also teach and demonstrate **Karma Yoga** to others by embodying the principles of **Karma Yoga**, again while **remaining distant and detached from the fruits of the Karma and abandoning the sense of Doership or the feeling of "I, Me and Mine"**.

**Karma Yoga** is considered the primary path of action for **Grihasthas** or the householders among the four stages of life:

- **Brahmacharya** or Studentship
- **Grihasthashram** or Householdership

- **Vanaprastha** or Retire and retreat to the forest
- **Samnyāsa** or Renunciation.

Householders can follow **Karma Yoga** by diligently performing their duties and responsibilities while striving to realize the divine. They do not necessarily need to renounce the world or change their way of life to achieve spiritual realization through **Karma Yoga**.

Bhagavān, through Arjuna, teaches **all of humanity that they can realize Paramātmā while remaining householders. They do not need to retreat to the forest or renounce their worldly responsibilities. While living in their own homes, and by fulfilling their duties as householders and slaying their desires a householder can still attain spiritual realization and connect with the divine.**

Despite being a householder, Arjuna contemplates that begging would be preferable to fighting in the ghastly war against his friends, relatives, and gurus. He considers the renounced order of life, **Samnyāsa** superior to the life of a householder. Bhagavān explains to Arjuna that as a noble householder of royal lineage, the practice of **Karma Yoga** — selfless action — can lead him to liberation just as effectively as **Tapas** or the practice of austere living leads a **Sanyasi** to salvation. Both paths ultimately lead to the same destination of **Moksha** or liberation, although through different means.

#### 4.2, 4.3

**evam(m) paramparāprāptam, imaṃ(m) rājarṣayo viduḥ,  
sa kāleneha mahatā, yogo naṣṭaḥ(ph) parantapa. 4.2  
sa evāyaṃ(m) mayā te'dya, yogaḥ(ph) proktaḥ(ph) purātanaḥ,  
bhakto'si me sakhā ceti, rahasyaṃ(m) hyetaduttamam. 4.3**

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.

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.

This science of Yoga had been handed down from generation to generation in continuous succession to **Rajarshis** or saintly kings. However, in the passage of time the world lost it.

Bhagavān says, that the very ancient science of relationship of **Jeevātmā** with the Supreme Being, the Paramātmā, through Karma Yoga is being imparted to Arjuna by HIM as he is HIS devotee and friend. HE adds that it is a mysterious, exceedingly complex and supreme knowledge and hence many may find it difficult to understand it.

When Śrī Krishna says that HE imparted this superior knowledge to the Sun God, HE is not talking from the level of the individual self; rather, HE speaks from a higher cosmic level. Śrī Krishna, seated in front of Arjuna in the chariot, represents HIS individual self, but when Śrī Paramātmā mentions giving the supreme knowledge to the Sun God, it refers to the manifestation of Paramātmā himself, the cosmic self of Śrī Paramātmā. Bhagavān is speaking not from the perspective of a minute drop but as the boundless ocean itself.

The Bhagavad gītā is interpreted differently by various people: some see it as a Vedantic text, others as a scripture of devotion, and still others as a guide to Karma Yoga. Bal Gangadhar Tilak saw it as a text about warfare, Mahātmā Gandhi viewed it as a text to propagate non-violence, Shankaracharya

revered it as a Vedantic scripture, and Ramanuja saw it as a devotional text to Bhagavān Vishnu. Each perceives the Gītā based on their own beliefs and personalities.

The Sun that Śrī Paramātmā refers to is not about the physical Sun in our Solar System. Knowledge cannot be given to an inert object without eyes, ears, or intellect. The verse carries a deeper, more complex meaning. **Surya** or the Sun God refers to an evolved being, infused with the light of knowledge, which could be a manifestation of Sun God.

Apart from our visible world, there are other realms where beings at different stages of evolution exist. The world extends beyond what we perceive through our senses; there are subtler dimensions beyond our awareness.

One form of Śrī Krishna is seen as the individual Śrī Krishna, and then there is the divine Krishna, the cosmic self. In the Gītā, we witness both Śrī Krishnas: Śrī Krishna as the individual in some places and Śrī Krishna as the divine cosmic self in many others. These are the two forms of God described in the Bhagavad Gītā — the Manifested or **Vyakta** and the Unmanifested or **Avyakta** form.

Maya and Knowledge have coexisted since the beginning. Where there is darkness of ignorance, there is also the light of knowledge to dispel it. Darkness never exists independently; eventually, a wave of knowledge will arise even if no enlightened person remains, and it will awaken someone else. Thus, the power of knowledge ensures that the tradition of passing down wisdom from generation to generation continues.

Knowledge, being complete and independent, manifests in any individual's **Antakarana** or consciousness. In ancient times, knowledge was transmitted orally from teachers to disciples without written texts. Eventually, due to a shortage of capable disciples, sages began recording knowledge on tree barks and leaves. Thus, the Vedas were transcribed around 80,000 to 90,000 years ago.

We must understand that it is the cosmic **Chetana** or Consciousness of Krishna who is narrating the Bhagavad Gītā and not the mortal charioteer sitting in front of Arjuna.

In fact, we can say that it is the cosmic **Chetana** of Śrī Krishna that speaks at our Vivechan sessions of Geeta Pariwar. It is the Śrī Krishna Chetana of the commentator that explains the Shlokas to the Śrī Krishna **Chetana** of the Sadhaks listening to the Vivechan. These Vivechan sessions of Geeta Pariwar pierce the veil of ignorance in us and awaken the Śrī Krishna **Chetana** within us.

A story from Ramayana was narrated here. One morning at the Brahmā Muhurt, when Bhagavān Śrī Ram was meditating, Kala or the God of Time manifested himself and asked Ramji, to have a dialogue with him, Bhagavān Śrī Ram agreed and deputed Laxmana to ensure that they are not disturbed at the time of dialogue. During the dialogue, Kala informed Ramji that as per Time, HE had incarnated in human form on earth and did all that HE had come to do and fulfilled the aim of HIS human incarnation. Kala told Ramji that the life span of HIS human body was now ending. He asked Ramji to grant him permission and let him know when he could come and complete his task of taking away the mortal body of Ramji. Life and death of an ordinary person is lived unconsciously, in ignorance. But divine incarnations decide when they want to leave the body. This was being discussed between Kala and Bhagavān Śrī Ram. This story communicates that whatsoever has manifested, with the passage of time, will decline and its destruction is certain, be it Bhagavān Śrī Ram's or Śrī Krishna's. At the level of the mortal body, even Bhagavān's incarnations have a determined longevity with birth and death.

Śrī Paramātmā tells Arjuna that he is today revealing to him, because Arjuna is his friend as well as

devotee, who can understand this transcendental wisdom. HE is following the tradition of passing on the knowledge from generation to generation.

How do we repay the debt of knowledge? Firstly, by incorporating the knowledge and transforming one's own life, and passing it on to other Antakarana or consciousness. Thus, all the enlightened masters are repaying their debts by passing on the knowledge to others. An enlightened master is like a rain cloud, heavily impregnated by moisture with no choice but to rain. Likewise, Bhagavān has to pass the the Supreme knowledge.

There were many who were dear to Śrī Paramātmā, but when it came to passing on the knowledge Arjuna was fortunate enough to receive it. When Arjuna was in dilemma, he surrendered to Śrī Krishna, as a disciple and requested to alleviate his ignorance, Śrī Paramātmā opens the door of this eternal knowledge to him.

#### 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?

Arjuna is perplexed by Sri Krishna's claim. The Sun god has been present for aeons, since the time of the creation, whereas Sri Krishna like himself was just recently born. How could it be possible for Sri Krishna to have given the knowledge to the Sun god? He seeks clarification about the same to Sri Krishna.

#### 4.5

**śrībhagavānuvāca**  
**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.

Bhagavān Sri Krishna replies that both of them have had several births, and although Arjuna doesn't remember any of them, HE remembers every one of them. HE added that their relationship was not restricted to this birth alone, but to previous lifetimes too. They had incarnated as Nar and Narayan and also performed austerities together in the holy place of Badrinath. It is the nature of the body to perish with no exception whatsoever. This concept is perplexing to the intellect.

In Yoga Vashista, Sri Ram ji asked Vashista muni about the delusion of the intellect by maya. Vashista muni explained that the maya works like a giant wheel in which birth occurs, and the mind gets gripped by ignorance. But whenever anyone implores for help wanting to escape from this ignorance, a guru will appear and guide him towards the light. Bhagavad Gītā is our guru guiding us towards knowledge. Further, he added that they had the same discussion in their previous birth too. Thus, this play of master and disciple has happened many times, and is being repeated in this lifetime as well.

Sri Krishna continues to reveal about HIMSELF, as follows.

## 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.

HE is unborn, deathless, indivisible, eternal, imperishable, unchangeable **Atma** and the Supreme Bhagavān of all living beings. Yet, HE manifests or appears in this world by virtue of HIS divine power of **Maya**. Sri Krishna's manifest body is created through maya in the same way as the bodies of all beings. However, HE is aware of it, while we are unaware of the fact.

## 4.7, 4.8

### **yadā yadā hi dharmasya, glānirbhavati bhārata, abhyutthānamadharmasya, tadātmānaṃ(m) sṛjāmyaham. 4.7 paritrāṇāya sādḥūnāṃ(m), vināśāya ca duṣkṛtām, dharmasaṃsthāpanārthāya, sambhavāmi yuge yuge. 4.8**

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

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.

Paramātmā explains as to when HE takes the manifested form, and what HE does on taking the manifested form.

HE manifests millennium after millennium, every time there is destruction of Dharma. HE manifests in order to destroy the evil and protect the pious, and re-establish the dharma.

A question arises - did every person gain knowledge from Śrī Krishna whenever HE manifested HIMSELF?

The answer is "**NO**"!

Krishna **Chetana** can impart knowledge only to those seeking freedom from their sufferings or ignorance. Help and guidance is given only to the ones who ask for it, those who want to be liberated from the torture of ignorance and not to all and sundry. Arjuna requested for freedom from his problems and was thus imparted the knowledge. Same is true for Uddhava as well. No one else, be it Kunti, Draupadi or Vasudeva, could receive this knowledge from Śrī Krishna.

It is very important to understand the meaning of these shlokas, as even today there are many who believe that it is only when the Paramātmā will manifest that all the wicked will be destroyed and the pious ones will get liberated. Such misguided people keep waiting for HIM to manifest. Meanwhile, there are people who take the advantage of the ignorant people and claim to be avatars of Bhagavān.

Manifestation is a transformation of the subtle unseen energy into a visible form. **When the subtle manifests as gross, it is termed as Birth. When the gross reverts to its subtle existence, it is termed as Death.** In principle, no one ever dies, but rather merges back to their respective counterpart in the nature. Once Buddha was asked, where would he go after death? His reply was

"nowhere". Sant Kabir was asked the same question. He responded that nothing is ever born and nothing ever dies. Birth and death are untrue. The truth on the other hand is inevitable, indestructible, and eternal. The entire creation is a game play of **Maya** - a mysterious creative force that intellect can never comprehend. **Maya** helps with the manifestation of creation through the formation of the **Pancha Maha Bhutas** or five basic elements that make our body: Earth, Water, Fire, Air, and Ether / Sky. The gross body is born into this world not once but many times.

Bhagavān said that HE manifests whenever there is a decline or destruction in Dharma. HE is not referring to the external state of decline in the society. If so, HE should manifest now as the decline in moral values is at its peak. Whenever there is war or disaster, devotees look up to the sky, waiting for their Bhagavān Śrī Krishna to appear and save them. However, the truth is that HE manifests or incarnates in our own antakarana (mind, intellect, chit and ego). The awakening of consciousness in one's own antakarana is the manifestation of Paramātmā.

Our reading Gita is in a way, manifestation of Sri Krishna within us. This awakened **Chetana** will eradicate our mental afflictions, and destroy the Tamo and Rajo guans present in our **antakarana**.

In this manner, HE imparts protection to the seekers and devotees. When the devotees evolve their individual consciousness and take it to great heights, their individual **Chetana** merges with the cosmic **Chetana**. That is the true incarnation of Paramātmā. HE does not necessarily take the manifested form every time. That is why it is advised that one should not look outwards to seek the incarnate form of Śrī Krishna, but should look within.

It is equally true that whenever the Supreme **Chetana** manifests as an individual form, HE would work towards the spiritual upliftment of the entire mankind. Similarly, a person with awakened consciousness would also strive to protect the pious and destroy the evil. Thus, the incarnate **Chaitanya** works invariably towards the upliftment of mankind, immaterial of whether it manifests in our **antakarana** or incarnates as an individual form. Devotees of Śrī Krishna wait for Paramātmā to manifest in an external form, but the Yogi / Jnani closes his eyes and awakens the Śrī Krishna Chetana within his heart. When the "I" that identifies with the body and mind, gets established in the Soul / the Atma / the real Self, this very establishment is Śrī Krishna. In fact, the very meaning of Krishna is Chaitanya.

#### 4.9

**janma karma ca me divyam, evaṃ(m) yo vetti tattvataḥ,  
tyaktvā dehaṃ(m) punarjanma, naiti māmeti 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.

Bhagavān continued to explain that one who knows the transcendental nature of HIS form and divine nature of HIS activities in principle, is freed from the cycle of birth and death, as he attains on to HIM.

#### **Who is Śrī Krishna?**

HE is the divine, transcendental absolute truth, the absolute bliss, and the all-pervasive Supreme **Sachidananda**.

Śrī Krishna wishes that one know HIM, and also one's own self. Identification with one's body, mind and intellect, amounts to ignorance caused by maya. First one needs to know who one is by piercing

the veil of ignorance and going within.

In the chapter 3, Bhagavān said:

**इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।**

**मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ 3.42॥**

*The senses are superior to the gross body, and superior to the senses is the mind. Beyond the mind is the intellect, and even beyond the intellect is the soul.*

The body, mind, and intellect are not the person's true possessions and hence one needs to get rid of them and realize that he was, is and can be nothing but ParaBrahmā. But the issue is the delusion by maya. In order to uncover this veil of maya / ignorance one needs to seek Gītā or a Guru.

Bhagavān's statement that HE is divine does not imply that we are not divine. We too are equally divine. It is just that Śrī Krishna is aware of it whereas we are not aware of our divinity. Whoever comprehends and understands his own divine nature, such a realized person is not born again. One needs to keep in mind that in all shlokas of this chapter Sri Krishna is speaking from the level of all pervasive, eternal, Supreme ParaBrahmā. It is the Supreme Chaitanya expressing through the individual called Śrī Krishna. Getting a glimpse of Śrī Krishna is not about getting a glimpse of HIS body. Śrī Krishna abides in one's Chetana; realizing this however is going to be a journey of a drop seeking the ocean, because we have restricted our awareness to the level of our body. The drop is not part of the ocean, but rather the ocean is within the drop. Śrī Krishna is the ocean existing in us (the drop), HE is not somewhere out there. **He is right within us.**

Several questions arise, like:

- At what point in the body does one cease and Śrī Krishna commences?
- Is it only Krishna that exists and one's existence is no more than a lie?
- If Śrī Krishna is within one, does it mean the person is bigger than Śrī Krishna? After all, can an ocean be accommodated in a cup?
- How can the ParaBrahmā Paramātmā reside within you?
- Are there two entities (**Jeev** and the Bhagavan) that co-exist?
- How is Krishna **Chetana** and the Jeev's **Chetana** one?

The answer is obtained when one understands what is **Chetana**.

**Chetana** is consciousness. There is nothing bigger or smaller at the level of consciousness. Just as the fragrance dwells in the flower, likewise Paramātmā dwells within a Jeev. Can the fragrance be separated from the flower? No! But at the same time fragrance is distinctly different from the flower.

Śrī Krishna is within us. It is exceedingly difficult to describe the infinite things in words. The complex knowledge has been simplified in our scriptures, so that our intellect can understand it. For a devotee of Gītā, it's all about an individual person called Śrī Krishna, proclaiming HIS Superior divine existence, and all beings should worship that form of Śrī Krishna. But in reality, by saying that HE is indestructible, birthless, and deathless, Śrī Krishna is telling Arjuna that he too is indestructible, birthless, deathless, and boundless; that his birth is divine, but due to influence of Maya he is not aware of this. The day one gets to know this truth, he will rejoice. Schopenhauer, a German Philosopher from 1788-1860 was the first westerner to have read the Gītā. He started reading it with pessimism, but when he finished reading it, he placed the text on his head and danced with joy exclaiming loudly about the amazing knowledge it delivered.

## **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.

Bhagavān is reiterating that one who attains HIS state of being is freed from the cycle of birth and death. HE said that many devotees in the past purified themselves by knowledge about HIM and achieved HIS state of being by:

- Giving up attachments
- Giving up Fear
- Giving up Anger
- Being fully absorbed in HIM, and
- Taking refuge in HIM

The state of being free from attachment, anger and fear can be achieved by surrendering to **Paramātmā**, and getting purified by austerities and knowledge.

**Paramātmā** is clearly stating that one can attain HIS state of being, not attain HIM. There is a vast difference between attaining Śrī Krishna and attaining HIS state of being. The former reflects the concept of duality, with the **jeeva** (the individual self) being a different entity from the **Paramātmā**.

Even when one has become free of attachment, fear and anger, yet one would not attain anything, because he is void of sentiments like devotion, surrender and faith, and instead overridden by ego. It is crucially important for the presence of a Guru to hammer down one's ego. Until and unless one has surrendered to His Guru, he will not be able to attain the state of Divinity. Hence, **it is crucial that one surrenders to a Guru.**

Although the Krishna state of Being is exceptionally outstanding and unique, it is nevertheless attainable, provided one follows the conditions of:

- Due diligence
- Rigorous practice, and
- Consistency

The session ended with a round of Questions and Answers.

### **Questions and Answers**

#### **Sunita Ji**

**Q:** Is my understanding correct that we are not born as human beings once and we may get human life again, and we are not aware of our births?

**A:** Moksha is the last destination. Unless we attain that, our journey does not end. We keep taking births in some form or the other, and due to this, we may end up getting human form more than just once, and we are not aware of it. In the 5th shloka, Bhagavān has confirmed this.

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि न त्वं वेत्स्य परन्तप ॥ 5॥

*HE said: Both you and I have had many births, O Arjun. You have forgotten them, while I remember them*

all, O Parantapa.

Same applies to us. We do not know the current birth is our which birth and how much we have crossed the distance towards Paramātmā. But probably we have travelled some distance towards Paramātmā, and that is why we have got Gītā in this life.

**Q:** Can we assume that we are little bit closer to Bhagavān or the Supreme Self?

**A:** Yes! It's for sure that we are marching ahead on the path of Moksha and that should give us enough confidence that we are on the right path.

### Geeta Ji

**Q:** In some shlokas, Bhagavān says that one who knows His essence will not be reborn, but in others HE talks about rebirth. Why is this difference?

**A:** We get trapped in the cycle of birth and death due to **sakaam karmas**. These creates bondages on us and bring us back in **samsara** in some form or the other. If there is nothing left which binds, then the person is free. **Nishkam karma** is the only way to get rid of cycle of birth and death.



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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.

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### Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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### Har Ghar Gītā, Har Kar Gītā !

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