

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 13: Kṣetra-Kṣetrajña-Vibhāga-Yoga

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

From Field to Freedom: Liberation through Kṣhetra-Kṣetrajña Wisdom

The 13th chapter of the Bhagavadgītā is called **Kṣhetra Kṣetrajña Vibhāga Yoga - the Yoga of Distinguishing the Field and the Knower of the Field.**

The second session of this chapter started with the lighting of the lamp, and prayers offered to the Divine and our Guru.

The Bhagavadgītā's eighteen chapters lay out a journey divided into three parts. First, the initial six chapters focus on Karm Yog, highlighting the importance of righteous action.

Then, the next six chapters shift to bhakti, emphasizing devoted love for the Divine and its nurturing opulence.

Moving into the third section, starting from a pivotal chapter, the focus shifts to tattva jñāna, the understanding of scriptural principles. Here, Shree Krishna introduces the concepts of kṣhetra (the field) and kṣetrajña (the knower of the field), which encompass not just the body and soul but our entire being, including mind, intellect, ego, and all aspects shaping our personality.

(अध्यारोप-अपवाद)

Adhyaropa-apavada - is a method of philosophical explanation used in the Bharatiya philosophical tradition. In this method, complex concepts are explained in a step-by-step manner, starting with an initial assumption or attribution (adhyaropa), followed by a subsequent retraction or negation (apavada). The adhyaropa phase involves attributing a certain characteristic or concept to an object or entity, even if it may not be entirely accurate or complete. This initial attribution helps in providing a framework for understanding the concept or idea being discussed. Following the adhyaropa, the apavada phase involves the gradual removal or negation of the initial attribution, leading to a clearer and more refined understanding of the concept. Through this process of negation, misconceptions are dispelled, and a deeper insight into the true nature of the concept is attained.

Another concept from Bharatiya philosophy that needs to be understood while gaining the knowledge of complex subject of "kṣhetra - kṣhetrajñain" is the concept of "Satta" (existence or reality) which is often classified into three main types:

- **Pratibhasika Satta:** This refers to the empirical or illusory level of existence. It is the reality perceived through individual subjective experiences, which may not correspond to the ultimate truth. It includes phenomena that appear real but are ultimately considered illusory, such as dreams or hallucinations.
- **Vyavaharika Satta:** This is the empirical or transactional level of existence. It refers to the reality perceived in the empirical world, which is valid for practical purposes but is still subject to change and may not represent the ultimate reality. It includes objects and events perceived through the senses and experienced in the day-to-day transactions of life.
- **Paramarthika Satta:** This is the ultimate or absolute level of existence. It refers to the highest reality, which is beyond the empirical world and is considered to be the ultimate truth or absolute reality. It transcends the limitations of individual perceptions and represents the highest spiritual realization or enlightenment.

So long as the Vyavaharika Satta pervades, it is difficult to gain enlightenment.

आत्मनः आकाशः सम्भूतः

is a phrase from the Rigveda and is often translated as "The Self (Atman) arose from the Ether (Akasha)."

Here, "Atman" refers to the self, soul, or essence of an individual. "Akasha" refers to ether or space and represents the subtlest element from which all other elements arise.

The phrase "Atmanha Akash Sambhuta" encapsulates the idea that the individual self or consciousness emerges from the cosmic ether or space. It signifies the interconnectedness of the individual self with the cosmic order and suggests a fundamental unity between the individual and the universe.

Akasha (ether or space) is considered one of the fundamental elements from which the universe originates. According to the Samkhya and Vaisheshika schools, the sequence of elements emerging from Akasha is as follows:

- **Akasha (Ether or Space):** This is the subtlest and most pervasive element, representing the medium through which sound travels and providing the space for all other elements to exist.
- **Vayu (Air):** Next in the sequence is Vayu, or air. It is considered to be subtler than the elements that follow it and is characterized by movement and kinetic energy.
- **Agni (Fire):** Agni, or fire, emerges from Vayu. It represents the element of heat and transformation, possessing the power to alter the states of matter.
- **Ap (Water):** Following Agni is Ap, or water. Water is essential for sustenance and represents the fluid and cohesive aspect of matter.
- **Prithvi (Earth):** Finally, Prithvi, or earth, emerges from Ap. It represents the solid and stable aspect of matter and forms the physical foundation upon which life exists.

This sequence outlines the progression from the subtlest and most pervasive element, Akasha, to the denser and more tangible elements, ultimately culminating in the solid form of earth. This framework provides a metaphysical understanding of the composition and organization of the material world.

In the context of emotions and psychological states, Dvesha (aversion or hatred) is often seen as stemming from Krodha (anger). Here's how it typically unfolds

- **Krodha (Anger):** Krodha is an intense emotional response often triggered by frustration, perceived injustice, or thwarted desires. When something doesn't go as expected or desired, anger can arise as a natural reaction. It's characterized by feelings of irritation, hostility, and a desire to retaliate or harm.
- **Transformation into Dvesha (Aversion):** When anger persists or is left unresolved, it can evolve into Dvesha, which is a more enduring state of aversion or hatred. This transformation occurs as the initial anger festers and becomes ingrained in one's psyche. Instead of being a transient emotional response, Dvesha becomes a more chronic disposition towards certain individuals, situations, or even oneself.
- **Impact on Perception and Behavior:** Dvesha colors one's perception and interpretation of the world. It leads to biases and prejudices, causing individuals to view certain people or situations through a negative lens. This aversion can also drive behavior, leading to avoidance, withdrawal, or even active hostility toward the objects of one's aversion.
- **Cycle of Negative Emotions:** Dvesha, once established, can perpetuate a cycle of negativity. It often feeds back into anger, as the aversion towards certain people or situations may trigger further instances of anger. This cycle can be self-reinforcing and detrimental to one's mental and emotional well-being.

In summary, **Krodh** is the initial surge of anger, and if left unchecked, it can evolve into **Dvesh**, which is a persistent aversion or hatred. Recognizing and managing anger mindfully can prevent it from turning into destructive emotions. Both **Krodh** and **Dvesh** are considered **obstacles** on the path of spiritual growth. They cloud our judgment, disrupt inner peace, and hinder our connection with higher consciousness.

Sri Bhagavān in this chapter (verse 17) declared that He dwells within the hearts of all living beings as:

'हृदि सर्वस्य विष्ठितम्'

One may commit mistakes under the influence of Tamoguna, but the person himself isn't wrong. It is therefore said that we should hate the sin, not the sinner. One should remember that the Parmātma dwells in the hearts of every living being.

Sri Bhagavān in chapter 15 (verse 7) says:

"ममैवांशो जीवलोके जीवभूतः सनातनः"

The embodied souls in this material world are My eternal fragmental parts. This remembrance can help in spiritual practices to transform negative emotions into positive qualities like compassion, forgiveness, and equanimity.

This dialogue between Maitreyi and Yajnavalkya is beautifully captured in the **Brihadaranyaka Upanishad** (2.4.5). Yajnavalkya explains to his wife Maitreyi the nature of the Self and how everything in existence is dear because of the underlying presence of the Atman.

"आत्मनस्तु कामाय सर्वं प्रियं भवति"

For the sake of the Self, everything is loved. It implies that our desires and attractions are ultimately rooted in our innermost selves.

The following Bhajan beautifully reminds us of the impermanence of material possessions and the interconnectedness of all existence.

मैं नहीं, मेरा नहीं, यह तन किसी का है दिया।
जो भी अपने पास है, वह धन किसी का है दिया॥

देने वाले ने दिया, वह भी दिया किस शान से।
मेरा है यह लेने वाला, कह उठा अभिमान से।

मैं, मेरा यह कहने वाला, मन किसी का है दिया।
जो भी अपने पास है, वह धन किसी का है दिया॥

I am not mine, this body is not mine; it belongs to someone else.
Whatever we possess is given by someone else; it is not truly ours.

The giver bestowed it, and even that giving was done with grace.
The one who takes pride in ownership is mistaken.

I, the one who speaks these words, know that the mind is not truly mine.
Whatever we have is ultimately given by someone else.

Sharananand Ji Maharaj, in his teachings, emphasized the profound purpose of the human body: to serve others. Throughout his writings, he reiterated the idea that human life finds its true meaning and fulfillment in selfless service to others. According to his teachings, the human body, with its faculties and abilities, is a divine gift bestowed upon us to uplift and support our fellow beings, thereby contributing to the greater good of humanity.

In essence, Sharananand Ji Maharaj taught that selfless service is not only a moral imperative but also a spiritual practice that leads to personal growth and enlightenment. By dedicating ourselves to the welfare and happiness of others, we align with the higher purpose of life and cultivate virtues such as compassion, kindness, and generosity.

How the selfless behavior of great souls helps humanity is also evident from the story of the Birth of **Adi Shankaracharya**. His parents Shivaguru and Aryamba were childless and deeply desired a son. Their prayers were fervent, and they sought the blessings of Bhagavān Shiva for a child who would be extraordinary—a great scholar and spiritual leader.

Pleased with their unwavering devotion, Bhagavān Shiva appeared before Shivaguru in a divine form. Radiating grace and power, Bhagavān Shiva offered Shivaguru a choice: he could have either a son who would live a long but ordinary life or a son who would have a short life but make an extraordinary impact on the world. Without hesitation, Shivaguru chose the second option. He understood that a spiritually illumined son, even if short-lived, could uplift countless souls. As a result of Bhagavān Shiva's blessings, Aryamba gave birth to a brilliant child named Shankara. This child grew up to become Jagadguru Adi Shankaracharya, a profound philosopher, master of Vedanta, and the founder of the Advaita Vedanta tradition. In choosing the extraordinary over the ordinary, Shivaguru's decision shaped the course of spiritual philosophy and left an indelible mark on humanity. Adi Shankaracharya's life exemplified the pursuit of truth and selfless service, reminding us of the interconnectedness of our desires and the eternal consciousness within us.

Sri Bhagavān explains the twenty-four elements making up the field of activity, known as 'Kshetra'. This includes the five great elements, ego, intellect, unmanifest primordial matter, eleven senses (knowledge and working senses, along with the mind), and the five objects of senses. All emotions and physical aspects, like desire, aversion, happiness, misery, body, consciousness, and will, are part of this field and its

constant changes.

Thus grasping kṣhetra and kṣhetrajñain goes beyond mere intellectual exercise; it requires purifying the heart and life itself. Sri Bhagavān elaborates on the virtues, habits, behaviors, and attitudes crucial for this purification, enlightening life with the glow of knowledge in the next five verses.

13.7

amānitvamadambhitvam, ahiṃsā kṣāntirājavam, ācāryopāsanam(m) śaucaṃ(m), sthairyamātmavinigrahaḥ. 13.7

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

The virtues that Sri Bhagavān enlists in this verse are as follows:

1. Humbleness (amānitvam): When we become proud of the attributes of our field, such as beauty, intellect, talent, strength, etc. we forget that God has given all these attributes to us. Pride thus results in distancing our consciousness from God. It is a big obstacle on the path of self-realization since it contaminates the entire field by affecting the qualities of the mind and intellect.

2. Freedom from hypocrisy (adambhitvam): The hypocrite develops an artificial external personality. A person is defective from the inside but creates a facade of virtuosity on the outside. Unfortunately, the external display of virtues is skin-deep and hollow.

3. Non-violence (ahiṃsā): The cultivation of knowledge requires respect for all living beings. Ahimsa denotes the practice of non-violence in all aspects of life, both in thought and action. It involves refraining from causing harm or injury to any living being, either physically, verbally, or mentally.

4. Forgiveness (kṣhāntiḥ): It is freedom from ill will even toward those who have harmed one. Harboring the ill will harm oneself more than the other. By practicing forgiveness, a person of discrimination releases the negativities in the mind and purifies it. "Forgive and forget" is a common saying that encapsulates the idea of letting go of past grievances and moving forward without holding onto resentment or bitterness. Forgetting, in this context, does not necessarily mean erasing the memory of the hurtful incident from our minds. Rather, it means releasing the emotional attachment to the memory and refusing to dwell on it or let it continue to cause pain or distress. It involves moving on from the past and focusing on the present moment and the possibilities for the future. While we may not forget the details of what happened, we can choose not to allow those memories to dictate our thoughts, emotions, or actions going forward.

5. Simplicity (ājavam): It is straightforwardness in thought, speech, and action. Straightforwardness in thought includes the absence of deceit, envy, crookedness, etc. Straightforwardness in speech includes the absence of taunt, censure, gossip, ornamentation, etc. Straightforwardness in action includes plainness in living, forthrightness in behavior, etc.

6. Service of the Guru (ācārya-upāsanam): Spiritual knowledge is received from the Guru. This imparting of divine knowledge requires the disciple to have an attitude of dedication and devotion toward the Guru. By serving the Guru, the disciple develops humbleness and commitment that enables the Guru to impart knowledge. The term "**Upanishad**" can be understood in a literal sense as "**sitting down near a teacher to receive spiritual knowledge.**" Sri Bhagavan explained to Arjun in verse 4.34: "Learn the truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened saint can impart knowledge unto you because he has seen the truth."

7. Cleanliness of body and mind (śhaucham): Purity should be both internal and external. The Śhāṇḍilya Upaniṣhad states: *śhauchaṁ nāma dwividhaṁ-bāhyamāntaraṁ cheti* (1.1) “There are two types of cleanliness—internal and external.” External cleanliness helps maintain good health, develop discipline, and unclutter the mind. But mental cleanliness is even more important, and it is achieved by focusing the mind on the all-pure God.

“The material mind is dirty for endless lifetimes. Purify it in the fire of longing for God, while practicing utmost humility.”

8. Steadfastness (sthairyam): Self-knowledge and God-realization are not goals that are attainable in a day. Steadfastness is the persistence to remain on the path until the goal is reached. The scriptures state: *charaivaitē charaivate, charan vai madhu vindati* “Keep moving forward. Keep moving forward. Those who do not give up will get the honey at the end.”

Sri Bhagavān in chapter 6 (Verse 5) says:

उद्धरेत् आत्मनात्मानम् -

"Lift yourself by yourself" or "Save yourself through your efforts."

9. Self-control (ātma-vinigrahaḥ): It is the restraint of the mind and the senses from running after mundane pleasures that dirty the mind and intellect. Self-control prevents the dissipation of the personality through indulgence.

13.8

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

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

10. Dispassion toward the objects of the senses (indriya-artheṣu vairāgyam): This stage transcends mere self-control. It involves a deliberate restraint, not by force, but through inner understanding. Dispassion refers to the absence of craving for sensory pleasures that hinder our progress on the path of God-realization.

11. Absence of egotism (anahankāraḥ): Egotism is the conscious awareness of “I,” “me,” and “mine.” This is classified as nescience because it is at the bodily level, arising out of the identification of the self with the body. It is also called the *aham chetanā* (pride arising out of the sense of self). All mystics emphatically declare that to invite God into our hearts, we must get rid of the pride of the self.

12. Keeping in mind the evils of birth, disease, old age, and death (janma-mṛityu-jarā-vyāḍhi): When the intellect vacillates between material pursuits and spiritual growth, developing unwavering determination becomes challenging. However, once the intellect recognizes the impermanence and unsatisfactory nature of worldly pleasures, it gains firmness. Regular contemplation on the inevitable miseries of life reinforces this resolve.

“**Shatbhav Vikar**” are the modifications that pertain to the various stages of life that every living being undergoes.

The six transformations as described in the verse are as follows:

जायते अस्ति विपरिणमते वर्धते अपक्षीयते।
म्रियते च तद् विपरिणामे भवतः ॥

- **Jayate (Birth):** The beginning of life when an individual takes birth. It marks the entry into the physical world.
- **Asti (Growth):** The phase of growth and development, including childhood, adolescence, and youth.
- **Viparinamate (Youth):** The period of youthful vigor and strength, characterized by energy and enthusiasm.
- **Vardhate (Maturity):** The stage of adulthood and maturity, encompassing responsibilities, family life, and career pursuits.
- **Apakshiyate (Old Age):** The time when physical strength diminishes, wisdom and experience become prominent.
- **Mriyate (Death):** The inevitable end of life, signifying departure from the physical body.

These transformations serve as a reminder of life's impermanence and the cyclical nature of existence. In spiritual teachings, understanding these stages helps one transcend attachment to the physical body and recognize the eternal soul (Atman).

At the time of death, our ability to remember Sri Bhagavān depends on the actions we've taken throughout our lives to detach ourselves from the cycle of Samsara. Life's journey is often fraught with various ailments that can cause immense suffering. Even great Saints haven't been spared from these afflictions. Many of these diseases are the results of intense karma or destiny (tivrā prarabdha) that we must confront.

Consider Swami Ramkrishna Paramahansa, who battled throat cancer, or Pitamah Bhīṣma, who endured the pain of lying on a bed of arrows in his final moments. Swami Ramsukhdas Ji Maharaj, too, faced cancer in the head, yet maintained an extraordinary detachment from his body. Despite the agony, he persisted in sharing the divine stories while doctors tended to his ailment.

In our own lives, we must continue to fulfill our duties diligently, but simultaneously strive to detach ourselves from the material entanglements of Samsara. Through such detachment, we pave the way for a deeper connection with the divine, even amidst life's most challenging trials.

13.9

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

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

13. Non-attachment (asaktiḥ): It means dispassion toward the world. We have only one mind and if we wish to engage it in pursuing spiritual goals, we have to detach it from material objects and persons. The *sādhak* replaces worldly attachment with love and attachment toward God.

14. Absence of clinging to the spouse, children, home, and so on (anabhiṣvaṅgaḥ): These are areas where the mind easily becomes attached. In bodily thinking, one spontaneously identifies with the family and home as "mine." Thus, they linger upon the mind more often and attachment to them shackles

the mind to material consciousness. Attachment causes expectations of the kind of behavior we want from family members, and when these expectations are not met, it leads to mental anguish. Also inevitably, there is separation from the family, either temporarily, if they go to another place, or permanently, if they die. All these experiences and their apprehensions begin to weigh heavily upon the mind and drag it away from God. Hence, if we seek immortal bliss, we must practice prudence while interacting with the spouse, child, and home, to prevent the mind from becoming entangled. We must do our duty toward them, without attachment, as a nurse does her duty in the hospital, or as a teacher does her duty toward her students in the school.

15. Even-mindedness amidst desired and undesired events in life (sama-chittatvam). Pleasurable and painful events come without invitation, just as the night and the day. That is life. To rise above these dualities, we must learn to enhance our spiritual strength through detachment from the world. We must develop the ability to remain unperturbed by life's reversals and also not get carried away with the euphoria of success.

13.10

mayi cānanyayogena, bhaktiravyabhicāriṇī, viviktadeśasevitvam, aratirjanasaṃsadi. 13.10

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

16. Constant and exclusive devotion toward Me (ānanyayogena, bhaktiravyabhicāriṇī): Mere detachment means that the mind is not going in the negative direction. But life is more than merely preventing the undesirable. Life is about engaging in the desirable. The desirable goal of life is to consecrate it at the lotus feet of God. Therefore, Shree Krishna has highlighted it here.

17. Inclination for solitary places (viviktadeśasevitvam): Unlike worldly people, devotees are not driven by the need for the company to overcome feelings of loneliness. They naturally prefer solitude which enables them to engage their mind in communion with God. Hence, they are naturally inclined to choose solitary places, where they can more deeply absorb themselves in devotional thoughts.

18. Aversion to mundane society (aratirjanasaṃsadi): The sign of a materialistic mind is that it finds pleasure in talking about worldly people and worldly affairs. One who is cultivating divine consciousness develops a natural distaste for these activities and thus avoids mundane society. At the same time, if it is necessary to participate in it for the sake of service to God, the devotee accepts it and develops the strength to remain mentally unaffected by it.

13.11

adhyātmajñānanityatvaṃ(n), tattvajñānārthadarśanam, etajñānamiti proktam, ajñānaṃ(m) yadato'nyathā. 13.11

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

19. Constancy in spiritual knowledge (adhyātmajñānanityatvaṃ): To theoretically know something is not enough. One may know that anger is a bad thing but may still give vent to it repeatedly.

We have to learn to practically implement spiritual knowledge in our lives. This does not happen by hearing profound truths just once. After hearing them, we must repeatedly contemplate them. Such mulling over the divine truths is the constancy in spiritual knowledge that Shree Krishna is talking about.

20. Philosophical pursuit of the Absolute Truth (tattvajñānārthadarśanam): Even animals engage in the bodily activities of eating, sleeping, mating, and defending. However, God has especially blessed the human form with the faculty of knowledge. This is not to enable us to engage in bodily activities in a deluxe way, but for us to contemplate upon the questions: “Who am I? Why am I here? What is my goal in life? How was this world created? What is my connection with the Creator? How will I fulfill my purpose in life?” This philosophic pursuit of the truth sublimates our thinking above the animalistic level and brings us to hear and read about the divine science of God-realization.

All the virtues, habits, behaviors, and attitudes described above lead to the growth of wisdom and knowledge. The opposite of these is vanity, hypocrisy, violence, vengeance, duplicity, disrespect for the Guru, uncleanliness of body and mind, unsteadiness, lack of self-control, longing for sense objects, conceit, entanglement in spouse, children, home, etc. Such dispositions cripple the development of self-knowledge. Thus, Sri Bhagavan calls them ignorance and darkness

13.12

jñeyaṃ(m) yattatpraVākṣyāmi, yajjñātvāmṛtamaśnute, anādimatparaṃ(m) brahma, na sattannāsaducyate. 13.12

I shall speak to you at length about which ought to be known, and knowing which one attains Supreme Bliss. That supreme Brahma, who is the lord of the (two) beginningless entities - (Prakṛti and Jiva) is said to be neither Sat (being) nor Asat (non-being)

This verse invites us to explore the profound truth that lies beyond the ordinary world of appearances. It encourages us to seek the eternal, unchanging reality—the Brahman—which is both the source of creation and the essence of our being. By knowing this truth, we attain liberation and realize our immortal nature.

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

This verse encapsulates essential teachings about the nature of reality and the ultimate truth:

- **jñeyaṃ:** The term “jñeyaṃ” refers to the **knowable** or that which can be understood. It points to the essence of knowledge and wisdom. In our quest for understanding, we seek to know the fundamental truths that underlie existence.
- **yattatpravakṣyāmi:** Here, Sri Bhagavān declares, “I will **declare** or explain.” It signifies that the knowledge about the ultimate reality is being imparted by the divine teacher to the seeker, Arjuna. The teaching is not mere intellectual information but transformative wisdom.
- **yajjñātvāmṛtamaśnute:** By **knowing** this truth, one attains **immortality** (amṛta). This immortality is not physical longevity but the realization of our eternal nature beyond birth and death. It is the nectar of spiritual awakening. The knowledge of the self (ātman) leads to liberation (mokṣa).

- **anādimatparam brahma**: This phrase unveils the nature of the supreme reality.
 - **anādimat**: It means **beginningless**. The supreme Brahman is beyond time and causality. It has no origin; it always exists.
 - **Param Brahma**: It refers to the **supreme Brahman**, the ultimate truth. Brahman is the unchanging, eternal reality that pervades everything. It transcends all limitations and dualities.
- **na sattannāsaducyate**: The supreme reality is **neither being nor non-being**. It defies conventional categories. Brahman is beyond existence (satt) and non-existence (asat). It cannot be confined to any conceptual framework.

Question & Answer Session

Bimal Jain ji

Q: After a year, I'm feeling hopeful about my life for the first time. Still, why does my mind feel fearful about what tomorrow holds?

A: It's natural for us to worry about our well-being and future prosperity, which can lead to anxiety and fear. However, as we delve deeper into the teachings of the Bhagavadgītā and gain a better understanding of its wisdom, we can gradually overcome these anxieties. Our faith plays a crucial role in this journey. When we have Shri Raghunath by our side, what is there to worry about? When we've surrendered ourselves to HIS care, what is there to fear?

हमारे साथ है श्री रघुनाथ, तो किस बात की चिंता। शरण में रख दिया जब माथ, तो किस बात की चिंता।।

Subhash Chandra Soni ji

Q:

सुख दुःख -

There is visarga (h) in 'दुःख' but not in 'सुख'. Why?

A: The construction of the words is based on root affix or verb root suffix (dhatu pratyaya) based on Sanskrit grammar.

Shashi ji

Q: What do भक्तिरव्यभिचारिणी and अरतिर्जनसंसदी - mean in verse 10?

A: bhaktiḥ—devotion; avyabhichāriṇī—constant

We want to attain Bhagavān, but we are not willing to renounce Samsara. Therefore, our devotion is impure and becomes vyabhichāriṇī.

aratiḥ—aversion; jana-sansadi—for mundane society

A true devotee does not seek publicity or fame. He has no interest in worldly recognition.

Pramod Kumar Bansal ji

Q: I am not familiar with the Sanskrit language. However, I have joined Geeta Pariwar and passed the Geeta Jijnasu and Pathaka Exams. Now I wish to take the Pathaka Exam and prepare well for it. Could you please advise me on how to concentrate my mind on the preparation? And also on how to focus my mind on 'nam-japa'.

A: Bhagavadgītā becomes a part of you when you memorize it. It then dwells in your heart. You don't need the book or any of your senses to recall any shloka. It stays with you even in the next life. Even without a good command of the Sanskrit language, you can memorize the whole Bhagavadgītā. It is

better to do it as soon as possible and not delay it.

Our mind often wanders when we practice nam-jap, because we only do it for about 20 minutes. The rest of the time, we are immersed in the worldly affairs. So our mind still chases after worldly things even during nam-jap. The quality of our practice is what matters.

Manish Gode ji

Q: What is the Dhyana Praman Gyana Trikuti?

A: The concept of 'Trikuti' holds significant spiritual meaning. Its components are:

1. **Dhyana (Meditation)**: Dhyana refers to the practice of focused meditation. It involves concentrating the mind on a specific object, deity, or concept. Through sustained meditation, one aims to attain deeper awareness, inner peace, and spiritual realization.

- In the context of Trikuti, Dhyana represents the mental discipline required to connect with higher consciousness.

2. **Pramana (Means of Knowledge)**:

- Pramana refers to the valid means through which knowledge can be acquired. In Indian philosophies, it plays a crucial role in understanding reality.

- The three central pramanas accepted almost universally are:

- **Perception (Pratyakṣa)**: Direct sensory experience.

- **Inference (Anumāna)**: Logical deduction based on evidence.

- **Word (Śabda)**: Testimony from reliable experts or scriptures.

- Other contentious pramanas include comparison, analogy, postulation, and non-perception.

- Trikuti integrates Pramana as a means to gain accurate knowledge.

3. **Jnana (Knowledge)**:

- Jnana signifies true knowledge or wisdom. It transcends mere information and leads to self-realization and understanding of the ultimate reality.

- In the context of Trikuti, Jnana represents the spiritual insight gained through meditation and valid knowledge.

Trikuti symbolizes the convergence of these three aspects—Dhyana, Pramana, and Jnana—leading seekers toward higher truths and self-awareness. It emphasizes the holistic approach to spiritual growth within the Vedanta tradition.

Arundhati Deo ji,

Q: Why did Sri Krishna teach the Bhagavadgītā only to Arjuna among the five pāṇḍavas? Was it because Sri Krishna was his charioteer?

A: No, that is not the reason. Arjuna was the most beloved of Sri Krishna.

Sri Krishna told Arjuna in Chapter 4, Verse 3 of the Bhagavadgītā:

भक्तोऽसि सखा चेति ।

"You are my devotee and my friend."

They had a special bond of 'Nar-Narayan' in their previous lives as well. Sri Krishna had a very special love for Arjuna.



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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