

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

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YouTube Link: <https://youtu.be/FbUb3eKzrv8>

## The Secret of Sri Krishna's Divine Birth

The 4th chapter of the Bhagavadgītā is '**Jñāna Karm Sanyās Yog**' (**The Yoga of Knowledge and the Disciplines of Action**). The session commenced with the auspicious lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge shedding the path of Ignorance. The lighting of the lamp was followed by recitation of prayers to seek wisdom and blessing from Swami Ji (Guru), Bhagavan and from the source of Divine Knowledge of Yoga, The Bhagavadgītā.

So far in Bhagavad Gītā we have discussed the "Karma Yog". But before starting the discussion on today's topic one must understand why there is so much emphasis and importance placed on Karma Yoga. Parampujya Swami Govind Dev Giriji Maharaj explains it very beautifully when he says that **karma is a means of purifying one's soul**. Anything that is done, be it puja or penance, ultimately purifies our soul. If we understand that every action is to be done to purify our souls, that action would automatically take us towards piousness; any act of piousness would become our dharma; and our dharma would then lead us to sattva.

Going by this rationale, we can see how important it is to perform Karma in a proper way, and ultimately convert the karma into Karma Yoga, as elaborated in the previous chapter.. There are two obstacles or stumbling blocks that come in our way, preventing us from doing karmas or actions in the prescribed manner. These hindrances are as follows:

- **Kama (desires)**
- **Krodha (anger - which is also the result of unfulfilled desires / expectations)**

These two factors block our progress in converting our karmas into Karma Yoga. The question therefore arises, how can these factors be contained and controlled? These stumbling blocks can only be countered through knowledge.

**It is because of the supreme importance of karma being complemented by knowledge, that Sri Krishna's words of wisdom in this chapter have been classified as 'Jñāna Karm Sanyās Yog' by Maharishi Vedvyas Ji.**

Arjuna, in all probability, had a confused expression after the knowledge on Karma Yoga was imparted to him by Yogeswar. This was after all, knowledge that bordered on novelty; it sounded so different, as has traditionally been the case with any knowledge that is passed on from our forefathers. In our own lives, we go through this similar experience. While convincing our children to try something new, don't we often tell them,

**ढाई तो करके देखो यह कितना अच्छा लगता है।**

To add weight to our words, we use the example of our grandmothers, enticing our children that the generation before us have also tried taking the same measures that are being imparted to the children.

Arjuna, like our own children, was facing a similar predicament. He was in the midst of war, wanting answers to his queries when he was asked by Sri Krishna to convert his action or karma of fighting a battle into Karma Yoga. To Arjuna, the task set by HIM seemed onerous! Fully aware that proper knowledge would help Arjuna become a Karma Yogi, Sri Krishna begins the chapter by telling Arjuna that what HE has explained so far is not something new and has been passed on from time immemorial, to different generations.

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

In the previous chapters, Sri Krishna has spoken at length on 'Stitha-prajñasya' and Karma Yoga. The word 'Stitha-prajñasya' implies having a steady wisdom. This knowledge has been conveyed earlier to Vivasvan, the Sun God. The mention of Vivasvan holds a special significance. Why would Bhagavan mention the Sun as the foremost recipient of this knowledge?

As Swami Ramsukhdas Maharaj ji says, the Sun is the epitome of karma. Our entire Srishti, Nature, in fact, the whole world is dependent on the Sun for essential sustenance. We have to observe how the Sun has been working continuously since the inception of the universe. Right from the first day of the evolution, it has been working incessantly without taking a vacation. **Be it a holy man or a sinner, the Sun is impervious to personal judgments, and casts its brilliance impartially on all without any expectations. The Sun does not grant any favors to those who worship it, nor does it censure those who are indifferent to its significance.**

**Hence, the first lesson on Karma is to be learnt from the Sun who is the epitome of Karma Yoga.** From the Sun God, this knowledge has been passed on to Manu, who in turn has communicated these pearls of wisdom to Ikshvaku. This knowledge, imparted by none other than Parameshwar HIMSELF, is indeed valuable. It is to be noted that all the personages mentioned here belong, like Sri Ram, to the illustrious Surya Vanshi clan. Needless to say, this knowledge is 'avyayam' or imperishable; it can never lose its significance, in fact, this knowledge holds a greater magnitude in today's day and age. Shlokas 1 and 2 give us moral knowledge as well. This knowledge, which is important for building our characters,

cannot be implemented into practical life through laws and strictures; instead, we have to look up to the examples of characters who can be considered sterling personifications of such knowledge, and glean through our own family values. We should therefore be mindful of our own conduct, as we have to pass on the values to the next generation.

**This is the reason why we should not consider Bhagavad Gita a mere narrative to be learnt mechanically, but imbibe the holy knowledge into our own lives to set an example for our children and for the future generations to come.**

## 4.2

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

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

This precious knowledge was handed over to the Rajarishis, though over generations this knowledge gradually has started becoming lost. One might wonder at the supposed contradiction in the words of Sri Krishna. First HE says that this knowledge is 'avyayah' or eternal. However, in this shloka HE claims that the knowledge has become naṣṭaḥ(ph), meaning that the knowledge is getting lost. **Here we need to understand that naṣṭaḥ(ph) does not mean that the knowledge has gone forever. It merely means that it is gradually disappearing.**

**We need to see how the actions of our own grandparents and parents have diminished in value and significance.** The traditional methods involved in means of worship or the manner of celebrating festivals have steadily shown a decline. These traditions or rituals are surely to undergo further deterioration in the hands of future generations.

Similarly, the Yoga or the great knowledge imparted to Vivasvan has gradually started diminishing. We need to, therefore, understand the importance of parampara. It is to be noted that this knowledge was conveyed to Ikshvaku who hailed from the glorious Suryavanshi clan. This knowledge was subsequently passed on to Sri Ram, another member of the same clan.

The Mentor of this dynasty was Maharishi Vasishtha. There had come a time in Sri Ram's life when he had become extremely despondent and indifferent towards the world and its accompanying pleasures that used to be accorded to royalty. He had developed a distaste towards clothes, delicious food and all the material delights. While everyone was worried about the reason for Sri Ram's supreme apathy, Viśvāmitra Muni, who had heard about the mental state of Sri Ram, came to the court. It was at this point of time that Maharishi Viśvāmitra and Maharishi Vasishtha decided to make Sri Ram delve deep into this holy knowledge. Viśvāmitra told Vasishtha that the latter would be the right person to impart this great eternal knowledge to Sri Ram, who had actually completed all his education that was needed to survive at the worldly platform.

We too have gone through scholastic erudition, even though it is merely for our material survival. **However, what we are learning here in the Geeta classes, is very different from the superficial knowledge that we have garnered so far.** The knowledge that we are getting now is beyond this mortal knowledge. Coming back to Sri Ram, **he was then given divine discourses by Maharishi Vasishtha, which has been documented as Yoga Vasishtha.** It's a very important and elaborate treatise containing thousands of shlokas. The discourse was completed in more than 18 days. It is the same knowledge, mentioned in the Yoga Vasishtha, the Vedas and the Upanishads, that is being imparted to Arjuna by Sri Krishna in the form of Srīmad Bhagavad Gita. **HE has been gracious enough to summarize this rich and exhaustive knowledge into a simpler dissertation so that we may**

comprehend it better. In the course of time, this knowledge has become diminished.

### 4.3

**sa evāyaṁ(m) mayā te'dya, yogaḥ(ph) proktaḥ(ph) purātanah,  
bhakto'si me sakhā ceti, rahasyaṁ(m) hyetaduttamam. 4.3**

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

This same knowledge, which Sri Krishna refers to as puratanah (ancient) is being told by HIM to Arjuna. HE has used two adjectives for Arjuna to imply that Arjuna is HIS devotee and friend: 'bhakta' and 'sakha'. This is the beauty of their relationship. Normally bhaktas do not treat the subject of their devotion as friends. Nor does a person offer to worship a friend. There is a fine line between Bhakti and friendship. **However, Sri Krishna and Arjuna share a beautiful and unique relationship. Here we see that Sri Krishna calls him a devotee and a friend, reiterating that HE loves Arjuna.**

At this point of time, we should also ponder why it is only Arjun who has received the bounty in the form of this close relationship with HIM?

Often, when we face misery or challenging times we lament, 'Why me?'. Conversely, if we see others happy we might feel jealous or happy, but we nevertheless wonder what good karmas they have accumulated to enjoy this stint of joy. However, sometimes we should contemplate on why a particular person has been selected to gain something so pleasurable. We should also try to introspect events from different perspectives.

Arjuna is right now in a similar state of mind when Sri Krishna was assuring him that he would impart the same superior and beautiful knowledge to him. HE says, "Arjuna you are My friend, My devotee and I am going to tell you 'rahasyaṁ(m) hyetaduttamam' " (The best and supreme secret).

Arjuna however, is puzzled. He was after all in a human body, which justifies his confusion when he is told by Yogeshwar that this knowledge has been conveyed to Vivasvan. Sri Krishna was just a few years older than him. How could it be possible for Yogeshwar to convey this wisdom to Vivasvan who was ancient, and existed in a different timeline? Arjuna's perplexity is mentioned in the next shloka.

### 4.4

**arjuna uvāca  
aparaṁ(m) bhavato janma, paraṁ(ñ) janma vivasvataḥ,  
kathametadvijānīyāṁ(n), tvamādaḥ proktavāniti. 4.4**

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

Arjuna says that he knows all the stories of Krishna's birth as narrated by Kunti Mata who was Vasudev's sister. Arjuna agrees that Sri Krishna is divine, nevertheless, how could HE impart this knowledge to Vivasvan who is ancient? Arjuna asked Sri Krishna how HE could say that HE has given this knowledge to Vivasvan?

### 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.

We have to understand that we, as humans, are stuck in this circle of life and death. Sri Krishna is Paramātmā but HE keeps coming to this world. HE says that both Arjuna and HE have taken innumerable births of which HE remembers all but Arjuna recalls none. To sum up, Yogeshwar says the following to Arjuna:

- There have been uncountable births for both of them. **(janmāni tava cārjuna)**.
- **tānyahaṃ(m) veda sarvāṇi**: Here, ‘veda’ means knowing. Bhagavan says that HE knows about all HIS past births.
- **na tvaṃ(m) vettha parantapa**: However, Arjuna cannot remember his previous births.

Inability to recollect previous lifetimes is the limitation of human form. There are many people who question the existence of the divine. Such people need to understand that Sri Krishna or Sri Ram are not ordinary mortals, hence THEY remember what happened in previous births whereas we have no such memories.

Often during the Q & A session people ask why we should not have such memories. Imagine though how much chaos there would be then? In our present lives if we remember small unpleasant things, we get unsettled. **What would happen if we were to recall all the unpleasant events of our past births? It is best that we do not remember our previous lives.** We should instead concentrate on living a meaningful life in the present to merit a better birth in our next life cycle. Having said that HE recalls all HIS lives, Sri Krishna goes on to describe HIMSELF. Who is Sri Krishna? This is explained in lucid details in the subsequent shlokas.

#### 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.

Here Sri Krishna refers to HIMSELF as ‘ajah’ or one who was never born, and ‘Avyaya’ or imperishable. **It may well lead one to wonder, how it can be possible that HE is not born? HE was, after all, born in incarceration and carried across the river Yamuna when HE had taken birth! We need to understand that the human form that Sri Krishna has taken is for our understanding.**

In this shloka there are six things we have to focus on: First, Sri Krishna says that HE is Ajah, Avyayah, and Ishwara.

Then there are two things HE says about HIS powers: Prakṛiti and Yoga maya. **HE has established HIMSELF in this Prakṛti which belongs to HIM, through HIS Yogamaya.**

HE also mentions HIS own manifestations: We need to understand that HE is not merely a mahapurush. HE is Bhagavān! When the recent court case was going on regarding the Ayodhya temple, the antagonists were asking for proof of Sri Ram's existence. We need to realize that though Sri Ram or Sri Krishna for that matter, appear to us as human beings, THEY are not humans! THEY come into this Prakṛti with full control over THEIR nature. THEY can come and go as and when THEY wish. An important word used in this shloka is 'sambhavami'. It means that HE is reincarnating HIMSELF repeatedly.

**Due to THEIR appearance THEY seem to be made of Panchabhutas but the fact of the matter is that Bhagavān is 'sarvatra sarvadā'. It implies, HE is eternal and everywhere.** When Gajendra was praying for Vishnu ji to come and rescue him, Vishnuji came from the heavens to rescue Gajendra. Similarly, Paramātmā appeared from the pillar when Prahlad said to his father that HE is everywhere, even in the pillar. So, what is this concept of being born? What is the concept of 'sambhavāmyātmamāyayā'? It means, HE is incarnating HIMSELF and manifesting HIMSELF in human form. Getting body or sense organs is a very small maya for HIM.

Often people wonder that if God is everywhere, why should we go to the temple to worship HIM? Their belief is that God in Nirguna form is all powerful. **People need to realize that Sri Krishna, Sri Ram or our Laddoo Gopala are power stations created by the cosmic energy, manifested as Saguna Avatars.** Avatar means that the Energy has come into this Mrityu-Loka. That's the reason why idol worship should not be considered inferior or unimportant. After all, meditating on the Nirguna Brahma tattva is not always possible. **Until and unless we realize that it is the Brahma Tattva that has manifested in the form of Sri Krishna, we will never understand Bhagavad Gītā in depth or develop devotion towards this holy text.**

Swamiji explains this concept of Nirguna and Saguna through the example of water that exists everywhere in the form of oceans or rivers. At some places the temperatures are very low and the water becomes ice, assuming a solidified structure. Essentially both the water and ice are of same tattva.

**Similarly the nirguna and the saguna are of the same tattva. Sri Krishna is actually that Param Brahmā Tattva. HE has the power to control nature.** He has taken birth through nature in which HE has established HIMSELF and taken a human form in this Prakṛti that HE rules. How do we know that HE rules over this creation? Sri Krishna mentions Atmamayaya. Through HIS powers HE takes birth and controls the Prakṛti. It should be noted that HE refers to Prakṛti and Maya as belonging to HIM. Nowhere does HE say that it belongs to us!

In the Srimad Bhagavatam, the following has been said in Shloka 2.2.36.

***tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā***

***śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām||2.2.36||***

*(O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere).*

## 4.7

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

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



This shloka and the subsequent ones are the most famous of all the shlokas.

When does the necessity come to manifest HIMSELF? HE say that HE comes to this world whenever Dharma gets into crisis. **What is Dharma? It simply means, 'all the righteous practices'**. When Dharma gets suppressed by the adharma or by wrong deeds, that is the time when HE comes to make Dharma rise and to establish it.

#### **For whom does HE manifest HIMSELF?**

This question has been answered beautifully in the next shloka.

### **4.8**

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

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

This beautiful shloka explains the **purpose of Sri Krishna's manifestation into human form. Simply put, HE comes for the protection of good, and annihilation of evil.** The shloka mentions three circumstances that explain the reasons for HIS physical appearance in the material world:

- **paritrāṇāya sādḥūnām(m):** Here, the term 'Sadhu' does not confine itself to ochre-robed monks. The term Sadhu has been extended to good people, who observe right practices, maintain a holistic lifestyle and endeavor to do good to others, generally working for upliftment of society. Sri Ram protected the Rishis and munis who were in the Dandakaranya, from the evil demons. Moreover, he freed the people of Lanka from the clutches of Ravana.
- **vināśāya ca duṣkṛtām:** Ishwar also comes to this world to destroy the evil and wicked people.
- **dharmasaṁsthāpanārthāya:** The two factors mentioned above are merely sub-sections leading to the main intention of HIS appearance. The most important reason for HIS appearance is to look after Dharma.

The word *dharmasaṁsthāpanārthāya* has been given many interpretations, one of them being that Sri Krishna takes birth to establish Dharma. However, we need to go deep into the implication of this word in order to understand it better. **We need to realize that Dharma is eternal or Sanatana. It cannot be established, as it is already there, though diminished from time to time.**

When a mother looks after her child, this act becomes her Dharma. Protecting the child is a natural instinct in a mother and hence we cannot say that the maternal feelings are being established as they are already in existence! Likewise, for the saints and Acharyas, the dharma is already established. **Dharma incorporates righteous acts such as protecting humanity, serving the needy and doing good to others.**

It should be noted that the word Bhagavan uses here is '*Dharmasaṁsthāpanārthāya*'. It's not *sthāpanā* but *saṁsthāpanā*. **In the words of Swami Govind Dev Giriji Maharaj, Dharma means organizing an**

**already established institution.** As per the Vedas if we live righteously and properly, we are in essence, following Dharma.

In every era there are some wicked and evil doers who create chaos in society and bring about disturbance and turbulence in the lives of good people. This leads to an imbalance in society due to the rise of Tamo guna and overall turmoil in the world. Then the need arises for 'paritrāṇāya sādhūnām(m), vināśāya ca duṣkṛtām'. This rise and ebb of Dharma happens from time to time in a cyclic rhythm. This is a natural order, an ongoing process which cannot be helped. To illustrate the occurrence of adharma followed by dharma, let us take the microscopic example of our own homes. We may clean the house thoroughly, but after a few days dust and mess would accumulate if we do not attend to the cleaning regularly. This example points to the inevitability of the fact that sooner or later, there will be imbalance and disorderliness in society. Therefore, we should not confuse 'Dharma Sthapana' with 'Dharma Samsthapana'. Dharma Sthapana refers to setting the foundation of a sect. It implies that a different religion is being established. The sect would have a different way of doing sadhana or offering worship.

**It is to bring harmony and regain this balance that Ishwar manifests HIMSELF from time to time.**

Looking at the example of Sri Ram, **he has not just killed Ravana and other demons but has, through his conduct, set the right example for the future generations.** We know how an ideal son behaves and how an ideal King presides over his subjects. Since time immemorial, the word 'Ram Rajya' has epitomized the ideals of perfect governance. This is *Dharmasaṁsthāpanārthāya*.

Sri Krishna saw to it that the demons were annihilated. Moreover, **HE has given the world the collective and priceless wisdom of the ancient scriptures in the form of Bhagavad Gītā.** This is yet another example of *Dharmasaṁsthāpanārthāya*.

**We should be aware of not just the outer evil but of the aberrations that lie within us. We need to protect our Sattvic quality that would equip us to destroy the evil that might be residing in our hearts and minds.**

Thus, when Sri Krishna says **sambhavāmi yuge yuge**, HE asserts firmly that HE has come into this world precisely to set these ideal examples and organize Dharma in a coherent way.

In the next shloka HE elaborates on the nature of HIS unique birth.

## 4.9

**janma karma ca me divyam, evaṁ(m) yo vetti tattvataḥ,  
tyaktvā dehaṁ(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.

Sri Krishna says, 'janma karma ca me divyam', indicating that HIS birth and actions are divine. We need to understand the difference between our mortal birth and Śrī Krishna's birth. We have been taking birth repeatedly due to our unfulfilled desires, Vāsanās and our impressions or sanskars of our previous lives. We are helpless in the face of this cycle of birth and death as it is not under our control. We come back due to the result of our previous karmas or actions. We do not even know in what yoni we had been born earlier. On the other hand, Ishwar's birth is entirely in HIS control. Unfettered by karmas, HE can come and go as HE pleases. He can come as a King and can go as a King.



Once, a Swami had gone to visit a prison and conduct classes on the Bhagavad Gītā. The title of an article pertaining to this event read, 'Maharaj in jail', which could lead anyone to wonder why a holy man would be in jail? The preceptor had gone to the prison to guide and help the inmates at the prison, and conduct a Bhagwat Katha. The holy person is like a king who can go to the prison, carry out the tasks he wants to accomplish, and come out as and when he pleases. Similarly, the Yoga teacher who teaches the asanas to the prisoners, and the prison officials have the freedom to walk in and out of the jail. The jail inmates on the other hand are bound by their actions and have severe restrictions on their movements. They cannot venture beyond the boundaries of the jail.

**Our own plight is nothing short of that of the prisoners. We are bound by Maya and Prakṛti. We are tied to this world by our karmas and our desires, unlike Ishwar who can come and go from Mrityu Lok as per HIS will.** For us, the redeeming feature is the assurance that we must have done some good in the past lives to have come so close to this divine knowledge. It can be said with conviction that we will definitely make substantial progress in our next birth because of the knowledge that we are imbibing now. The Bhagavad Gītā helps us in moving our lives upwards.

The karmas of Sri Krishna too, cannot be categorized as good or evil, punya or paap. This is the reason why HIS birth and actions are shrouded and shielded from the awareness of the ignorant ones. HE further says, '*evaṁ(m) yo vetti tattvataḥ*': **One who has known this Tattva will not be sent to this world again, and will subsequently, by the Grace of Sri Krishna, be freed from the cycle of birth and death.**

The questions that would naturally arise are, what is the way to know this entire knowledge? How can one understand this wisdom? The answers to these queries are explained in the next shloka.

#### 4.10

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

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

Sri Krishna says, '**vītarāgabhayakrodhā, manmayā māmupāśritāḥ**': to be completely free from attachment, fear and anger and wholly absorbed in Sri Krishna! **How difficult it would appear to implement this theoretical knowledge in practical life! But then, we have to look at the example of our saints.** Likewise, let us take the example of the Gopis who never gave up on their daily duties towards their families, and yet, unswervingly followed the path of knowledge. Meera Bai too, did not leave her family and was nonetheless free of all attachment. No intensity of torture, no amount of poison could instil any fear or anger in her. She was truly in fusion with Sri Krishna, or *māmupāśritāḥ*.

On the other hand, we tend to get so angry even when the most trivial comment is aimed at us! To make matters worse, we show haste in transmitting our own volatile and negative emotions to others around us. We need to understand why we get swayed so easily by our emotions. Meera Bai, Gana Bai, Sant Eknath Maharaj or Sant Tukaram were completely dedicated towards this divine knowledge even while carrying on with their families, because they did not nurture any anger or fear.

**If we live like the saints did, then we too would be free of our petty vexations. To achieve control over ourselves, we have to take refuge in Bhagavān.**

Swami Giri Maharaj ji says, one who has become pious by performing penance for the sake of knowledge, will attain the '*madbhāvamāgatāḥ*'. In other words, Sri Krishna gives the assurance that such devotees will

attain HIM.

## **Question & Answer**

**Udaya Ji**

**Question: How can we control our Anger and our Subconscious mind?**

**Answer:** One needs to see what is it that causes anger? Our unfulfilled desires and fear are the factors that lead us to anger. At an individual level one needs to figure out the underlying reason behind our anger. There are multiple ways to sort this out. What may suit one may not suit the other. In one of the discourses, Sanjay Malpani ji had said that when angry, before uttering the next word, we should start counting or take a moment before reacting. Automatically the anger will calm down. One needs to always remember not to react instantaneously. What is anger? Anger will destroy everything in a minute. Before one says anything back to the person, take a moment, absorb everything, think about it. A feeling of understanding towards the person comes in handy. If the matter continues to persist, then let the days pass. Most important thing is not to react immediately.

**Question: I had gone for Bhagavad Gītā prachar in a school. There I found that people were discouraging. As per them in this manner I was converting children to Sanatan Dharma.**

**Answer:** This problem is common to all who take this up. Only to those who are willing, one should go ahead and offer help. For people who do not show interest, it is to be assumed that their time has not yet come. One should not get into arguments with them. We should make ourselves so large that others follow us. There are both types of people in this world. One set is of those who do not want to learn, and another set is the one who wants to learn the said knowledge. One needs to invest time on people who want to learn, the rest will follow whenever they are prepared to imbibe the holy knowledge. One should not get disheartened or give up the practice when one faces such experiences. In the 18th chapter Sri Krishna has Himself said that HIS knowledge should be given to the one who is willing to take it.

**Rama Ji**

**Question: To what extent can one believe in Astrology?**

**Answer:** To answer this question, an expert is required. Nevertheless, Astrology has its own importance, it's a very researched subject. But at the same time astrological things are not in our hands. As a Geeta Sadhak, the advice would be to focus on one's karma, the thing which is there in one's hand. Astrology is a different thing altogether. It's also dependent on our past karmas. Through this one may get to know what fruits one will get. But what is gone is not in one's hand. So, best is to concentrate on karmas that are there in one's hands. Because these actions will shape our destiny. Nothing happens due to sheer luck. Actions are the key for survival. No matter how much astrology one studies, the best is to focus on one's karmas / actions.

**Question: Can we change our bad times?**

**Answer:** One very important thing one should know is that times are not good or bad. It is one's mind that believes what is good or bad. From a worldly perspective, one sees times as good or bad. But if the mind is programed to be happy or is connected with self all the time, then we realize that ultimately what is

happening around us is the way of prakriti. Therefore, if the mind is intact then what is happening around us will not impact us. The following shlokas of Bhagavadgītā provide a similar essence.

**jitatmanah prasantasya; paramatma samahitah**

**sitosna-sukha-duhkhesu; tatha manapamanayoh ||6.7||**

*(For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.)*

**sama-duḥkha-sukhaḥ sva-sthaḥ sama-loṣṭāśhma-kāñchanaḥ**

**tulya-priyāpriyo dhīras tulya-nindātma-sanstutiḥ||14.24||**

**mānāpamānayos tulyas tulyo mitrāri-pakṣhayoh**

sarvārambha-parityāgī guṇātītaḥ sa uchyate||14.25||

*(Those who are alike in happiness and distress; who are established in the self; who look upon a clod, a stone, and a piece of gold as of equal value; who remain the same amidst pleasant and unpleasant events; who are intelligent; who accept both blame and praise with equanimity; who remain the same in honor and dishonor; who treat both friend and foe alike; and who have abandoned all enterprises – they are said to have risen above the three guṇas.)*

So, good and bad times are always going to come in circles. Just like day or night these are always going to be there. There is no need to change surroundings. If one is able to change their mindset then everything is going to be taken care of. The Bhagavad Gita is not a scripture that will tell you to change people around you or change the environment, It's a manas shastra, that actually does the surgery of the mind. And it makes the person so strong that no matter what comes, the follower does not lose balance. So, even in bad times a strong mind will not get deterred easily. That is why the ultimate objective should be to make one's mind strong.

**The evening was concluded by a rendition of the Hanuman Chalisa.**



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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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