



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/7cDGAaAqkFY>

Bhagavān appears in a physical form to protect HIS devotees, whenever there is a decline in righteousness (dharma) and increase in unrighteousness (adharma) in the world

The fourth chapter of Śrīmad Bhagavad Gītā is “*Jñāna Karma Sanyāsa Yoga - The Yoga of Knowledge and Disciplines of Action and Knowledge*”.

The vivechan session began with the customary tradition of lighting of the lamp and prayers to Śrī Bhagavān and the Guru, thus creating an environment appropriate for spiritual discourse.

***Gurur Brahmā Gurur Viṣṇuḥ
Gurur Devo Maheśvaraḥ
Guruḥ Sākṣhāt Parabrahma
Tasmai Śhrī Gurave Namaḥ***

Guruḥ Brahmā - Guru is Brahmā, the Creator; Guruḥ Viṣṇuḥ - Guru is Viṣṇu, the Sustainer; Guruḥ Devaḥ Maheśvaraḥ - Guru is Maheśvara (Śiva), the Destroyer

Guruḥ Sākṣhāt Parabrahma - Guru is verily the Parabrahma, the Supreme Reality; Tasmai Śhrī Gurave Namaḥ - To that revered Guru, I bow down in reverence

***om kṛṣṇāya vāsudevāya haraye paramātmāne
praṇata: kleśanāśāya govindāya namo namaḥ***

This mantra is an invocation and a way to offer reverential salutations to Bhagavān Krishna, recognising HIM as the remover of sufferings and the Supreme Soul.

Following is the prayer to Srimad Bhagavad Gītā, the source of Divine Knowledge.

***Om Pārthāya pratibodhitām bhagavatā nārāyaṇena svayam
Vyāsena grathitām purāṇa-muninā madhye mahābhāratam***

Advaitāmṛta-varṣiṇīm bhagavatīm aṣṭādaśādhyāyinīm
Ambā tvām anusandadhāmi bhagavad-gīte bhava-dveṣiṇīm

The Bhagavad Gītā, taught to Arjuna by Bhagavān Nārāyaṇa Himself and composed in the midst of the Mahābhārata by the ancient sage Vyāsa - O Divine Mother, who showers the nectar of Advaita, O embodiment of eighteen chapters, I meditate upon you, O Bhagavad Gītā, the destroyer of delusion born of worldly existence (saṁsāra).

We will now discuss chapter 4 of Srimad Bhagavad Gītā which is the *Jnana Karma Sannyāsa Yoga*. In this chapter, the qualifying aspects of Karma Yoga have been discussed and therefore it is also regarded as an extension of Karma Yoga.

We all have started our beautiful divine journey with Srimad Bhagavad Gītā. The course of the journey is ecstatic, blissful and divine. The paths have been carved out by our Param Pujya Gurudev in such a manner so as to make our journey smooth and enjoyable. The entire journey has been segregated into four levels.

- Level 1 is the first step which takes us a step closer to getting Gītā into our day to day life. It includes the easiest chapters so as to generate the initial interest.
- Level 2 includes the chapters focussing on the practical aspect of day to day lives. It focuses on daily habits like dietary habits, rudimentary practices of charity, penance and sacrifices.
- Level 3 takes a step further and the expanse increases so as to include various aspects of Yoga. It teaches us various ways to get united with Paramātmā. In this level we learn how to imbibe Gītā into our day to day life.
- Level 4 is still more expansive so as to include the complex process of getting liberated and become one with Paramātmā.

Yoga is the science of connecting the individual soul to the supreme consciousness, the *Param-tattva*. As both the individual soul and supreme consciousness are eternal in nature, so the science of connecting them is also eternal. The manifested body of ours is only an instrument or tool by which we can connect ourselves (the individual souls) to *Paramātmā* (the supreme consciousness).

The paths for getting connected are varied like Karma-Yoga, Bhakti-Yoga, Jnana-Yoga, Dhyana-Yoga but the tools used in all these methods are body and mind only. The tools used are disposable. Body and mind ultimately get destroyed. But if these are used properly, the results achieved are ultimate and eternal. Hence one must know how to use these instruments properly and efficiently. Whether one uses them for doing Karma or doing meditation is a personal choice but one should have the right knowledge to use them properly and systematically. Bhagavad Gītā imparts us this knowledge. In order to have the proper knowledge of science one should understand the principles of science by doing experiments in science laboratories. Similarly to understand the *Param-tattva*, one should understand the guiding principles laid down in Vedas and Bhagavad Gītā. It is always more efficient to learn these guiding principles from Gurus as Guru has perfected the understanding of these tattvas by his *Sāadhanā* and can transmit this knowledge from a higher echelon.

In Chapter 3, Sri Krishna expounded Karma-Yoga or the Yoga of action and the path to Moksha through action. Bound by the inherent nature of three gunas, all beings remain engaged in action always. These actions if done diligently while remaining unattached to their results, one progresses in the path of liberation or moksha. If one displays external renunciation but internally dwell upon the objects of his senses, then his efforts become futile and he can not make any progress in the path of liberation. Sloka 37 of chapter 3 states the biggest obstacles between karma and moksha--

kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ

mahāśhano mahā-pāpmā viddhyenam iha vairiṇam (3.37)

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

Actions, if done soaked in the knowledge of performing it as a non-doer and with detachment to the results, become Karma-Yoga. This know-how has been transpired by Vedas which are the encyclopedia of knowledge, through generations in a top down approach. In the fourth chapter, we will see how this transmission of knowledge takes place.

4.1

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

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

Sri Krishna said that the knowledge which HE imparted was **eternal- Avyayam**. HE taught this eternal science of Yoga to the Sun God, Vivasvan, who passed it on to Manu; and Manu, in turn, instructed it to Ikshvaku.

In the current days of technology, knowledge gets outdated very fast. The computer languages wither away very quickly. With the evolution of knowledge, new languages come up and computer professionals start using the latest ones and the earlier ones become obsolete. From our practical experience we see most of the worldly knowledge becomes less and less usable after a certain time as if they had come with an expiry date.

But the knowledge Sri Krishna has imparted to Vivasvan (Suryadev) has no expiry date. It is eternal knowledge. This knowledge is so precious that it is invaluable. It is priceless, with no expiry date. It has to be preserved and propagated on from generation to generation.

As it is eternal, it is used by every generation. We also use it. Therefore we should know the importance of such knowledge. Unless we understand its importance in our life, it is very difficult to internalise such knowledge.

Further such eternal knowledge is propagated from generation to generation, and this descending process of receiving divine knowledge is part of *Parampara* which is explained in the next sloka.

4.2

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

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

Here Śrī Krishna addresses Arjuna as *Parantapa*, the scorcher of foes, and tells him that the saintly kings (rajarishis) received this science of Yoga in a continuous tradition. But with the long passage of time it was lost to mankind during transmission. This type of transmission was a continuous tradition or part of *Parampara*.

Parampara is the disciplic succession, and refers to an unbroken chain of spiritual teachers and their disciples, through which knowledge and spiritual authority are passed down through generations.

As per the documented history, this knowledge had come to Śrī Rama through Brahmarishi Vasishta and has been described in the holy scripture called “**Yoga Vasishta**”. Once Brahmarishi Viswamitra arrived in the court of king Dasaratha with a request to take the young princes, Śrī Rama and Lakshman to the forest to fight the demons away and protect the Rishis performing Yajna. After consulting with Brahmarishi Vashista, king Dasharatha allowed Śrī Rama and Lakshman to accompany Brahmarishi Viswamitra.

At that point of time, it was noticed that Śrī Rama was depressed, his cheerful face was appearing sorrowful and agitated. Upon enquiry it was revealed that Ram was disturbed as his mind was full of various queries about the creation and existence of the universe. Then a long conversation took place between Sage Vasistha and prince Ram. Through this dialogue, the sage imparted wisdom to the young prince Ram who was grappling with existential questions and seeking answers to the meaning of life. These dialogues form the beautiful discourse named as “Yoga Vasishta” comprising thousands of verses which expounds the principles of Maya and Brahmān as well as the principles of non-duality or Advaita-Vedanta.

This knowledge was passed on from generation to generation, but with time it slowly eroded.

As normal human beings we tend to forget things. Our memories are short lived. The Gītā discourse we hear appears as music to our ears while listening but very often we forget the discourse and fail to transfer the knowledge to others. Similar things happened to this knowledge also. Thus the original knowledge imparted by Bhagavān to Vivasvan also depleted with long passage of time (*kalena*).

4.3

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

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

Sri Krishna said HE is going to reveal the same supreme secret knowledge to his friend and devotee Arjuna which HE had once imparted to Vivasvan.

HE had chosen Arjuna as the recipient of this most supreme and secret transcendental knowledge (**rahasyaṃ hyetad uttamam**) because Arjuna was not only HIS friend and devotee (**bhakto 'si me sakhā cheti**).

Can we imagine ourselves in the place of Arjuna and think for a moment that we have been chosen by Bhagavān to receive the supreme knowledge? How enchanting such a thought would be. For any individual nothing can be more graceful and precious than the thought that Bhagavān has selected him as the most eligible student.

In a way this is not something very abstract. By learning Bhagavad Gītā, we are also getting the opportunity of receiving this great knowledge. Another reason to feel delighted is Bhagavān does not choose all and sundry for the purpose of transferring the knowledge. One needs to have the capacity to

understand this transcendental knowledge. Then only he would be selected.

Hence we all can assume that we are the fortunate ones selected by Bhagavān to receive this divine knowledge. It is HIS blessings that we all have assembled here to learn Bhagavad Gītā. Arjuna represents all of us. We should feel delighted as we are the blessed devotees of Sri Krishna.

In chapter 18, Sri Krishna has listed those people to whom such divine knowledge should not be imparted.

idaṁ te nātapaskāya nābhaktāya kadāchana

na chāśhuśhrūṣhave vāchyaṁ na cha mām yo 'bhyasūyati (18.57)

This instruction should never be explained to those who are not austere or to those who are not devoted. It should also not be spoken to those who are averse to listening (to spiritual topics), and especially not to those who are envious of ME.

At this moment Arjuna is completely baffled. He is not able to perceive what Sri Krishna said. Although he knew Sri Krishna is not an ordinary human being, HE is the incarnation of Paramātmā but still in his mind, the things were not falling into place chronologically.

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 expresses his doubt, and asks Sri Krishna that Suryadev has been present from the time of creation, whereas Sri Krishna is just a few years older than Arjuna. How could he believe that Sri Krishna imparted this knowledge to Surya Dev.

Arjuna was thinking like any other ordinary person. To his mind Sun was the prime cause of the universe and therefore how can Sri Krishna exist before Vivasvan. Arjuna was baffled by the apparent incongruity of events in Sri Krishna's statement.

4.5

**śrībhagavānuvāca
bahūni me vyatītāni, janmāni tava cārjuna,
tānyahaṁ(m) veda sarvāṇi, na tvam(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.

Sri Krishna clarified that both HE and Arjuna had many births (***bahūni me vyatītāni***) before the current one. Sri Krishna remembers all that whereas Arjuna has forgotten. Sri Krishna is Paramātmā Himself appearing in an embodied form in the present birth and therefore HE can witness HIS past, present and future with ease, whereas Arjuna can not. Arjuna like any other human being can not recollect his previous

births.

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.

Sri Krishna is Paramātmā Himself. HE is unborn, imperishable and the creator of all beings. HE is unmanifested and yet appears as the creation by virtue of HIS Yogmaya Shakti.

It is impossible to comprehend the unmanifested nature of Parameshwar because He is equal to none and can not be explained through examples. Even then we can endeavour at it, if we understand the three adjectives HE has used for Himself in this sloka.

- **Aja**- unborn
- **Avyaya** - imperishable
- **Ishwara** - the supreme entity who controls everything

HE rules the *Prakṛti* and uses it to manifest Himself whenever needed (**prakṛtiṃ svām adhiṣṭhāya Sambhavāmyātmamāyayā**).

Bhagavān manifests Himself- what does this mean? It means HE takes birth in a form. When HE takes a form, the form is obviously made of *Pancha-Mahabhuta* which is nothing but *Prakṛti*. Using HIS Yogamaya power, HE converts the *Prakṛti* to a form with which HE gets identified with, like Sri Ram or Sri Krishna.

One should clearly distinguish this form of HIM from HIS *Paramatattva*. HE is present everywhere in HIS unmanifested form. It depends on us how much we believe. Some people have unshakable faith and see HIM in every atom, in every sentient and insentient thing. There is a saying

"भगवान कण कण में है"

Bhakta Prahalad believed that Bhagavān Vishnu resides in a pillar and Bhagavān honouring his faith emerged from the pillar in Narasimha Avatar.

Many see Sri Ram and Sri Krishna as Mahapurush, human beings with divine qualities. Although they see some amount of divinity in them and hence give them the stature of Mahapurush, they fail to see their *Sat-chit-ananda swarupa*.

Some other people can not comprehend Bhagavān's *Avyakta* form and prefer to worship Him in the form of their beloved deity with great reverence and utmost *śraddha* and bhakti. All are right in their own way. Whether they worship through *Dhyana* or through Bhakti, earnest prayers ultimately reach HIM.

Analogy of ice and water-

Both ice and water are made of the same elements- two parts of hydrogen and one part of oxygen. Some like ice more because it has a form and shape whereas water does not have a shape of its own and takes the shape of the container.

We all like the beautiful idols of Prabhu Ram, Sri Krishna, Vitthala. The beautiful idol established in Ayodhya is just a feast for the eye. While admiring the idol of the deity, we should keep one thing in mind

that the statue is not a two legged human being. He is **Satchidananda swarupa Param-Brahmā**.

Bhagavān manifests Himself but what is the necessity of doing that? Why HE takes birth in a human form is explained in the next sloka.

4.7

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

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

Sri Krishna explains why He has to take birth in a manifested form at times.

Bhagavān appears in a physical form whenever there is a decline in righteousness (dharma) and increase in unrighteousness (adharma) in the world.

- **Dharma** are those prescribed Karmas or actions which are conducive for spiritual growth and development of individuals and society at large.
- **Adharma** are those actions which are detrimental to spiritual growth and spread unruliness and demonic activities in the society.

When Adharma becomes heavier than Dharma in the world, Paramātmā has to come down in human form to reorganise righteousness.

The meaning of dharma -

Dharma can not be established; it is already there. It is the proper way of leading life. At times due to lack of discipline or on account of excessive greed, the intellect of some human beings are compromised and they resort to unhealthy practices. At that point of time Bhagavān has to come down to enforce discipline and reestablish righteousness.

It is similar to how we set right our disorganised and disrupted homes and put it back in a systematic order if it goes astray.

4.8

paritrāṇāya sādḥūnāṃ(m), vināśāya ca duṣkṛtām, dharmasaṃsthāpanārthāya, 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.

When Adharma rises, Bhagavān incarnates to protect the righteous and to annihilate the wicked. HE appears to re-establish the principles of Dharma.

When Dharma declines, good people are troubled and are overpowered by immoral people. When the indiscipline and unrighteousness goes above limit, Bhagavān takes birth in order to rescue the good people.

The disciplined, pious people take refuge in Bhagavān and HE undertakes to protect HIS devotees.

We have the example of how Sri Rama rescued the rishis of Dandakaranya forest-

Rishi Vishwamitra requested King Janaka to extend support to him by sending Śrī Ram and Lakshman with him in order to protect the Sadhus from the hooliganism of the Asuras. Śrī Rama cleansed the entire Dandakaranya forest of the demons and provided protection to the rishis dwelling in the forest and performing penance. HE had also rescued Lanka from the demonic rule of Ravana.

In the same way Bhagavān Sri Krishna killed many demons in the Dwapar Yuga, and protected the masses from their demonic behaviour.

This is done by Paramātmā again and again in every Yuga (*sambhavāmi yuge yuge*).

The human tendency is to mess things up time and again. It is not like once the house is set in order, it remains orderly forever. It has to be reorganised or re-established whenever the situations go out of control. It is a continuous, cyclical process.

The word "***sansthāpanārthāya***" means to re-establish.

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.

Sri Krishna reiterated that HIS birth and His activities are divine in nature. Those who understand this divineness go to HIM. They enter HIS divine abode.

Difference between divine karma and our karma-

Bhagavān is not influenced by Prakṛti, whereas we the human beings are influenced by Prakṛti or gunas. Our actions are determined by our gunas. Our gunas influence our actions which in turn influences accumulation of papa and punya- vices and virtues. Accordingly our Karmik account credit and debit balances are determined. Gunas are wholly responsible for our next birth. Good deeds ensure good birth and not so good deeds or bad deeds takes us to a lower birth. We are born under the influence of Prakṛti.

In contrast Bhagavān comes at HIS own will and goes back at His own will. His birth is divine and his karma is also divine. HIS manifested forms dedicated their actions and fruits entirely for the welfare of the society.

Sri Krishna became the charioteer of Arjuna during the Mahabharata war. HE did it at HIS own will for the benefit of all. Throughout HIS life HE worked very hard, for the sake of others. HE did not do any of these karmas with any expectations of results. HE did it for the benefit of society.

Similarly Sri Rama went to the forest for 14years. There were no grievances as HE knew it was HIS Dharma. Obeying parents was the right practice. HE demonstrated to mankind what Pitru-Dharma is.

In contrast, we human beings are incentive driven. We always have a motive behind our actions, and look forward to the results. Selfless activity is a very rare thing these days. This is because our karma is driven

by Prakṛti.

An analogy to this—

Suppose a king decides one day to visit the jail of his kingdom and enquire about the conditions of the inmates. The jailer then ensures the cleaning of the premises etc. The king visits the jail at his will and comes out of it at his will. The inmates of the jail do not have the liberty to leave the jail. They also cannot do any action as per their will. They are governed by the rule book of the jail.

Our lives after taking a human birth are like that of a prisoner living inside a jail; whereas a king's visit to the jail can be compared with that of Bhagavan's life. Bhagavan's life is not bound by any limitations.

Bhagavān tells that those who understand these differences and sees Paramātmā as all powerful, can only escape rebirth and can go to HIM (**tyaktvā dehaṁ punar janma naiti mām eti**)

The next sloka tells what are the qualities one needs to possess in order to understand this *Param-tattva*.

4.10

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

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

In order to escape from the bondage of birth and death, one has to become a true devotee of Paramātmā and has to get himself free from the three negative sentiments of

- **attachment**
- **fear**
- **anger**

People who have purified themselves in the knowledge of Paramātmā, and take refuge in HIM (**mām upāśritāḥ**), become one with HIM (**man-mayā**).

They achieve the knowledge through *Tapah*. *Tapah* is the *Sādhanā* in which the Sadhaka does his duty flawlessly without caring for any obstacles that come in his way. He overcomes all difficulties that come in his way without getting worried. His only aim is attainment of Parameshwar. This can be construed as *Jnana-Yoga*.

Meerabai was one such devotee who did not care for numerous obstacles she had to face in pursuing her devotion to Paramātmā. She had completely merged herself in the love for her Krishna. She could withstand all torture from the society only because she had taken refuge in Paramātmā.

Shabari, a devotee of Sri Rama was told by her Guruji when she was a young girl that one day Prabhu Rama will come to her hut and accept fruits from her. From that day onwards till she became old, everyday she waited for Prabhu Rama. Everyday she procured fruits and waited with great faith and devotion for the arrival of her Prabhu till one day Sri Rama really stepped into her cottage.

These are exemplary stories of firm love and devotion for Paramātmā. It is only unadulterated pure love and *sraddha* which brings one closer to Ishwara. Intellect has no role to play.

In the next sloka Sri Krishna tells what happens when such purified souls get united with HIM.

4.11

ye yathā mām prapadyante, tāmstathaiva bhajāmyaham, mama vartmānuvartante, manuṣyāḥ(ph) pārtha sarvaśaḥ. 4.11

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 says in whatever manner people surrender to HIM (**ye yathā mām prapadyante**), HE reciprocates accordingly. Knowingly or unknowingly, everyone follows HIS path (**mama vartmānuvartante**).

HE appears to his devotees in the manner or form they want to see HIM. Arjuna saw Sri Krishna as his friend, and Krishna reciprocated by becoming his charioteer.

For Hanuman Ji, HE became Swami. Yashoda Maiya wanted to become HIS mother, to which Prabhu graciously obliged.

Whatever sentiments the devotees show towards HIM, HE reciprocates accordingly. HE correlates Himself with HIS devotees desire seamlessly.

The entire discourse was offered at the lotus feet of Paramātmā, and the vivechan session concluded with a Questions and Answers session.

Questions and Answers

Kamala Ji

Q: What is the difference between dharma and adharma?

A: What ever takes you more towards the sattvic Guna is dharma; and whatever actions takes you away from sattvic Guna is adharma.

Sadhana Ji

Q: How does a Yuga change? How do we know about it ?

A: Yuga is only a way of counting, a method to create a Hindu calendar. There is mention about it in our Vedas.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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