

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

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Interpreter: GĪTĀ VIDUṢĪ SAU VANDANA WARNEKAR JI

YouTube Link: <https://youtu.be/9UtV1uAcSig>

The Eternal Transmission of Divine Knowledge and the Path to Attaining Bhagavān

The **fourth chapter** of Bhagavadgītā is known as the **Jñāna-Karma-Sannyāsa-Yoga- The Yoga of Knowledge and disciplines of Action and Knowledge.**

The discourse commenced with the ceremonial lighting of the Dīpam (lamp) at the lotus feet of Śrī Bhagavān, invoking His divine presence and enveloping the gathering in an atmosphere of profound bhakti and reverence.

With deep devotion, we offer our prostrations to Mātā Sarasvatī, to GuruDev, and to Saint Jñāneśvar, the beacon of divine wisdom:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम्।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम्॥

यानंद श्रुतिमंत्र शक्ति महती ब्रह्मात्म विद्यावती
यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः।
या सत्काव्यगतिप्रसादितर्मतिर्नानागुणालंकृतिः
सा प्रत्यक्ष सरस्वती भगवती मान्नायतां भारती॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र।
येन त्वया भारत तैलपूर्णः प्रज्वालितो ज्ञानमय प्रदीपः ॥

Countless salutations at the lotus feet of Mātā Sarasvatī, Bhagavān Vedavyāsa, and Śrī Govind Dev Giri Ji Maharaj, as we invoke their blessings at the start of this sacred journey of Gītā study.

On the supremely sacred and auspicious occasion of Mahāśivarātri, while reverentially gathering the droplets of wisdom flowing like the Gaṅgā from the revered Gurudeva's divine speech, an invaluable opportunity has been received, by HIS grace alone, to worship and acquire knowledge.

Śrīmad Bhagavad Gītā is an incomparable divine song, sung not in solitude, but upon the battlefield itself. In order to restore the deluded and duty-confounded Arjuna (kiṅkartavyavimūḍha Arjuna) to the path of righteous action, Bhagavān allowed an eternal stream of wisdom to flow from HIS divine lotus-mouth. That sacred current of timeless knowledge is known as Śrīmad Bhagavad Gītā. The lamp of wisdom that Bhagavān kindled five millennia ago continues, even today, to illuminate the path of humanity.

The title of this chapter is **Jñāna-Karma-Sannyāsa-Yoga**. The meaning of this compound is profound. It signifies the dissolution of the binding effects of karma in the radiance, illumination, and effulgence of knowledge (jñāna). When karma is examined in the light of true knowledge, clarity dawns regarding which actions are worthy of performance and which ought to be renounced.

This chapter enables the seeker to discern:

- Which karma is to be performed (karaṇīya karma),
- Which karma is to be avoided (akaraṇīya karma),
- Which actions require renunciation,
- And which are to be embraced as the sacred path of Karma-Yoga.

Through knowledge, the seeker understands not merely action, but the inner spirit behind action. Thus, knowledge becomes the purifier of karma, and karma becomes sanctified in the light of knowledge.

Niṣkāma Karma-Yoga and the Ancient Lineage

Prior to this chapter, Bhagavān had instructed Arjuna with the following teaching:

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

(Śrīmad Bhagavad Gītā 3.30)

Through this śloka, Bhagavān declared that all actions must be offered unto HIM, performed with spiritual awareness, free from expectation and possessiveness. One must act without agitation or feverish anxiety regarding results.

The message conveyed was clear:

- Action must be performed without inner torment.
- Fear of outcomes must be relinquished.

Actions must be offered with Īśvara-ārpaṇa-buddhi (the spirit of offering unto the Divine).

Whatever result arises must be accepted as prasāda from Bhagavān.

This is the essence of Niṣkāma Karma-Yoga, action performed without attachment to fruits,

surrendered unto Paramātmā.

The individual has arrived upon this field of karma because HE has been sent by Bhagavān. Therefore, actions must be undertaken as service unto HIM. When results are received as divine prasāda, bondage ceases and karma becomes yoga.

Arjuna's Possible Doubt

Upon hearing this teaching, a natural question could arise in Arjuna's mind: Is this a new doctrine?

Previously, Bhagavān had declared:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

(Śrīmad Bhagavad Gītā 2.47)

If the teaching of detached action had already been established, why is it being restated? Is this a new revelation?

Bhagavān clarifies that although it may appear to Arjuna as though this knowledge is being imparted for the first time, in reality it is an ancient and eternal tradition. Over time, due to the proliferation of desires, competition born of ambition, selfishly motivated action, and attachment to fruits, this sacred path of Karma-Yoga gradually faded from living practice.

When the Creator is forgotten, human beings begin acting merely for personal gain and the fulfillment of worldly cravings. Thus, the sacred spirit of offering diminishes, and karma becomes a source of bondage rather than liberation.

The Primordial Transmission of Karma-Yoga

Bhagavān emphatically declares that this knowledge is not new. It was first imparted to Bhagavān Sūrya (Vivasvān). From that moment onward, the radiant Sun, who illumines the galaxy and sustains life, has been performing HIS ordained function in perfect alignment with Karma-Yoga.

The Sun shines without expectation. HE performs HIS duty unflinching, without attachment to reward. Thus, Vivasvān stands as the living embodiment of Niṣkāma Karma-Yoga.

Bhagavān reveals the lineage:

- The teaching was imparted to Vivasvān.
- Vivasvān instructed Manu.
- Manu transmitted it to Ikṣvāku.

Thus began the royal lineage of Karma-Yoga.

This transmission reveals that the path of Karma-Yoga is not an innovation of a moment; it is an eternal current flowing through time.

Bhagavān, perceiving Arjuna's mental state, initiated this explanation even before Arjuna could voice his doubts. Although the doctrine of Karma-Yoga had been expounded, applying it in the fierce context of battle appeared extraordinarily difficult to Arjuna.

The battlefield represented not merely a physical war, but the inner conflict between attachment and duty. To perform one's dharma without emotional agitation is the true challenge of Karma-Yoga.

4.1

śrībhagavānuvāca imaṃ(m) vivasvate yogam(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.

Here, the term “imaṃ refers to this avyayaṃ yogam, the imperishable Yoga. The word avyaya signifies that which never decays, never perishes, and remains eternally intact. It denotes that which is changeless, indestructible, and ever-fresh across the cycles of time.

Bhagavān clearly declares that this knowledge of Karma-Yoga is not being imparted to Arjuna for the first time. It is not a newly conceived doctrine, nor a revelation born of circumstance. Rather, it is an ancient and eternal wisdom.

Foremost among those who received this knowledge was Vivasvān, Bhagavān Sūrya. This sacred teaching was first bestowed upon HIM.

The Lineage: From Vivasvān to Manu to Ikṣvāku

According to the sacred tradition, Bhagavān Sūrya transmitted this wisdom to HIS son, Manu. For this reason, the current age-cycle is known as the Vaivasvata Manvantara, named after Vaivasvata Manu, the son of Vivasvān.

Thereafter, Manu imparted this knowledge to HIS son Ikṣvāku. It is important to recall that Ikṣvāku is regarded as the progenitor of the Sūryavaṃśa, the Solar Dynasty. In this illustrious lineage was born Bhagavān Śrī Rāma. By contrast, the Kauravas and Pāṇḍavas belong to the Candravaṃśa, the Lunar Dynasty.

Thus, the Yoga taught by Bhagavān was first preserved within the royal sages (rājarṣis) of the Solar lineage.

The Practice of Yoga by Rājarṣis

In the lineage of Bhagavān Śrī Rāma, the first sovereign to receive this knowledge was Mahārāja Ikṣvāku. From HIM, it was transmitted progressively to succeeding generations. This was not merely theoretical instruction; it was a living tradition practiced by enlightened rulers, rājarṣis, who governed not only kingdoms but also their own minds.

It should be well understood that even Bhagavān Śrī Rāma once passed through a period of profound despondency (viṣāda). Upon witnessing the pervasive sorrow of the world, a deep reflection arose within HIS mind that existence appeared saturated with suffering. This contemplation led HIM into a state of melancholy.

At that juncture, HIS revered Guru, Mahārṣi Vaśiṣṭha, instructed HIM through the monumental scripture known as Yoga-Vāsiṣṭha. The Yoga-Vāsiṣṭha is an extensive and philosophically profound text.

In Tretā-Yuga, Bhagavān Śrī Rāma received this wisdom as a disciple. Later, in Dvāpara-Yuga, when HE incarnated as Bhagavān Śrī Kṛṣṇa, the same eternal wisdom was imparted by HIM to Arjuna.

The profound implication is this: HE who was once the listener became the speaker. HE who once received instruction as a disciple later assumed the role of Guru. Through Śrīmad Bhagavad Gītā, HE offered Arjuna the guiding sustenance for life's journey.

The Flow of the Eternal Ideology

Bhagavān imparted this wisdom to Sūryadeva. Sūryadeva transmitted it to Manu. Manu instructed Ikṣvāku. In this manner, it became established as an imperishable stream of thought, a living current of dhārmic wisdom.

This tradition may be compared to the sacred flow of Gaṅgā. The waters of Gaṅgā do not perish; they flow continuously toward the ocean. At certain stretches, the river may appear diminished or even hidden from sight. Yet its essential current persists.

Similarly, across the ages, this path of Karma-Yoga may appear obscured or nearly forgotten. Desire, competition, exploitation, and attachment may overshadow it. Yet the Yoga itself remains avyaya, imperishable.

The Need for Divine Intervention

When disorder overtakes creation, when competition for exploitation of nature intensifies, and when unrighteousness prevails, the world approaches the brink of destruction. In such times, the descent (avatāra) of Bhagavān becomes necessary.

The detailed explanation of why and how Bhagavān incarnates under such circumstances is elaborated further in the subsequent discourse.

Thus, the teaching of Avyaya Yoga is not confined to a moment in history. It is a timeless transmission, flowing from Bhagavān to Vivasvān, from Vivasvān to Manu, from Manu to Ikṣvāku, and onward through the ages. It is the perennial wisdom that restores balance when humanity forgets its sacred purpose.

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.

The Universality of Karma-Yoga and the Ideal of King Janaka

In the exposition of the Third Chapter earlier, Bhagavān had cited the example of Mithilā's sovereign, King Janaka, while instructing Arjuna:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।

Through action alone, indeed, Janaka and others attained perfection.

King Janaka, while faithfully discharging all the responsibilities of governance, attained perfection in Karma-Yoga. He did not renounce the kingdom, nor abandon worldly duties. Instead, he transformed action itself into a means of realization.

This example dispels the misconception that Niṣkāma Karma-Yoga is reserved only for reclusive brahmarṣis or ascetics dwelling in solitude. Spirituality flows through two principal streams:

The Jñāna-dominant stream, which worships Truth through contemplation, inquiry, and deep reflection.

The Karma-dominant stream, which is pravṛtti-pradhāna, action-oriented.

The rājarṣis belong to the latter category. They accept action as their ordained path and cannot remain inactive. By invoking the example of rājarṣis, Bhagavān establishes that Yoga can be perfected while living amidst the world, engaging fully in one's duties.

The Address “Parantapa” and the Sacred Lineage of Yoga

Bhagavān addresses Arjuna as “Parantapa.” The term means “one who scorches or torments enemies.” Within this address lies a subtle and poignant indication: the very warrior capable of subduing formidable foes is now, due to delusion, laying aside his bow and causing sorrow even to Bhagavān.

Bhagavān further clarifies that this Yoga is “*paramparā-prāpta*”, received through an unbroken lineage. From time immemorial, it has been transmitted through the Guru-śiṣya tradition.

Arjuna, being a kṣatriya, stands within the very lineage in which numerous kṣatriya rājarṣis had previously practiced and perfected this Yoga. Therefore, he is fully qualified to receive and practice it.

The Decline and Re-Manifestation of Yoga

Explaining how this divine wisdom declined over time, Bhagavān declares:

“स योगः महता कालेन इह नष्टः।”

That Yoga, through the great passage of time, was lost here.

The causes of this apparent disappearance are manifold:

- The severe impact of time (mahata kālena),
- The rise of selfish motivations,
- Excessive attachment to fruits of action,
- And the blind pursuit of desires.

When human beings forget their original Creator and become absorbed solely in self-serving pursuits, the true spirit of Yoga weakens. The external forms may persist, but the inner essence fades.

Worthiness for the Divine Secret

Bhagavān informs Arjuna that this ancient and mysterious Yoga is being imparted again to him in the present moment. Arjuna has been chosen because he is both a dear friend (sakhā) and an exclusive devotee (ananya-bhakta).

The highest secrets are entrusted only to those who are close at heart, where love and trust are unbroken. Divine knowledge is not merely intellectual transmission; it is a sacred sharing grounded in intimacy of devotion.

Arjuna's Qualification and Inner Disposition

Arjuna became the true recipient of Bhagavān's grace and wisdom due to his unwavering devotion and guileless nature. Without inner simplicity (ṛjutā), readiness for action, and courage, one cannot approach the profound mysteries of the Gītā as Arjuna did.

Śrīmad Bhagavad Gītā opens its gates only to those who approach it with complete faith and

surrender. Therefore, Bhagavān Śrī Kṛṣṇa declares that at the very moment of this dharma-yuddha, it is most appropriate to impart this Yoga to Arjuna.

Yet, upon hearing these words, a question mark appears upon Arjuna's face. He is astonished. What is Bhagavān declaring?

Familial Relations and the Question of Time

From a chronological perspective, the age difference between Bhagavān Śrī Kṛṣṇa and Arjuna is merely three or four years. Among the Pāṇḍavas, Yudhiṣṭhira is the eldest, followed by Bhīma, then Bhagavān Śrī Kṛṣṇa, and thereafter Arjuna.

Kuntī is the paternal aunt of Śrī Kṛṣṇa, and Vasudeva is Arjuna's maternal uncle. Thus, there exists a deep familial bond between them. They grew together, played together, and matured in each other's presence.

Arjuna's Doubt

A rational inquiry arises in Arjuna's mind: "We have grown up together. Our lives have unfolded before one another. How, then, can Śrī Kṛṣṇa declare that this imperishable Yoga was first taught to Sūryadeva (Vivasvān) at the beginning of creation?"

Within Arjuna's mind, a conflict of reasoning unfolds: "O Kṛṣṇa! Sūryadeva has existed since primordial time, whereas YOUR birth occurred only a few years ago, within the prison of Kaṁsa, from the womb of Mother Devakī. Thereafter, Vasudeva carried YOU to Nandagrāma. This entire account has been heard from our mother. How then is it possible that at the dawn of creation YOU imparted this knowledge to the Sun?"

The Living Dialogue of the Gītā

Śrīmad Bhagavad Gītā is not merely a sermon; it is a living dialogue. It breathes with inquiry, doubt, devotion, and revelation.

With this sincere curiosity, Arjuna prepares to ask the question that unveils the profound mystery of the Divine Incarnation (avatāra-rahasya). His doubt becomes the doorway through which the eternal truth of Bhagavān's transcendental nature will be revealed.

Thus, through the rājarṣi tradition, through the rise and decline of Yoga, and through Arjuna's earnest inquiry, the stage is set for one of the most significant revelations in the entire Gītā—the disclosure of the timeless nature of Paramātmā and the secret of HIS divine descent.

4.3

sa evāyaṁ(m) mayā te'dya, yogaḥ(ph) proktaḥ(ph) purātanaḥ, 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.

The True Recipient of Divine Wisdom: "Uttamaṁ Rahasyam" — The Secret of All Secrets

Bhagavān designates this beginningless knowledge as "uttamaṁ rahasyam", the highest secret, the secret of all secrets. HE declares to Arjuna:

"भक्तोऽसि मे सखा चेति"

"You are HIS devotee and HIS dear friend."

In this declaration, Arjuna's twofold qualification becomes established:

- **The Spirit of Discipleship (Śiṣya-bhāva)**

As a disciple, he stands completely surrendered at the Guru's feet. His receptivity is born of humility and trust.

- **The Spirit of Friendship (Sakhya-bhāva)**

He is so close to Śrī Kṛṣṇa's heart that Prabhu regards him as HIS intimate friend.

Because of this deep intimacy, Bhagavān once again reveals before Arjuna the "guhyatama", the most hidden, the most profound secret, of Sanātana Karma-Yoga.

Divine knowledge is not transmitted merely through intellectual eligibility; it flows through the channel of love and surrender.

Unbreakable Friendship and a Historic Choice

Arjuna's true qualification was tested at a decisive historical moment, when he chose Paramātmā-śakti over material might.

On the eve of the Mahābhārata war, both Arjuna and Duryodhana approached Śrī Kṛṣṇa seeking assistance. A remarkable incident unfolded.

The Place of Humility

Duryodhana, driven by pride, seated himself near Bhagavān's head. Arjuna, with humility, sat at HIS feet.

When Śrī Kṛṣṇa awoke, HIS first glance naturally fell upon Arjuna, who was seated at HIS feet.

The Dilemma of Choice

Śrī Kṛṣṇa presented two options:

- On one side, HIS vast and formidable Nārāyaṇī Senā, fully armed and battle-ready.
- On the other, HE HIMSELF, unarmed, vowing not to wield weapons nor participate in combat.

Arjuna's Unwavering Faith

Given the first choice, Arjuna immediately renounced the mighty army and chose the unarmed Śrī Kṛṣṇa.

When Bhagavān asked, "HE will not fight in the war; why then has HE been chosen?" Arjuna responded with deep emotion:

"Prabhu, for the purposes of battle, I am capable. What I require is only YOU. May YOU become my charioteer and hold the reins of the chariot of my mind."

This declaration reflects the pinnacle of devotion, seeking not power, but presence; not strength, but guidance.

The Vision of Sant Jñāneśvara Mahārāja

Sant Jñāneśvara Mahārāja, in the Jñāneśvarī, describes the culmination of love between Arjuna and Śrī Kṛṣṇa:

तू प्रेमाचा पुतळा । भक्तीचा जिह्वाळा ।

मैत्रियेचि चित्कळा । धनुर्धरा ॥२९॥

"O Dhanurdhara (Archer), you are the very embodiment of love. One must learn love from you. One must learn surrender at the Guru's feet from you. One must learn devotion from you. You are heroic in valor, yet your heart overflows with love. You are humble, straightforward, and free from slander. O

Archer, you are the very image of love and the living heart of devotion.”

Sant Jñāneśvara further writes:

यालार्गी सुमनु आणि शुद्धमती । जो अनिदकु अनन्यगती ।

पैं गा गौप्यही परी तयाप्रती । चावळिजे सुखें ॥ ४० ॥

Through this ovi, four special qualities of Arjuna are highlighted:

- 1. Sumanas (Pure-hearted):** His mind is extraordinarily pure. He will never misuse this sacred knowledge.
- 2. Śuddha-mati (Pure intellect):** His intellect is clear and free from hostility or malice toward anyone.
- 3. Anindaka (Free from slander):** He is untouched by the defect of criticizing others. No harsh or defamatory speech arises from his tongue.
- 4. Ananya-gati (Single-pointed refuge):** He is exclusively surrendered at the feet of his Guru and Paramātma. His sole refuge and ultimate destination is the Divine.

The Confidential Nature of Divine Secrets

In worldly life, any great soul entrusts the deepest secrets of life only to one whom he loves profoundly and trusts completely.

Similarly, Arjuna’s simplicity (rjutā) and guileless disposition make him the worthy recipient of that most confidential wisdom which is rare even among great yogis.

Bhagavān is eager to reveal this “gopya” knowledge because the vessel is pure.

Arjuna’s Doubt: The Paradox of Time

Even after hearing this supreme wisdom, a logical question arises within Arjuna.

Śrī Kṛṣṇa, son of Aunt Kuntī’s brother, and Arjuna are contemporaries. Their ages differ only slightly among Yudhiṣṭhira, Bhīma, Śrī Kṛṣṇa, and Arjuna.

Arjuna reasons: Śrī Kṛṣṇa was born in Dvāpara-Yuga from the womb of Mother Devakī and was raised in Nandagrāma. How then can HE declare that at the dawn of creation HE instructed this Yoga to Sūryadeva (Vivasvān), who has existed since primordial time?

This apparent contradiction of time (kāla-bheda) prompts Arjuna’s inquiry.

His question does not arise from disbelief, but from the sincere depth of a seeker’s reasoning. It is a question born of devotion, not doubt.

And it is precisely this inquiry that becomes the gateway to one of the most profound revelations of the Gītā, the mystery of Divine Incarnation (avatāra-vāda), which Bhagavān unfolds in the subsequent verses.

Thus, the dialogue advances, from devotion to doubt, from doubt to revelation, from revelation to the unveiling of the eternal nature of Paramātma.

4.4

arjuna uvāca

**aparaṃ(m) bhavato janma, paraṃ(ñ) janma vivasvataḥ,
kathametadvijānīyaṃ(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's Logical Doubt Regarding the Difference of Time (Kāla-bheda)

A thoughtful and reasoned question arises in Arjuna's mind concerning the apparent contradiction of time. Addressing Śrī Kṛṣṇa, he says: bhavato janma , "YOUR birth is recent."

Arjuna reflects that Śrī Kṛṣṇa's birth occurred only a short while ago. HE is only slightly older than Arjuna. It is widely known that Mother Devakī gave birth to HIM within the prison of Kaṁsa.

On the other hand,

paraṁ janma vivasvatah, "The birth of Vivasvān (Sūryadeva) is ancient."

Sūryadeva has been illuminating creation since primordial times. He has shone from the beginning of the cosmic order.

Therefore, Arjuna wonders: **kathametadvijaniyam**, "How is this to be understood?"

How can it be accepted or comprehended that at the very dawn of creation HE instructed this Yoga to Sūryadeva?

This question does not arise from disbelief; rather, it springs from sincere inquiry. Arjuna seeks clarity regarding the transcendental nature of Bhagavān beyond chronological limitation.

The Ideal Karma-Yoga of Sūryadeva

According to Bhagavān's declaration, it was HE who instructed Sūryadeva in the wisdom of Karma-Yoga. The remarkable feature of Sūryadeva is that even today he continues to follow that Divine Karma-Yoga with complete dedication and steadfastness.

The primary function of Sūryadeva is the bestowal of light. He grants life to the entire creation.

- Through his radiance, plants prepare their nourishment via photosynthesis.
- Through his heat, the cycle of evaporation and rainfall is sustained.
- Through his presence, life itself becomes possible on Earth.

Thus, Sūryadeva stands as a visible and cosmic exemplar of Niṣkāma Karma-Yoga.

Three principal characteristics of his selfless action are especially worthy of emulation by spiritual aspirants:

1. Unceasing Service — No Vacation

Sūryadeva never takes leave. Human beings, while performing action, constantly seek rest and interruption. Yet Bhagavān Sūrya performs his duty continuously, without pause.

The rising and setting of the Sun is merely an illusion born of human perception. Because of the Earth's rotation, it appears that the Sun rises and sets. In truth, he remains steadfast in his position, constantly radiating light. His service is tireless, unwavering, and uninterrupted.

2. Non-Discriminatory Vision — No Bias

Sūryadeva shows no partiality. He does not judge. He does not discriminate between beings.

In the Ninth Chapter, Bhagavān declares: samo 'haṁ sarva-bhūteṣhu, HE is equal toward all beings.

Similarly, the Sun does not determine: "This person is sinful; therefore light shall not be given," nor "This one is virtuous; therefore greater light shall be bestowed."

Sant Jñāneśvara Mahārāja beautifully illustrates this spirit of equanimity in the following ovi:

गाईची तृषा हरूं, कां व्याघ्रा विष होऊनि मारूं,
ऐसें नेणेचि गा करूं, तोय जैसें ॥12.147॥

Just as a river quenches the thirst of both a cow and a tiger alike, it does not discriminate. It does not decide to poison the tiger because it is fierce, nor exclusively serve the cow because it is gentle. The nature of water is simply to quench thirst.

In the same way, nature performs its ordained function. Trees do not examine who consumes their fruit. Their intrinsic nature is to blossom, bear fruit, and give.

Such action is obedience to the will of the Creator.

3. Action Without Expectation — No Expectation

Sūryadeva expects no return from humanity. The arghya that is offered to him is not for his sustenance; it is an expression of human gratitude, culture, and inner expansiveness. Through offering arghya, one prays that even a fragment of his Karma-Yoga may descend into one's own life.

Whether one offers worship or not, Sūryadeva bestows equal light.

This absence of expectation, niṣkāmatā, is the very foundation of Niṣkāma Karma-Yoga.

The Omniscience of Bhagavān

After presenting the ideal of Sūryadeva as a model of Karma-Yoga, Bhagavān addresses Arjuna's doubt. HE declares, in essence: "O Arjuna, you do not remember your previous births. But HE knows all HIS manifestations, all HIS descents, and all HIS forms completely."

The distinction lies here: The individual soul, bound by ignorance, forgets its past embodiments. Paramātmā, being omniscient and unborn, remains fully aware of every manifestation across time.

Thus begins the revelation of the mystery of Divine Incarnation (avatāra-rahasya), wherein Bhagavān will explain how HE appears in the world while remaining transcendental to time itself.

Arjuna's question becomes the doorway through which the eternal nature of Bhagavān's existence beyond birth and death will now be unveiled.

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.

The Mystery of Avatāra-vāda: Memory and the Manifestation of the Unborn

While dispelling Arjuna's doubt, Śrī Bhagavān reveals the profound and subtle truth of Avatāra-vāda, the doctrine of divine descent. HE explains to Arjuna that many births of both Arjuna and HIM have already passed. In every age, HE manifests for the establishment of Dharma, whereas Arjuna and other embodied beings take birth repeatedly under the influence of their prārabdha karma and vāsanās. In this statement, Śrī Bhagavān establishes a crucial distinction: the repeated births of the jīva arise from karmic compulsion, while HIS manifestations arise from divine will.

Śrī Bhagavān then clarifies the essential difference between the jīva and Īśvara through two profound

declarations: "na tvam vettha" and "tanyaham veda sarvani." A common embodied being does not know his previous births. Under the influence of Prakṛti and its three guṇas, the memory of past lives becomes obscured. The jīva, veiled by māyā, forgets former experiences and identities. Each new birth begins in ignorance and forgetfulness. In contrast, Paramātmā is the Trikāladarśī Sākṣī, the witness of past, present, and future. HE remembers every moment from the beginning of creation to its dissolution. Māyā does not veil HIM; rather, māyā operates under HIS sovereignty. Thus, while the jīva forgets, Bhagavān never forgets; while the jīva is conditioned by time, HE stands beyond it.

Sant Jñāneśvara Mahārāja beautifully elaborates upon this omniscient nature of Śrī Kṛṣṇa in the Jñāneśvarī:

**मी जेणें जेणें अवसरें, जें जें होऊनि अवतरें।
ते समस्तही स्मरें, धनुर्धरा ॥**

Here, Śrī Bhagavān addresses Arjuna as Dhanurdhara and declares that in whatever times and circumstances HE has manifested in various forms, HE remembers them all completely and precisely. The memory of an ordinary human being is erased by the covering of māyā, but Paramātmā, being the master of māyā, remains ever-awake and ever-conscious. HIS knowledge is uninterrupted and eternal.

Śrī Bhagavān then directs attention toward a mystery that transcends ordinary reasoning: how can the One who is "aja" appear to take birth? The term "aja" literally means unborn, "ja" meaning birth, and "a" signifying negation. Thus, Aja is that which has never been born. Similarly, "avyaya" means imperishable, one who does not undergo decay or destruction. Śrī Bhagavān explains that although HE is the master of Prakṛti and entirely beyond the cycle of birth and death, HE nevertheless manifests through HIS Yogamāyā. HIS appearance is not forced by karma or necessity; it is a self-willed revelation. The unborn Paramātmā appears in the mortal realm not out of compulsion, but out of compassion, love for devotees, and the protection of Dharma.

The distinction between karmic birth and divine manifestation is therefore fundamental. Human beings are compelled to take birth. According to the law of karma, the accumulated stock of sañcita karma cannot be exhausted within a single lifetime. Because of the vast accumulation of actions and the gradual unfolding of prārabdha, the fruition of karma requires time. Thus, the jīva becomes bound within the continuous cycle of birth and death. Where the jīva is bound by karma and compelled to return, Śrī Bhagavān remains ever-free. Yet, despite being completely independent, HE manifests voluntarily for the sake of devotees and for the restoration of Dharma. Human birth is the result of karmic bondage; divine manifestation is the expression of supreme freedom.

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.

The Sovereign Unborn: Law, Māyā, and the Loving Manifestation of Bhagavān

A human being is compelled to take birth. According to the doctrine of karma, it is not possible for an ordinary person to exhaust the results of all accumulated actions within a single lifetime. Because the fruits of karma unfold gradually, one must repeatedly enter the cycle of birth and death. Thus, the jīva becomes bound in saṃsāra.

Bhagavān declares to Arjuna: “HE indeed is unborn; HE is imperishable. Further, HE says being the Īśvara of all beings.” The term bhūta refers to all created entities. It includes the entire moving and unmoving universe that has arisen from the five great elements, ākāśa (space), pṛthvī (earth), jala (water), vāyu (air), and agni (fire).

The word Īśvara derives from īśa, meaning ruler or controller. All of creation is governed by the laws established by this supreme regulator. The Earth and all planetary bodies revolve in their respective orbits within the solar system and the cosmos because of these governing principles. Though they are in constant circular motion, they do not collide. The cycle of seasons proceeds in orderly fashion, spring brings fresh blossoms, followed by summer, then the rains, autumn, hemanta, and winter—an unbroken rhythm of cosmic order.

A poetic reflection expresses this truth beautifully:

क्या धरा हमने बनाई या बुना हमने गगन
क्या हमारे वजह से बह रहा सुरभित पवन
या अगन के हम हैं स्वामी नियंता जलधार के
या जगत के सूत्रधार नियामक संसार के

“Have we created this earth, or woven the sky?

Does the fragrant wind blow because of us?

Are we the masters of fire or the regulators of flowing waters?

Are we the thread-holders and governors of this universe?”

The Bhagavad Gītā performs the sacred function of strengthening the relationship between the individual and that Supreme Regulator. It establishes yoga, union, with HIM.

Without laws, creation cannot function. Every household has its rules; society and nations operate by regulations; institutions have governing frameworks; even the judiciary functions through established principles. Wherever one goes, there are rules. Without order, no activity can proceed properly. Therefore, law is indispensable.

Bhagavān declares that HE is Īśa, HE is Aja (unborn), HE is Avināśī (imperishable), and yet HE takes avatāra. Though HE pervades every particle of existence, HE still manifests in embodied form. The reason for this manifestation is explained further. All beings are subject to HIS trigunātmikā Prakṛti—the threefold qualities of sattva, rajas, and tamas. Yet Bhagavān proclaims: **prakṛtim(m) svāmadhiṣṭhāya, saṃbhavāmyātmamāyayā.**

“HE, though beyond the guṇas, manifests by establishing HIS own Prakṛti under HIS control, through HIS Yogamāyā.”

The essential nature of Paramātmā is described as Sat-Cit-Ānanda: Sat meaning infinite existence, Cit meaning unbroken consciousness, and Ānanda meaning boundless bliss. Though the formless Paramātmā-tattva pervades every particle of the cosmos, that very Reality also manifests in saguna (qualified) and sākāra (embodied) form. HIS sweet flute resounds as Nāda-Brahma, the cosmic sound vibration. In this manner, Bhagavān manifests through HIS Yogamāyā while remaining ever beyond the bondage of the three guṇas of Prakṛti.

The Bhāgavata Purāṇa narrates the well-known episode of Yaśodā attempting to bind child Kṛṣṇa. The gopikās frequently complained to Yaśodā that Kṛṣṇa was stealing butter. Once, angered, she tried to tie HIM to a mortar with rope. No matter how many ropes she joined together, they always fell short by two fingers. She was unable to bind HIM. The rope remained insufficient. Kṛṣṇa began to run, and Yaśodā chased HIM with a stick. HE would not stop. HE asked her to drop the stick. When she

discarded it, HE went to her and embraced her. Bhagavān becomes bound only by the bonds of love. HE Himself chose to come close to her. When HE so wills, HE allows Himself to be bound by a mother's affection. Otherwise, the rope remains short by two fingers, one representing Kṛṣṇa's grace and the other representing the devotee's effort. As long as the stick of ego remained in her hand, Bhagavān did not allow her to bind HIM.

Śrī Kṛṣṇa is thus hungry for love.

तू प्रेमाचा पुतळा, तू भक्तीचा जिह्वाळा।

मैत्रीयेची चित्कळा धनुर्धरा॥

"O Dhanurdhara, you are the very embodiment of love, the intimacy of devotion, the spark of friendship."

Bhagavān becomes bound by love. During the episode of the burning of Khāṇḍava forest, Arjuna requested the Gāṇḍīva bow, while Bhagavān asked Agni only for Arjuna's love.

Bhagavān descends through HIS māyā. Although the Earth revolves rapidly around the Sun, māyā prevents human beings from perceiving this motion directly. Revered Gurudeva explains that māyā is of three types: Svajanamohinī, Vimukhamohinī, and Sva-mohinī.

Svajanamohinī māyā is that by which Bhagavān binds HIS own devotees. Arjuna is bound by this divine māyā. Even the wicked and unrighteous are under the influence of Bhagavān's māyā. The māyā that binds those who turn away from HIM is called Vimukhamohinī. Through this māyā, evildoers such as Duryodhana are restrained and disciplined.

In Sva-mohinī māyā, Bhagavān creates the appearance that HE Himself is bound within worldly delusion. A well-known episode from the life of Prabhu Śrī Rāma illustrates this. When Rāvaṇa abducted Sītā, Prabhu Śrī Rāma, overwhelmed by apparent separation, began embracing trees and asking birds and animals for news of Sītā. At that time, Śiva and Pārvatī were passing through the sky. It was the sacred occasion of Śivarātri. Observing the lament of an avatāric being, Pārvatī wondered why Bhagavān Śrī Rāma would grieve in such a manner. Śiva suggested that if she wished, she could test HIM. Pārvatī assumed the form of Sītā and stood before Prabhu Śrī Rāma. Immediately abandoning HIS lament, Prabhu Śrī Rāma recognized her true identity as Māta Pārvatī and bowed in reverence. HE knew she was not Sītā but Pārvatī. This was Sva-mohinī māyā, an appearance enacted for the sake of līlā.

Rāvaṇa was destined to meet death at the hands of a human. Therefore, Bhagavān had manifested in human form. HE did not violate the boundaries of that chosen embodiment. This is HIS līlā, divine play, wherein the Infinite assumes limitation without ever being limited.

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.

When Dharma Declines: The Divine Compulsion Behind Avatāra

Bhagavān explains the circumstances that move HIM to manifest as an avatāra. Addressing Arjuna as "Bhārata," HE invokes a significant meaning: bha signifies knowledge, and one who delights in knowledge is Bhārata. Arjuna has now developed a deep taste for wisdom.

Bhagavān declares: “Whenever there is decline of Dharma and rise of Adharma, at that time HE manifests HIS own form.” HE assumes a saguna, sākāra form. Prabhu Śrī Rāma, Śrī Kṛṣṇa, and Paraśurāma are such manifest forms of Bhagavān.

It must be clearly understood that Dharma does not mean sect or denomination. Dharma is a far broader and deeper concept. It is said: “dhāraṇāt dharmamityāhuḥ, dharmo dhārayate prajāḥ”, Dharma is that which upholds; by Dharma the people are sustained. Just as the Earth supports all beings and is therefore called Dhāriṇī, so too Dharma sustains and protects society. One who protects Dharma is in turn protected by Dharma. Here, Dharma does not refer to Hindu, Muslim, Christian, or any sectarian identity.

The Bhagavad Gītā begins with the word Dharma:

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

And it concludes with:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ।।

Between these two verses lie seven hundred ślokas through which the Gītā explains what one’s Dharma truly is.

Dharma is that which promotes universal welfare and upliftment. A well-known incident from the life of Ahilyādevī Holkar illustrates this understanding. She had appointed an Ācārya to teach her the Bhagavad Gītā. When he recited the very first verse, “dharma-kṣhetre kuru-kṣhetre ”, Ahilyādevī, being highly learned, said that she had already grasped the essence of the Gītā. She transformed the phrase “dharma-kṣhetre kuru-kṣhetre ” into “kṣetre kṣetre dharmam kurū”, “In every field of action, perform your Dharma.” The meaning is that one must properly fulfill one’s duties in one’s respective sphere of life. Ahilyādevī exemplified this principle by performing noble works for society, constructing numerous dharmasālās up to Badarīnātha, all from her own resources. She was a great scholar and practitioner of Dharma.

When Dharma declines, when creation is exploited, when destruction spreads, when life-values deteriorate, Bhagavān declares that HE manifests HIS form. Decline of Dharma does not mean disappearance of ritualism. Even Rāvaṇa performed elaborate rituals. However, he used the boons obtained through those rituals for the destruction of creation.

Mirzā Rājā Jai Singh served Aurangzeb and was a devout worshipper of Ekalingājī. He was a brave warrior. Śivājī Mahārāja once wrote to him urging him to abandon Aurangzeb’s service and seize the throne of Delhi, even offering to serve under him. Śivājī’s intent was to unite all Hindus to protect Sanātana Dharma. This example shows that mere ritualism is not Dharma.

In the third chapter of the Gītā, Bhagavān declares:

swa-dharme nidhanam śhreyah para-dharmo bhayāvahah

“It is better to die in the performance of one’s own Dharma; another’s Dharma is fraught with fear.” When Adharma increases, Bhagavān manifests from the unmanifest through Yogamāyā. The term avatṛ means “to descend.” The nirguṇa, nirākāra Reality assumes saguna, sākāra form through the medium of guṇas.

Sant Jñāneśvara Mahārāja beautifully expresses this truth:

मी अविवेकाची काजळी, फेडून विवेकदीप उजळी ।

तरी योगिया पाहे दिवाळी, निरंतर ॥
तै पापाचा अचळ फिटे, पुण्याची पहाट फुटे ।
जै मूर्ती माझी उमटे, पांडुकुमरा ॥

“O son of Pāṇḍu, HE removes the soot of ignorance and lights the lamp of discrimination. For the yogī, this is an eternal Dīpāvalī. When HIS form manifests, sin dissolves and the dawn of merit arises.” Thus, Bhagavān kindles the inner lamp of viveka (discrimination), causing ignorance to vanish.

Often people ask when Bhagavān will come. It is said, “कालीयुगे काले काले”—in the Kali age, strength manifests in organized collective form. When the inner lamp of discrimination is lit within all, when collective conscience awakens, Bhagavān works through the awakened hearts of the righteous to stand against evil. In the tenth chapter, Bhagavān declares:

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

“Out of compassion, HE destroys the darkness born of ignorance by the shining lamp of knowledge, dwelling within their hearts.” This awakening occurs when there is sincere inner readiness.

Bhagavad-bhakti and awakening of discrimination form the core of the Gītā’s message. When does one’s Dharma decline? When the balance of one’s duties is disturbed. Human beings live through multiple roles, and in each role they must discern what is appropriate. Viveka is essential.

To bring about inner transformation, Gurudeva has prescribed proper management of time. If followed daily, life can be transformed. The available time should be organized as follows:

- 40% of time should be devoted to tapas, meditation, and cultivation of virtues.
- 30% should be spent fulfilling present duties—toward children, livelihood, and prescribed responsibilities.
- 20% should be dedicated to rituals, worship, and recitation of stotras.
- 10% should be devoted to preserving traditions—festivals, cultural practices, and ancestral customs.

Dharma may also be described as the “Science of Relation.” The relationship between father and son (putra-dharma), duty toward the nation (rāṣṭra-dharma), a mother’s maternal duty (māṭṛ-dharma), or neighborly responsibility, all arise from relational contexts.

Once, Bhagavān and Hanumān were conversing about why Bhagavān incarnates. Hanumān declared:

रामो विग्रहवान् धर्मः

“Prabhu Śrī Rāma is Dharma embodied.” HE incarnates to demonstrate how Dharma is to be lived in practice.

When HIS father commanded exile, Prabhu Śrī Rāma immediately fulfilled HIS duty as a son. Even though Rāvaṇa was HIS enemy, after Rāvaṇa’s death HE did not permit desecration of his body. HE told Vibhīṣaṇa that if he would not perform the funeral rites as a brother, then HE Himself would do so as one. Thus, Bhagavān fulfilled HIS Dharma even toward an enemy. When HE establishes such living examples, Adharma is restrained.

Dharma even defines how one must behave toward an adversary. Therefore, Dharma is an extremely expansive and profound concept, far beyond narrow definitions.

4.8

paritrāṇāya sādḥūnām(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.

Bhagavān declares the purpose of HIS manifestation in clear and powerful terms: “For the protection of the righteous, for the destruction of evildoers, and for the re-establishment of Dharma, HE manifests age after age.”

The protection of the noble, the removal of destructive forces, and the restoration of moral and cosmic order, these three together form the essential purpose of avatāra.

In ordinary life, when disorder arises in a household, it must be set right again and again. Management structures in an office require periodic reorganization. Even the arrangement of a kitchen must be restored from time to time. If such reordering is necessary in small human systems, how much more necessary must it be in the vast cosmic order governed by Bhagavān? Moreover, the human mind itself is unstable and prone to deviation. Because of this instability, disorder repeatedly emerges in society and within individual hearts. To re-establish balance and restore Dharma whenever it declines, Bhagavān manifests again and again across the ages.

Just as water, though subtle and flowing, solidifies into visible ice, so too Bhagavān assumes manifest form from the unmanifest Reality. The transition from avyakta (unmanifest) to vyakta (manifest) is not a transformation of essence but a change in mode of appearance. The infinite Paramātmā, though beyond attributes, assumes saguna, sākāra form for the upliftment of beings.

The Bhagavad Gītā itself is described as the literary embodiment of Bhagavān—the vānmayī mūrti, the verbal or scriptural form of Śrī Kṛṣṇa. It is therefore proclaimed:

जयतु जयतु गीता, वाङ्मयी कृष्णमूर्तिः

“Victory, victory to the Gītā, the literary image of Kṛṣṇa.”

Through the Gītā, Bhagavān continues to manifest in the realm of knowledge and guidance, illuminating minds and awakening discrimination.

Bhagavān further explains that those who do not understand the divine nature of HIS birth and actions become confused and fall into doubt. However, those who truly comprehend the divinity of HIS appearance and deeds are not bound by repeated birth. To understand that HIS birth is not compelled by karma but is an expression of sovereign freedom is itself liberating knowledge. Such understanding frees the seeker from the cycle of saṃsāra.

Thus, the mystery of avatāra is not merely theological, it is transformative. To recognize the divine nature of Bhagavān’s manifestation is to transcend rebirth and align oneself with eternal Dharma.

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.

The Divinity of Bhagavān's Birth and Action: Knowing in Truth

Bhagavān declares that HIS birth and HIS actions are divya, divine. They cannot be compared with the ordinary birth and actions of a human being. HE proclaims: *evam yo vetti tattvataḥ*, "One who thus knows in truth..."

To know tattvataḥ means to know in essence, to grasp the inner reality and fundamental principle. It is to understand the profound distinction between the birth of an ordinary being and the manifestation of Bhagavān. The common human birth is compelled by karma; Bhagavān's manifestation is an expression of sovereign freedom and compassion.

Parabrahman Paramātma assumes saguna form, and HE has already explained in the Gītā the purpose behind such avatāra. Gurudeva teaches that Bhagavān incarnates out of love for HIS devotees. To slay Rāvaṇa, Bhagavān could have sent merely a messenger. But for a devotee like Śabarī, HE had to come personally. Divine manifestation is thus not only an act of justice but also an act of love.

The word tattva itself contains deep meaning. Tat signifies the Supreme Reality—Paramātma. Tva implies knowing that Reality in its true spirit and essence. Just as bālakatva denotes the essential nature of a child, and māṭṛtva the essential nature of a mother, so too tattva-jñāna is knowing Bhagavān in HIS true nature. One who understands the essential divinity of HIS birth and action comprehends that HIS manifestation is not bound by karma, nor motivated by personal gain, but arises from compassion and Dharma.

Bhagavān further declares to Arjuna: *tyaktvā dehaṃ punar janma naiti mām eti so 'rjuna*, "O Arjuna, such a one, after abandoning the body, does not take birth again."
"He attains HIM alone."

To merely believe in Bhagavān is one thing; to know HIM tattvataḥ, in truth and essence, is another. Intellectual acceptance is different from realized understanding. Those who truly know HIS divine nature are not subject to rebirth after death. They do not return to the cycle of saṃsāra; they attain Bhagavān Himself.

In the subsequent teaching, Bhagavān explains how, even while living in this very body, one may realize HIM inwardly and attain union through inner transformation.

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.

The State of Vītarāga-Bhaya-Krodha: Freedom from Attachment, Fear, and Anger

Giving up the body is a later matter; yet even while living in the body, those whose attachment (rāga), fear (bhaya), and anger (krodha) have disappeared are described as vītarāga-bhaya-krodhāḥ. Here, rāga means attachment (āsakti). Affection, possessiveness, and clinging toward position, prestige, family, and wealth constitute rāga. Emotional ownership and inner entanglement with objects are what define attachment.

If one wishes to reduce attachment toward any object, the mind must be gently withdrawn from that

object and disengaged. However, the mind cannot remain vacant; it must be offered a higher engagement. If that higher engagement is Paramatma, then attachment to worldly affairs naturally diminishes, and the mind begins to rest in Bhagavān.

Anger and fear arise alongside attachment. Fear emerges from the anxiety that what one possesses may be lost. Anger arises toward whoever or whatever obstructs one's attachment. Even when a desired object is not obtained, anger manifests. Thus, attachment, fear, and anger walk hand in hand. To move away from them, the mind must be absorbed in Bhagavān.

In the lives of saintly beings, even a trace of attachment, anger, or fear is absent. Eknath Maharaj was known for his profoundly serene disposition. People would even make wagers trying to provoke anger in him, yet he never succumbed to anger.

Tukaram Maharaj lived in poverty. His wife and children had to wear old clothes. Once, Shivaji Maharaj sent gifts to Tukaram Maharaj's home, fine garments and precious ornaments. Tukaram Maharaj was not at home at the time. When he returned and saw his wife and children adorned in rich clothing and jewelry, he became inwardly alarmed. He immediately instructed Shivaji Maharaj's attendants to take everything back. He said, "These objects are not for me. They will draw me away from Paramātmā. Once their sweetness is tasted, the mind will become entangled in them." Such was the state of that saint's heart.

If one is unable to anchor the mind directly in Bhagavān, then contemplation of such saintly beings should be undertaken. Even this helps the mind detach from worldly objects. The sage Patanjali gives the aphorism:

‘वीतरागविषयं वा चित्तम्’

This means that by meditating upon or remembering those who are free from attachment and aversion, the mind becomes steady. Through such contemplation, the inner instrument (antaḥkaraṇa) gradually becomes purified.

Bhagavān further declares: man-mayā, the mind absorbed in HIM. It is said, *tatrātmā yatra vai manaḥ*, wherever the mind resides, there indeed the self abides. One may sit to listen to spiritual discourse, but if the mind is preoccupied with kitchen concerns or thoughts of arriving guests, the mind will not absorb the teaching.

Bhagavān describes those whose attachment, fear, and anger have vanished, and who have stabilized their minds in HIM, man-mayā. Such persons are mām upāśritāḥ, they dwell having taken refuge in HIM.

Tukaram Maharaj sings:

**घेई घेई वाचे, गोड नाम विठ्ठलाचे
डोळे तुम्ही घ्या रे सुख, पहा विठ्ठलाचे मुख
तुम्ही ऐका रे कान, माझ्या विठ्ठलाचे गुण
मना तेथे धाव घेई, राही विठ्ठलाचे पायी**

He instructs the mind to remain steady at the feet of Bhagavān. Yet even while offering the mind at HIS feet, there should be the inner sentiment: "O Bhagavān, may YOU alone steady my mind in YOURSELF." The sense of "I am stabilizing my mind" should not arise.

Bhagavān further declares:

बहवो ज्ञानतपसा, पूता मद्भावमागताः

Through the heat of knowledge (jñāna-tapas), many have purified their inner being and attained HIS

nature. Just as gold is heated to remove impurities and thereby becomes 24-carat pure gold, so too life becomes purified through tapas, tapo dvandva sahanam (austerity is endurance of dualities). Those purified by the austerity of knowledge attain the form of Paramātmā; HIS form becomes firmly established in their consciousness.

Regarding Tukaram Maharaj, it is said:

आधी होता सत्संग, तुका झाला पांडुरंग

Through satsanga, Tukaram became one with Panduranga; Panduranga was firmly established in his consciousness. The Gopīs referred to Śrī Kṛṣṇa as Chit-chora—the stealer of hearts, because HE had stolen their consciousness. Their minds were absorbed solely in HIM.

Jñāneśvara Maharaj says:

मद्भावा सह झाले, ते मीच होवोनी ठेले

Those who became one with HIS state became none other than HIM.

The form upon which the mind meditates and contemplates is the form it ultimately attains. In an electrical transformer, coils are wound on both sides. The electric current flowing on one side induces a corresponding current on the other. Similarly, the mind assumes the qualities of that with which it remains in continuous association and contemplation.

Bhagavān states that those whose attachment, fear, and anger have come to an end, and who have been purified by the heat of knowledge, attain HIS very nature even while living in this body. How such a state is reached and what stages lead to it will be explained further by HIM.

Samarth Ramdas prays:

पावन भिक्षा दे रे राम, दीनदयाळू दे रे राम ।

अभेद भक्ती दे रे राम, आत्मनिवेदन दे रे राम ॥

Here, Ramdas seeks from Paramatma unwavering, non-dual devotion (abheda bhakti) and complete self-surrender (ātma-nivedana). Those who are such devotees dwell constantly in Paramatma.

While imparting these teachings of knowledge, Bhagavān will proceed to reveal even deeper principles. These shall be reflected upon in the next session. With this, the discourse is offered at the feet of Jñāneśvara Maharaj and the revered Guru, and it comes to a close.

॥ ज्ञानेश्वर महाराज की जय ॥

॥ सद्गुरु भगवान की जय ॥

QUESTION AND ANSWER

Munmun Gupta ji

Question: At times, food is not eaten at night, and the leftover food is given the next morning to cows or dogs. The mind feels that a very great act has been performed, that food has been donated. But is this truly a great deed?

Answer: If leftover food has been fed to animals, it cannot properly be called charity (dāna), because only what remained was given. Preventing food from being wasted is certainly appropriate and responsible, but it is not a great meritorious act (puṇya karma). True charity would be offering the first portion of the meal. The mind may claim that something great has been accomplished, but the mind must be educated and corrected. One has merely fulfilled one's duty. It is necessary to expand the mind beyond narrow self-satisfaction.

Pushpa Jajoo ji

Question: Please provide information about the Jñāneśvarī.

Answer: The Jñāneśvarī is a Marathi commentary on the Bhagavad Gītā, composed by Dnyaneshwar Maharaj approximately seven and a half centuries ago. It presents the teachings of the Gītā in poetic Marathi in the form of oṅīs.

Today, it is available in simplified Marathi as Subodh Jñāneśvarī for easier understanding. Gita Press has also published a Hindi translation, which helps readers grasp its deeper meaning. Through it, the complex philosophical principles of life can be understood simply and practically applied in daily living.

Urmila Mundra ji

Question: Who is Vivasvān?

Answer: Vivasvān is one of the many names of Sūrya Bhagavān, the Sun Deity. The present Manvantara in which humanity exists is known as the Vaivasvata Manvantara, named after Vaivasvata Manu, who is associated with Vivasvān.

Jagmohan Lal Sadana ji

Question: What is meant by knowing Paramatma “in essence” (tattvataḥ)?

Answer: To know Paramatma tattvataḥ means to know HIM in totality and completeness. This can be understood through the well-known story of four blind men and an elephant. Each blind person touched a different part of the elephant and described it according to his limited experience. The one who touched the leg described it as a pillar; the one who held the tail described it as a rope. Each considered his perception to be complete and correct.

Similarly, human beings understand Paramatma according to their individual experiences and limited perspectives. Each considers his own conception to be absolute. This partial understanding often becomes the cause of sectarian differences. One must recognize that although various forms of worship are practiced, the essential reality is one Paramatma-tattva.

To know HIM in totality, one must spend more time in HIS presence through worship (pūjā), devotional practices, recitation of hymns (stotra-pāṭha), and contemplation. Through deeper engagement and sustained devotion, understanding gradually becomes more complete and integrated.

The discourse concluded with a prārthanā (prayer) at the padakamala (lotus feet) of Śrī Hari, followed by the recitation of the Hanumān Chalisa.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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