

# Bagawat Geeta, Class 56

In the beginning of Chapter 4, Lord Krishna talked about the glory of the Gita as vedasaarah and that He alone taught the Vedic wisdom in the beginning of creation and is teaching the same Vedic wisdom now, in the name of Gita.

Upon hearing this, Arjuna has a doubt due to the teacher being the same with a great gap in time. Lord Krishna introduces the topic of avatara to answer this question. He says "I am the original Vishnu who gave out the Vedic wisdom then, and that Vishnu is now in the form of Bhagavan Krishna". Not only is the Lord teaching now but he says I am aware of the fact that I am Bhagavan. I alone have taken all the janmas as Matsya, Kurma, Varaha, etc. I have now taken Krishna shariram. I know all my previous avataras, therefore I am Bhagavan Vishnu's avatara.

Both the avatara and the jeeva-janma take a body. However, there are fundamental differences between the two in the Cause, Nature and Purpose.

The Cause: Jnaanam is the cause of Ishvara avatara. Ajnaanam is the cause of jeeva-janma.

The Nature: The Lord's shariram is directly born out of maya. Jeeva's body is not directly born out of maya but through the intermediary process of the five elements.

The Purpose: Jeeva arrives to exhaust his prarabhda punya-paapa. Ishvara arrives to uplift the world.

Lord Krishna points out these three differences. The third difference of purpose is in Verse 7.

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Chapter 4 Sloka 7

whenever there is a decline of righteousness and rise of unrighteousness, then I manifest Myself.

Whenever there is decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself.

Whenever there is a decline in dharma. Dharma, as seen in Chapter 3, means cosmic harmony or rhythm. If you take the whole universe as a body, the cosmic orderliness is called cosmic health. At the cosmic level, if there is harmony, it is called dharma. And this harmony alone protects the universe. Dharma alone is the health of the world. It alone sustains the world. Once the orderliness is disturbed, the whole cosmos will be destroyed and we will not be able to survive. And if this inbuilt system doesn't work, Bhagavan will have to interfere.

Krishna says here, as a sthiti karta of the universe, I will come. Not very often but whenever there is a declension of dharma. And naturally, when the adharma, corruption increases. Then, I myself will consciously, deliberately, voluntarily, take the body.

## Chapter 4 Sloka 8

for the protection of the good and for the destruction of the wicked, I manifest Myself for the establishment of righteousness.

ममकारणं (I) am born कृष्णं कृष्णं in every age.

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age.

How will the Lord protect dharma and destroy adharma? Krishna says that dharma is protected by protecting the people who follow dharma. Therefore, Krishna says, ममकारणं कृष्णं कृष्णं – I take an avatara to protect the dharmic people. How is adharma destroyed? Only by destroying the people that are the cause of adharma.

We should note that the adharmic people can be destroyed in two ways.

One method is by converting them from adharma to dharma by sama, dana, bheda. When you convert a person from adharma to dharma without doing himsa, you have destroyed the adharmic person. The second is by destroying the adharmic person itself. Bhagavan tries this first, giving them sufficient opportunity to change. Krishna goes as a messenger to Duryodhana and suggests to compromise with the Pandavas but he refuses. This means that sama, dana and bheda have failed. Therefore, Krishna said ममकारणं कृष्णं कृष्णं (from Chapter 2, Verse 18). Arjuna, destroy them!

Krishna says, ममकारणं कृष्णं कृष्णं and ममकारणं कृष्णं कृष्णं |

Bhagavan established dharma in a different way. A kshatriya and a brahmana can establish dharma, each in their own way. A kshatriya promotes the dharmic people and punishes the adharmic people. A brahmana sustains dharma by teaching which is the better form of promoting dharma. Punishment is only temporary and will not promote dharma permanently. The ultimate promotion of dharma is for a person to have value for dharma. To know the long term effects of violating dharma requires a sensitive mind. Sensitive mind is developed only by teaching not by advising. A kshatriya protects dharma by

protecting the dharmic people and punishing the adhaarmic people. A brahmana protects dharma by teaching. Bhagavan's avatara has done both. Krishna protected dhaarmic people like Dharmaputra and destroyed adhaarmic people like Duryodhana. This was Krishna's kshatriya job. Then he taught Gita, or taught dharma. This is why he said  $\square\square\square\square\square\square\square\square\square\square\square\square\square\square$  | This is the reason that among the 10 avataras, Rama avatara and Krishna avatara are considered the most important ones. Teaching dharma is involved only in these two avataras. Rama taught by living dharma and Krishna, by teaching dharma. Ramayana is Rama ayanam means the way of life led by Rama.

$\square\square\square\square\square$  I am born or take avatara.  $\square\square\square\square$   $\square\square\square\square$  every yuga or every time it is required.

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#### Chapter 4 Sloka 9

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$\square\square\square\square$  birth  $\square\square\square\square$  action  $\square$  and  $\square\square$  My  $\square\square\square\square\square\square\square$  divine  $\square\square\square\square$  thus  $\square\square$  who  $\square\square\square\square\square\square$  knows  $\square\square\square\square\square\square\square\square$  in true light  $\square\square\square\square\square\square\square\square$  having abandoned  $\square\square\square\square$  the body  $\square\square\square\square$  again  $\square\square\square\square$  birth  $\square\square$  not  $\square\square$  gets  $\square\square\square\square$  to Me  $\square\square$  comes  $\square\square$  he  $\square\square\square\square\square\square$  0 Arjuna.

He who thus know, in their true light, My divine birth and action, having abandoned the body, is not born again, he comes to Me, 0 Arjuna.

In this verse, Krishna tells, knowing the nature of God also leads to liberation.

However, Krishna had mentioned that atmajnaanam is the means of liberation in Chapter 2, Verse 55. Which actually leads to liberation? Are there two paths? Is there a choice?

The scriptures have mentioned that there is only one means of liberation. Therefore, it must be that self-realization and



become one with Me. After death, he will have  $\square\square\square\square\square\square\square\square\square\square$   
or  $\square\square\square\square$   $\square\square\square\square$  |

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#### Chapter 4 Sloka 10

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$\square\square\square\square\square\square\square\square\square\square$  freed from attachment fear and anger  $\square\square\square\square\square\square$   
absorbed in Me  $\square\square\square$  Me  $\square\square\square\square\square\square\square\square$  taking refuge in  $\square\square\square$   
many  $\square\square\square\square\square\square$  by the fire of knowledge  $\square\square\square\square$  purified  
 $\square\square\square\square\square\square$  My Being  $\square\square\square\square$  have attained.

Freed from attachment, fear and anger, absorbed in Me, taking  
refuge in Me, purified by the fire of knowledge, many have  
attained to My Being.

Realization of God has two stages.

First it is the realization of the Lord with a form.

The next is the realization of the Lord without a form.

This topic will be elaborated from Chapter 7 onwards.

The realization of the Lord with a form is in two stages.

One is appreciating the Lord with one form, as Rama or as  
Krishna or as Devi. We should all start with this for  
emotional health. Talk to God privately, as your confidante.  
The more you build this relationship, the more the Lord will  
become real. Then expand it further into realizing Bhagavan as  
One with the whole universe as his form. The final stage is  
the formless Ishvara. Every one has to go through these three  
stages, as they mature in their understanding.

The stages a seeker goes through is described in this sloka.

$\square\square\square\square\square\square\square\square\square\square$  the first stage is to have realization of God

in form and follow karma yoga by dedicating all your duties to the Lord and by accepting all situations as Ishvara prasada. The first stage is to surrender to Ishvara and converting the life into worship. By following a karma yoga way of life, we will purify the mind. This will result in getting rid of certain unhealthy ways of thinking. The mental impurities are of raga, bhaya and krodha. Raga is attachment. The attachment will gradually be shifted from the risky and fluid world to the permanently and secure God. The second stage is going from world dependence to God dependence. The raga or attachment to the world has shifted to attachment to Bhagavan. Then Bhagavan dependence will be converted into self-dependence. From world dependence to God dependence to self-dependence – where you discover the Bhagavan as the very self. When raga comes down, bhayam also comes down because fear is directly proportional to the attachment. Then krodha also will come down.