

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

ॐ ॐ whenever ॐ surely ॐ of righteousness ॐ
 decline ॐ is ॐ 0 Bharata ॐ rise ॐ
 of unrighteousness ॐ then ॐ Myself ॐ
 manifest ॐ I.

ॐ नमो भगवते वासुदेवाय 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 **समस्तं धर्मं धारयितुं** whenever there is a declension of dharma. And naturally, **अधर्मो भवति** when the adharma, corruption increases. Then, **समस्तं धर्मं धारयितुं** I myself will consciously, deliberately, voluntarily, take the body.

Chapter 4 Sloka 8

[illegible]

ममकारणं (I) am born मया मया 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, मया मया – 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 मया मया (from Chapter 2, Verse 18). Arjuna, destroy them!

Krishna says, मया मया and मया मया |

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 ॥ १८.५७ ॥ | This is the reason that among the 10 avatars, Rama avatara and Krishna avatara are considered the most important ones. Teaching dharma is involved only in these two avatars. Rama taught by living dharma and Krishna, by teaching dharma. Ramayana is Rama ayanam means the way of life led by Rama.

॥ I am born or take avatara. ॥ every yuga or every time it is required.

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Chapter 4 Sloka 9

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birth action and My divine
 thus who knows in true light
 having abandoned the body again birth
 not gets to Me comes he 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, O 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

God-realization are identical. Swamiji gives an example of a wave. When a wave knows its true nature, the realization is that it is water. The ocean's true nature is also water.

Therefore, whether you talk about the true nature of the wave or the true nature of the ocean, the true nature is one alone; there is only one central truth. Similarly, whether you realize your true nature which is the self or whether you realize the true nature of God, you arrive at one "sat chit Ananda svaroopā".

If a person says, I have realized the self but not God or vice versa; it means he knows neither God nor the self.

Krishna says in this verse, **॥ अविर्भावो विद्महे भगवतो धाम ॥** suppose a person knows or realizes, **॥ अविर्भावो** or understands the true nature of my avatara. The true nature is that Krishna shariram is not the real Krishna because Krishna shariram is subject to arrival and departure.

Real Krishna is, as we saw in Verse 6:

अविर्भावो विद्महे भगवतो धाम ॥

अविर्भावो विद्महे भगवतो धाम ॥ 6॥

Real Krishna is **अविर्भावो** (birth less), **अमरः** (imperishable) real Krishna is free from birth and death; whereas Krishna shariram is subject to arrival and departure.

What is the real Krishna? Not the shariram but the Krishna Paramaatma behind the body. The one who knows this fact, and **अविर्भावो विद्महे** the one who knows Bhagavan's sports (the divine sport is **अविर्भावो विद्महे भगवतो धाम** from Chapter 4, Verse 8); the one who really understands the Lord, **अविर्भावो** means in His true nature.... **अविर्भावो विद्महे भगवतो धाम** that person does not take a body again after death; he will attain liberation. So, the knowledge of the real Krishna will lead to liberation. What is liberation? **॥ अविर्भावो** he will

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.