Sloka 9  (Chapter 4)

JANMA KARMA CHA ME’ DIVYAM EVAM YO VE’TTI TATVATAHA
TYAKTVA DEHAM PUNARJANMA NAITI MAAME’TI SO’RJUNA.

O Arjuna, he who thus knows My divine birth and action, having abandoned the body, is not born again, but to Me, he comes.

*** continuation from last week ***

Meditation is a means of cleansing the mind of impure thoughts. Diverting the attention of the dynamic mind from the material world towards the Atman within needs intense love for the Supreme and concentration on His divinity and divine play. This is the path of Bhakti.

We are expected to realise that Krishna was not just the son of Vasudeva and Devaki but divinity on earth. He has no birth or death. He is immortal and omnipresent. The seeker has to understand in essence the divinity of Krishna. The word used is “Tatvataha.” He who knows the essential principle of Brahman and His manifestations is the real seeker. Knowing in this sense is living the life of divinity and expressing divinity in speech, thoughts and actions.

This implies that the seeker who can see the Lord dwelling in all forms of life, in all aspects of nature, shows love and respect for the same, is fit to attain unity with Brahman. Only such a seeker is the real knower. Knowing Brahman is not theoretical understanding of Brahman. It is the direct experience of the Brahman which is beyond the equipment of body, senses, mind and the intellect. Only such understanding of Brahman is what is meant by “Tatvataha.”

Attempts to know Brahman is “Sadhana” and to become one with the Brahman is “Sadhya.” Sadhana is practice and Sadhya is the goal to achieve.