

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

2/2 (Ślōka 11-30), Sunday, 26 March 2023

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YouTube Link: <https://youtu.be/QMTXkH4wA4g>

Ultimate Bliss Is In Attaining The CREATOR Not HIS CREATION.

The 7th chapter of the Bhagavadgītā is Jñāna-Vijñāna-Yoga - The Yoga of Knowledge and Realization.

The session began with the auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge and shedding the path of Ignorance.

This was followed by, salutations to Pūjya Swami ji.

7.11

**balam(m) balavatāṁ(ñ) cāhaṁ(ñ), kāmarāgavivarjitam,
dharmāviruddho bhūteṣu, kāmo'smi bharatarṣabha. 7.11**

Arjuna, of the mighty I am the might, free from passion and desire; in beings I am the sexual desire not conflicting with virtue or scriptural injunctions.

Paramātmā says, HE is strength of those who are devoid of desires and attachments "**kāmarāgavivarjitam**". **The strongest person in the world is one, who is free from attachments and desires.**

Just by being strong physically and mentally is not enough. An egoist and person entangled in attachments can also be strong. But the parameter of strength is the presence of desires and attachments. It does not matter if physically a person weighs just 50 kgs. When we get the power, it leads to boosting of our ego. And strength and power corrupts the intellect. We were advised that to keep the mind free of this corruption, power of wealth should be accompanied with humility. Power of politics should be accompanied with compassionate art.

HE says that HE is the strength of such strong people and HE carries out HIS divine work through them. Confining oneself to a cave is not a big deal. Similarly, in order to be away from desires and attachment, not doing anything is also not a big deal. But, performing all appropriate actions in accordance to dharma, while staying unattached is a difficult task. It is easy to link one's identity with one's body, mind and intellect. But then **one has to bear the consequences of actions performed with attachments.**

However, non-doer ship is difficult to achieve but not impossible. If we possess two attributes, non-attachment and non-doer ship then it keeps us free from the bondage. HE says HE gets work done through people who abide by the aforementioned two attributes.

Even the kamavasana (eroticism) in beings, Paramātmā says is HIM. So long as it is not contrary to the religious principles Dharma approves desire to beget progeny. So, Paramātmā put this Kamabhava also on a higher pedestal. On the contrary, beings are uncomfortable even talking the said subject.

7.12

ye caiva sāttvikā bhāvā, rājasāstāmasāśca ye, matta eveti tñviddhi, na tvahaṃ(n) teṣu te mayi. 7.12

Whatever other entities there are, born of Sattva (the quality of goodness), and those that are born of Rajas (the principle of activity) and Tamas (the principle of inertia), know them all as evolved from Me alone. In reality, however, neither do I exist in them, nor do they in Me.

Three Gunas (Sattava, Rajas and Tamas) are pervading the essence of Paramātmā and are part of HIS 8-fold apara prakriti (bhumi, apah, anala, vayu, kham, manah, buddhi and also ahankara. And, it cannot be said that only Sattava Guna emerges from HIM. Paramātmā says, even (Rajas and Tamas) emerge from HIM.

HE is the root of everything, the support, the base, the eliminator of all. Hence, man should have inclination towards Paramātmā rather than the mode of Goodness. In other words, if all three Gunas evolve from Paramātmā that does not mean that one concentrate on Gunas and forget about Paramātmā in the process. Because, **if one's inclination is towards Paramātmā, it would lead one on the path of Moksha.** While, **the inclination only towards Gunas will lead to bondage.**

Even Sattavic Gunas may put us in bondage. This was explained with the help of an example: A person gave loan to a needy person in a time of crisis and the same was not returned, although the person had promised to do so. That Sattavic Karma created bondage. Both the persons will have to take rebirth. One for returning the loan and other recovering the loan.

Further Paramātmā says, these three gunas evolve from HIM, but HE is not in them and they are not in HIM. This appears to be a contradictory statement but both are true. How?

If the Gunas were in Paramātmā then those would have never changed or disappeared as HE never changes and never disappears. These Gunas would have become eternal like Paramātmā. But this is not so. Similarly, if the Paramātmā was in those Gunas, then HE would have changed or disappeared like the Gunas disappear.

It is something like ocean creates the sea shells but ocean is not sea shells. Similarly, Paramātmā only creates those Gunas. They are neither in Paramātmā nor HE is in them.

7.13

tribhirguṇamayairbhāvaiḥ(r), ebhiḥ(s) sarvamiḍaṃ(ñ) jagat, mohitaṃ(n) nābhijānāti, māmebhyaḥ(ph) paRāmavyayam. 7.13

The whole of this creation is deluded by these objects evolved from the three modes of Prakṛti-Sattva, Rajas and Tamas; that is why the world fails to recognize Me, standing apart from these, the Imperishable.

Paramātmā says that the embodied soul does not know HIM. This is because, it is deluded by the three gunas of *Prakṛiti*.

Paramātmā is beyond the three Gunas and HE is imperishable as well. Mind keeps getting confused, as it is attracted towards the sensory objects (touch, smell, taste, hearing, and sight). All senses can be Sattavic, Rajasic or Tamasic. Women are known to identify the touch as sattavic, rajasic or tamasic much better than men. We get deluded playing with these senses, Gunas and sense objects.

Our body consists of 5 elements Pañcamahābhūta. These are Earth, Water, Fire, Air and Space. Tamo Guna (Earth element) forms our body. One's senses are constituted from the elements of Rajasic Guna and the mind constitutes the elements of Sattava Guna.

This was explained with the help of a rose flower. The sense that perceives it's beauty and fragrance (eyes and nose) is made up of Rajo Guna. The fragrance and the beauty obtained from the senses is then assimilated by the mind which is made of the Sattva Guna. The rose is a worldly object and hence, constitutes Tamo Guna. This entire world is an interplay of these Gunas (Sattva, Rajo and Tamo). To sum up the Antakaran (mind + intellect + subconscious) is made from Sattva Guna, senses from Rajo Guna and Body along with this entire material world from Tamo Guna.

That means at all time, Sattava Guna forms Antakaran, experiences Tamo Guna born from material world, through the Rajo Guna born from senses. **The mind is controlling the senses.** The mind through senses, desires to have the sensory objects. When the mind instructs the senses to run after sensory objects then the mind becomes happy when they are acquired. And when the objects are lost the mind becomes unhappy.

The interplay of the Antakaran, sense and sense objects, goes on throughout our lives, specially when we are awake. As a result the imperishable Paramātmā (The creator) is completely forgotten as the mind is continuously absorbed in worldly pleasures. i.e. **the mind is deeply absorbed in the creation rather than the creator.**

Examples: It is like appreciating the painting and not remembering who the painter is, or appreciating the movie but forgetting who the producer and director are. Similarly, if we ponder how a grass eating cow gives milk; Is it possible for human beings to device a machine like this? Have we ever thought how this happens? Amazing wonderful mechanism has been fitted. And this is true for everything that we see in the world. Currently, we see the milk coming from cow. But, after few days we will not know even that as the milk has started coming in packed bags / boxes. So, after few years will also not think of the cows. We will simply get the milk. We will forget the creator of the cow and also the cow. **It is our habit to get absorbed in the creation and forget the creator.**

7.14

**daivī hyeṣā guṇamayī, mama māyā duratyayā,
māmeva ye prapadyante, māyāmetāṃ(n) taranti te. 7.14**

For, this most wonderful Māyā (veil) of Mine, consisting of the three Guṇas (modes of Nature), is extremely difficult to breakthrough; those, however, who constantly adore Me alone, are able to cross it.

The play of māyā is indeed very fascinating. The intellect gets deluded and so does the mind. And human beings get entangled in this material world. When they get what they desire for they are happy and on not getting they become sad. Someone's birth makes them jubilant and someone's death makes them sorrowful. Sometimes happy, sometimes sad, sometimes excited and sometime despondent. We are enslaved to the body, enslaved to the senses and enslaved to the mind with no knowledge of the ultimate truth. Not have any idea about our jivatama, no understanding of our real Self and no knowledge on Paramātmā's māyā. These senses, sense objects and three gunas of nature, make a dancing floor of our lives and we merrily dance to their ever-changing tunes.

For example, in the morning a person is used to having tea. Normally his wife is very prompt in serving the same. One day the tea is delayed. Within 15 minutes the person becomes impatient and starts shouting. His thoughts are on all the good he does for the family. After a while the lady of the house turns up with a cup of tea and explains to him that the delay was because she had to fetch milk from the store. Had the person known the reason of delay earlier he would have remained in sattavic state, instead of drifting to Tamo state. After drinking the tea, the person feels happy and thinks to be lucky to have such a wife. In this example one can clearly see the interplay of the mind which continues throughout life.

Another example got discussed. In a bus a person sitting opposite does not reciprocate to a passenger's smile. So, he starts thinking what kind of man is this? I smiled at him but he did not reciprocate. Mind gets occupied with useless thoughts. Two minutes later he smiles back at you and asks where was he going? Then the negative thought goes off and the person becomes friendly with him.

HE says it is certainly difficult to understand the delusion of māyā. But those who are constantly devoted to HIM can easily cross over this river of Maya.

7.15

**na māṃ(n) duṣkṛtino mūḍhāḥ(ph), prapadyante narādhamāḥ,
māyayāpahṛtajñānā, āsuram(m) bhāvamāśritāḥ. 7.15**

Those whose wisdom has been carried away by Māyā, and are of demoniac nature, such foolish and vile men of evil deeds do not adore Me.

In the 14th verse Paramātmā had said those who take refuge in ME, only can cross over the **delusion of Māyā**.

However, people are so entangled in their own world that they forget Paramātmā, let alone take refuge in HIM.

If a young person is asked to attend a spiritual *shibir* (camp), he is likely to revert to the person who suggested this to him. If the same offer is given to a wealthy person, he too is also likely to snap back, saying that he could make so much of money in that time. Those who are attached to their families, jobs etc. will also refuse by giving some personal reason.

Paramātmā further says that people with '**asuri pravritti**' also do not come to HIM. Examples of people with asuri gunas are ones who sleep excessively, eat excessively and indulge excessively in sense gratification. The same cycle keeps going on and on. Such people have no time and no inclination for Paramātmā.

7.16

caturvidhā bhajante māṃ(ñ), janāḥ(s) sukṛtino'rjuna, ārto jijñāsurarthārthī, jñānī ca bharatarṣabha. 7.16

Four types of devotees of noble deeds worship Me, Arjuna, the seeker after worldly possessions, the afflicted, the seeker for knowledge, and the man of wisdom, O best of Bharatas.

The Gita distinguishes between four kinds of bhaktas. There are:

- **ārtaḥ**: Those who turn to Him as a refuge from sorrow and suffering in the world.
- **arthārthī**: There are those who seek him as the giver of goods in the world.
- **jijñāsuḥ**: There are those who come to him in the desire for knowledge.
- **jñānī**: And lastly there are those who adore him with knowledge.

All are approved by the Gita, but only on the last does it lay the seal of its complete sanction.

Some people have no problems in inviting miseries to their lives. Like, after the Mahabharata war, Maharani Kunti prayed to Krishna Bhagavan to continue giving grief to her. She did not want happiness all the time, lest she forgets her prime goal of Self realisation.

ārtaḥ and **arthārthī** are two type of devotees that visit various temples asking for wealth, or fulfilling their desires. Now it is interesting to know that such people are prepared to do anything which they normally never do. For example, such a devotee is asked by the priest in the temple to get up at 3 am or 4 am to perform Japa / pooja, because he is under the influence of some mahadasha, due to which he might have to face some accident or he might have to go to jail. Now this person who normally gets up @ 8o'clock or 9o'clock will get up 3o'clock in the morning and do the chanting. So, such people are prepared to do anything to fulfil their desires. These devotees do not need Paramātmā, instead they need to attain Paramātmā's maya. Only thing that goes in favour of such devotees is that they have deep faith in Paramātmā. And they firmly believe that whatever they want in life only and only their deity can give.

Third category of people is the inquisitive (**jijñāsuḥ**). The one who desires to know the real essence of Paramātmā. He has a pure mind and what he wants to know is only about the Paramātmā.

Fourth category is of wise (**jñānī**); who has known the essence of Paramātmā; has realized himself, whose ignorance has been shattered.

Small story to explaining these four categories was narrated.

Father brought mangoes for four of his sons. At the sight of the mangoes one of the sons strongly requested and asked for it. The second one cried loudly for the mango. The third one only looked at the mango and the fourth one continued with his play without bothering about anything. Of course, the father gave away mangoes to all 4 of his sons. So, in order of sequence from 1 to 4, the devotee types are: **arthārthī, ārtaḥ, jijñāsuḥ** and **jñānī**.

7.17

teṣāṃ(ñ) jñānī nityayukta, ekabhaktirviśiṣyate, priyo hi jñānino'tyartham, ahaṃ(m) sa ca mama priyaḥ. 7.17

Of these, the best is the man of wisdom, ever established in identity with Me and possessed of exclusive devotion. For, I am extremely dear to the wise man who knows Me in reality, and he is extremely dear to Me.

So, he is the wisest who wholeheartedly and with a single focus seeks Paramātmā. There is no business-like arrangement with Bhagavan. There is just love and devotion. The jñānī's devotion gets spontaneously activated without any observation. He does not have to try to become one with Paramātmā. Slowly, all his Gunas start coming back to him.

The Omnipresent Paramātmā knows what is right for all HIS beings. So, jñānī does not ask anything from Paramātmā.

7.18

udārāḥ(s) sarva evaite, jñānī tvātmaiva me matam, āsthitaḥ(s) sa hi yuktātmā, māmevānuttamāṃ(ñ) gatim. 7.18

Indeed, all these are noble, but the man of wisdom is My very self; such is My view. For such a devotee, who has his mind and intellect merged in Me, is firmly established in Me alone as the highest goal.

Paramātmā says HE likes all HIS devotees, but the *jñānī* who is absorbed in HIM all the time is most dear to HIM. This is HIS opinion because his refined intellect is firmly established in HIS cosmic essence.

So, one has to see here that how Paramātmā is comforting those (*ārtaḥ:* and *arthārthī,*) who remember HIM only with selfish intent. But that is also good because, they are taking some time out and taking efforts to remember HIM. And who knows while praying, while singing Bhagavan's praise, Bhajans they may experience such peaceful state of being, that they realize uselessness of their demands and their problems and may get elevated to the state of *jijñāsuḥ*.

7.19

bahūnāṃ(ñ) janmanāmante, jñānavānmāṃ(m) prapadyate, vāsudevaḥ(s) sarvamiti, sa mahātmā sudurlabhaḥ. 7.19

In the very last of all births the enlightened person worships Me by realizing that all this is God. Such a great soul is very rare indeed.

HE says it takes several lifetimes for a person to attain enlightenment. This perfection is not attained in one lifetime. There are millions of sanskars accumulated from several of pasts lives. And then having a healthy body is also imperative to continue ones spiritual practices. Lifetimes are required to master the following:

- To have a healthy body one needs to follow the rules of **Yama** (Non-violence, truthfulness, non-stealing, non-hoarding and celibacy)
- Again for body to remain healthy, Rules of **Niyama** (Cleanliness, Austerity, Self-study, Contentment and Surrendering to Paramātmā) need to be observed.

- It takes life time just to follow the rules of **Yama** and **Niyama**.
- After that another life time is needed for perfection of **Aasanas** and **Pranayam**.
- Then one may take one's life time for **Pratyahara** (withdrawal of senses form the sense objects).
- Then comes **Dharana**. Dissociation of mind from the senses. Senses are sense objects. Mind gets detached from senses objects.

To reach the stage of **Dhyana** and **Samadhi**, one has to follow:

Yama, Niyama, Aasanas, Pranayams, Pratyahar, Dharana, Dhyana and **Samadhi**. This does not happen in one lifetime. **Paramātmā says it takes many life times.**

7.20

**kāmaistaistairhṛtajñānāḥ(ph), prapadyante'nyadevatāḥ,
taṃ(n) taṃ(n) niyamamāsthāya, prakṛtyā niyatāḥ(s) svayā. 7.20**

Those whose wisdom has been carried away by various desires, being prompted by their own nature, worship other deities, adopting norms relating to each.

Those with confused state of mind pray to other deities other than Paramātmā, to get their desires fulfilled.

To please other deities one needs to perform specific practices i.e.. to Ganesh Bhagavan one should go with red flowers, Shankar Bhagavan with white flowers. Or, Laxmi Devi one should go wearing a particular kind of saree.

People go to different Deities as they feel their kamas (desires) can be fulfilled by them. People living in mind, senses and body, get pulled by prakriti of Paramātmā, and thus they cannot reach the upper goal. Have we seen any temple in the world which is called Paramātmā Temple? We only see temples of various deities like Shri Ganesh temple, Shiv ji's temple, Ram ji temple etc.

Since the results of such worship are perishable, these devotees shuttle between birth and death.

The big question that can be asked, is it wrong to go to other deities?

No. The mistake of such devotees is that they consider their deity as different than Paramātmā. So instead of Dvait bhav (duality) they create three sects - Themselves, their deity (Ishtadevata) and Paramātmā. Whereas, **Paramātmā advises us to consider one's Deity as HIM.**

7.21

**yo yo yāṃ(m) yāṃ(n) tanuṃ(m) bhaktaḥ(ś), śraddhayārcitumicchati,
tasya tasyācalāṃ(m) śraddhāṃ(n), tāmeva vidadhāmyaham. 7.21**

Whatever celestial form a devotee (craving for some worldly object) chooses to worship with reverence, I stabilize the faith of that particular devotee in that very form.

Paramātmā values the merit of the devotion. No prayer without devotion to any deity is complete. HE wants to stabilize 'Bhakti Rasa' (devotional intent) in us. Then it could be for any deity. Once the Bhakti is stabilized in which ever deity of one's choice, the journey of that being on the path of spirituality starts. That is what Paramātmā wants.

People out of fear or in order to fulfil kamanas worship other deities. As they progress on the path, sooner or later they will realize the hollowness in their demands and kamanas. Then their devotion will become Nishkam (detached of fruits).

7.22

sa tayā śraddhayā yuktaḥ(s), tasyārādhnamihate, labhate ca tataḥ(kh) kāmān, mayaiva vihitānhi tāt. 7.22

Endowed with such faith, he worships that particular deity and obtains through that deity without doubt his desired enjoyments as verily ordained by Me.

When the desire of a individual is fulfilled by praying to a particular deity, his faith in that particular deity becomes firm. Paramātmā in this verse is saying those benefits are actually sanctioned by HIM alone.

Example: a devotee of a particular deity prays for getting his daughter married. Once the daughter gets married, her father thinks that this is due to the blessings of the deity whom he had prayed. But in reality it is because of Paramātmā.

Faith can do wonders. Example, a person went to a materialistic sadhu and prayed to him to learn siddhis. Sadhu asked to be served for 12 years and after that he would get what he was seeking. So the person faithfully served that Sadhu for 12 years. Though the Sadhu was not very accomplished, but due to the deep faith in his Guru, he served for 12 years. Towards the end of his term he asked the Sadhu to teach him the techniques of acquiring special powers. The Sadhu said, his service of 12 years had bestowed him with those powers. The person was taken by surprise as he felt he still has not acquired those. So, the guru instructed him to go to the river and test the same by walking on water. So having deep śraddha / faith in his guru, the disciple went towards the river. To his surprise he could walk on water. The Sadhu himself was shocked and said to himself that he is my disciple. If he can walk then so could he and thinking so put his foot on the river. But to his dismay he fell into the water and could not walk like his disciple.

7.23

antavattu phalaṃ(n) teṣāṃ(n), tadbhavatyalpaMedhāsām, devāndevayajo yānti, madbhaktā yānti māmapi. 7.23

The fruit gained by these people of small understanding, however, is perishable. The worshippers of gods attain the gods; whereas My devotees, howsoever they worship Me, eventually come to Me and Me alone.

A devotee regards even the most dreadful situation as his *prā-rabdha*. He accepts it calmly, without being upset or agitated.

It is not easy to maintain calm in times of adversity. Till the time things are favourable we keep saying that Bhagavan's or Guru's grace is on me. But no sooner the calamity strikes the faith gets shaken, faster than the drop of water. Then we start complaining and blaming Bhagavan or Guru. But whatever distance one has covered on the path of spirituality, one should understand the basic teaching that speed breakers come and slow down the pace of the spiritual journey. But the fact is that same situation does not remain forever. It is a mix bag of happy and unhappy events.

Once a follower of Swami ji said that his son-in-law has been suffering from cancer. When he met

Swami ji again, he was asked the well-being of his son-in-law. He jovially replied that his son-in-law had been promoted and was now living with HIM.

What ever is inevitable one cannot avoid. But **how you face that inevitable is a skill**. It is in such moments of adversity that one gets tested. Regular practice of Dhyana, Gita chintan etc. come handy in such moments of life. When situation is normal all of us will secure 100%. In essence, although one has grown up physically, but in one's heart one is still a child. A child who constantly seeks appreciation, a pat on his back. All that has changed are the toys of playing. We need a big house, jazzy car etc.

So, Bhagavan says you get what you aspire for. **The one who is absorbed in material world gets material of debts and one who is absorbed in HIS remembrance attains HIM.**

7.24

avyaktaṃ(m) vyaktimāpanaṃ(m), manyante māmabuddhayaḥ, paraṃ bhāvamajānanto, mamāvyayamanuttamam. 7.24

Not knowing My supreme nature, unsurpassable and undecaying, the ignorant persons regard Me, who am the Supreme Spirit beyond the reach of mind and senses, and the embodiment of Truth, Knowledge and Bliss, to have assumed a finite form through birth as an ordinary human being.

Paramātmā says, people do not understand HIS essence, that HE manifests HIMSELF in a Form/s by virtue of HIS own māyā.

- HE is **intangible**, and
- HE is **imperceptible**.

HE says HIS real essence cannot be perceived through senses. It is beyond senses, mind and intellect. HE is indestructible, imperishable and eternal. Whereas, the sense, mind and intellect are destructible and perishable. So how can one know the indestructible Krishna through the destructible mind and intellect? Bhagavan has already said in verse 7.3 of this chapter

manuṣyaṅāṃ sahasreṣu kaśchid yatati siddhaye yatatām api siddhānām kaśchin mām vetti tattvataḥ

Amongst thousands of persons, hardly one strives to know Me and my real essence.

7.25

nāhaṃ(m) prakāśaḥ(s) sarvasya, yogamāyāsamāvṛtaḥ, mūḍho'yaṃ(n) nābhijānāti, loko māmajamavyayam. 7.25

Veiled by My Yogamāyā, My divine potency, I am not manifest to all. Hence these ignorant folk fail to recognize Me, the birthless and imperishable Supreme Deity i.e., consider Me as subject to birth and death.

Each year on the occasion of **Janmashtami** we people celebrate the birthday of Shri Krishna.

Here, Bhagavan clearly says that HE is unborn. So are we celebrating the birthday of unborn? Bhagavan says HE is invisible, HE is not confined to a particular space and is boundless, limitless and beyond the concept of space and time. HE says Yogamāyā camouflages HIS infinite essence in such a way that human beings remain unaware of HIS real nature.

And how to cross that māyā? Paramātmā has already said:

- by **taking refuge in HIM**
- **contemplate one's mind totally on HIM**

So, He is intangible and hence unmanifest to the ordinary perception. After all, how can one percept the imperceptible?

7.26

**vedāhaṃ(m) śamatītāni, vartamānāni cārjuna,
bhaviṣyāṇi ca bhūtāni, māṃ(n) tu veda na kaścana. 7.26**

Arjuna, I know all beings, past as well as present, nay, even those that are yet to come; but none, devoid of faith and devotion, knows Me.

Here, Bhagavan complains that HE knows everything about all being but no one know HIM.

Example was used to expand the concept.

We go to watch a movie in the theatre. The movie's durations is of 2 1/2 hours but it covers time period of 100 years. While seeing a movie, the story maybe of the past, present as well as future. Similarly, in this universe we are playing drama and Paramātmā is sitting in a chair and watching this. For Him there is no tense (Past, present and Future). Paramātmā is kalatit (timeless).

7.27

**icchādveṣasamutthena, dvandvamohena bhārata,
sarvabhūtāni saṃmohaṃ(m), sarge yānti parantapa. 7.27**

O valiant Arjuna, through delusion in the form of pairs of opposites (such as pleasure and pain etc.,) born of desire and aversion, all living creatures in this world are falling a prey to infatuation.

Our desires and aversions keep us busy throughout our life. Thus, one remains tranced in the darkness of ignorance, forcing him to follow the cycle of birth and death. One does not come out of this easily and thus does not give any time for the remembrance of the Supreme.

Example: one helps an old man in opening the door of the lift. Once inside the lift, the old man does not look at the person who helped. And then one feels bad. When the old person gets down on 6th floor, he offers his thanks for the kind act. So, person who helped feels settled. But in that small time (say half a minute) one ends up going through hate, love, hate and then love again. Whole life goes wasted in this manner. And such thoughts keep us busy all the time and take us away from Paramātmā. This results in getting entangled in the cycle of birth and death.

7.28

**yeṣāṃ(n) tvantagataṃ(m) pāpaṃ(ñ), janānāṃ(m) puṇyakarmaṇām,
te dvandvamohanirmuktā, bhajante māṃ(n) dṛḍhavrataḥ. 7.28**

But those men of virtuous deeds, whose sins have come to an end, being freed from delusion in the form of pairs of opposites born of attraction and repulsion, worship Me with a firm resolve in every way.

How can we eradicate our sins?

Sins can be eradicated, by performing **Nishkam karma**. Carrying out virtuous acts and offering them to Paramātmā. Not keeping anything with oneself, instead "**OM ŚRĪKṚṢṆĀRPAṆAMASTU**". Charity, austerity, mantra chanting, seva are all our virtuous acts.

However, one has to remember that these are to be carried out without egoistic mind. Then only those fit in as virtuous acts. Infact, it will further inflate one's ego if one does it with egoistic mind. Performing virtuous deeds with attachment to ego will add to the list of sins that are already there in one's balance sheet. So, one should not even expect appreciation of one's virtuous acts. One should offer to Paramātmā and then forget. Start afresh. Do not even think about what good you had done the previous day.

7.29

**jarāmaraṇamokṣāya, māmāśritya yatanti ye,
te brahma tadviduḥ(kh) kṛtsnam, adhyātmaṃ(ñ) karma cākhillam. 7.29**

They who, having taken refuge in Me, strive for deliverance from old age and death, know Brahma (the Absolute), the whole Adhyātma (the totality of Jīvas or embodied souls), and the entire field of Karma (action) as well as My integral being, comprising Adhibhūta (the field of Matter),

Paramātmā said that **one who has wings of surrender, wisdom and efforts can go to higher realms in spiritual endeavours.**

Old age, disease and death no one can avoid. But the suffering from them can be avoided and this is the objective. There is no alternative to taking efforts by yourself. Neither the Paramātmā nor the Guru can do it on our behalf. This walking one has to do by oneself.

By surrendering to Paramātmā one is in effect surrendering to one's "I". Then all the actions are done with the sentiment that HE is doing all the actions and I am not there. Through one's body, mind and intellect, HE is doing all the actions. It is HIM who enables one to sing HIS praise. It is HIM who is making to go through this vivechana. It is Paramātmā who makes chanting of HIS mantras and all other virtuous acts possible. It is HE who makes the mind peaceful. It is HE who enhances one's sattava Guna. Thus, the one who has both the wings of surrender and efforts, he alone can go high and touch the shikhar (pinnacle) of our spiritual evolution.

7.30

**sādhibhūtādhidaivaṃ(m) māṃ(m), sādhiyajñaṃ(ñ) ca ye viduḥ,
prayānakāle'pi ca māṃ(n), te viduryuktacetasaḥ. 7.30**

Adhidaiva (Brahmā) and Adhiyajña (the unmanifest Divinity dwelling in the heart of all beings as their witness). And they who, possessed of a steadfast mind, know thus even at the hour of death, they too know Me alone.

What is **Ādibhūta**?

It refers to the atom which will get created and then destroyed. This **shristi** (universe) is

Ādibhūta. So the tangible material element has been created from the 5 elements earth, water, fire, air and space. **Ādibhūta** refers to this entire material world.

What is **Adhidaiva**?

It refers to the sentient that means the chetana, the samvaidana. Jeeva which enables the body, mind and intellect experiences this material world. So, the life of material world is **Adhidaiva**.

What is **Adhiyajña**?

Adhiyajña is the **Para Brahma** itself. The all pervasive supreme Sachidananda is Adhiyajña. Paramātmā is telling Arjuna that one who knows following three roles of HIS, as:

- **Ādibhūta:** (The Creator)
- **Adhidaiva:** (The Experiencer)
- **Adhiyajña:** (The supreme Para Brhama)

such a **jñānī:** attains HIM even at the time of his death. This verse is coincidentally beginning of chapter 8 in which Arjuna will start asking questions on the above three subjects.

The session concluded with the conclusion of the chapter.

QUESTIONS & ANSWERS

By Vrinda Didi

Question 1: Have a clarification on usage of Paramātmā. In the discussion Bhagavan is being addressed as Paramātmā. Whereas, in Iskcon had heard Swami ji, where he said Paramātmā is inside our heart as Bhagavan's Ansha, and Bhagavan is Krishna ji (His virat swaroop) and Bhrahma is the Nirakara Swaroop. Please expand this a little more so that the confusion goes away.

Answers 1: In the discussion Bhagavan's cosmic essence is addressed as Paramātmā. Whereas the Krishna ji that we keep in our temples is a deity. That was his human form. In verse 20 of this chapter it is said:

kāmais tais tair hṛita-jñānāḥ prapadyante 'nya-devatāḥ

taṁ taṁ niyamam āsthāya prakṛityā niyatāḥ svayā Those whose knowledge has been carried away by material desires surrender to the celestial gods. Following their own nature, they worship the *devatās*, practicing rituals meant to propitiate these celestial personalities.

By praying to a deity one may be able to fulfil our material desires. But if we approach Krishna's Cosmic essence directly, that way we can even get free from the cycle of birth and death.

Question 2: What is Krishna's Cosmic Essence?

Answers 2: It is his Nirakar Roopa. His Tangible Form.

By Sharad ji Choptekar

Question 3: While verse 29 was being discussed it was said that old age, disease, death are unavoidable but we can reduce the sufferings. IT is in our hands. However, in the world we often listen, people suffering, going to hospitals and then passing away. So, how far is this statement true?

Answers 3: In this world there is no individual who can survive for ever. Some pass away early, some live till say 70 years and there are some who even cross 100 years. Now the question is how easily this separation can take place? What Gita is teaching us is to simplify the process. So, that the jivatama leaves the body with minimal pains. The pains are in the body and not in the jivatama. It is free of any vikara (illness). So, this way one can try to separate of jivatama in the body. If you are watching the body pain as a distinct witness only and imagine that body has become sick. Then we can ask Bhagavan to get rid of the body and put in a new body where one can continue with one's spiritual sadhana.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde
jñānavijñānayogo nāma saptamo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the seventh chapter entitled "The Yoga of Jñāna (Knowledge of Nirguṇa Brahma) and Vijñāna (Knowledge of Manifest Divinity)."



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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