



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 7: Jñāna-Vijñāna-Yoga

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## Paramātmā the Essence Not just of All Existence But also of the Perceivable World

The Seventh Chapter of Śrīmad Bhagavad Gītā is **Jñāna-Vijñāna-Yoga - The Yoga of Jñāna (Knowledge of Nirguna Brahmā) and Vijñāna (Knowledge of Manifest Īśwara)**.

The session began with prayers and Deepa prajwalan, the traditional lighting of the lamp to seek Goddess Saraswathi's blessings.

In the previous session, ślokas from 1 to 10 of the 7th Chapter of Jñāna Vijñāna Yoga was covered. In the present session, ślokas 11 to 20, and in the next session, ślokas 21 to 30 will be covered.

### 7.11

**balaṁ(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.

balaṁ- strength; balavatāṁ- of the strong people; ahaṁ- I am; kāma- passion; rāga- attachment; varjitam- devoid of;; dharmāviruddho- that which is not against the ethical codes of conduct (Dharma); bhūteṣu- in all beings; kāma- sexual life; smi- I am; bharatarṣabha- Arjuna

Bhagavān says, "O best of Bhāratas, those who are **free of Kāma (desire) and Rāga (attachment)**, I am their **strength and power** in those strong beings. I am also the **sex desire**,

which is **not against** or contrary to the ethical codes or moral codes (**Dharma**), in the Sāttvika people. In short, Bhagavān says he is in those strong people who are free from desires and attachments. Hence, strong people are those who are free from Kāma (desires) and Rāga (attachment), as their very strength is Paramātmā. Who else can be stronger than Paramātmā?

Hence, being physically and mentally strong is not enough, but being free from desires and attachments is the real key. Even a physically strong person

is not strong according to the śloka if he/she has desires and attachments. This is the measure of strength according to the śloka. More the desires and attachments, the weaker a person becomes. The power boosts the ego and strength but corrupts the intellect. Therefore, how can Bhagavān use the corrupt people to represent HIM? Thus, this condition of not having desires and attachments is given by Bhagavān.

For example, the power of wealth accompanied by humility, power of politics accompanied by compassionate art. King Janaka is another great example of 'strong men', as told by Bhagavān, though being a King, he was free from desires and attachments, and always served the people selflessly. Hence, Bhagavān says that HE is the strength in those men, devoid of desires and attachments, and gets HIS work done, through those people. If one has to look for ME, he has to verily look at the great strong men, who have the desires, but in accordance with Dharma, which uplifts them spiritually and remains unattached. Examples from the present times are Śri Narendra Modi ji, or even our Pūjya Swāmi Govind Giri ji, who are devoid of any desires or attachments and only work for Loka Saṅgrahamevāpi (Selfless service to people). Bhagavān therefore tells that HE is the strength in such people.

Neither confining oneself to a cave nor doing anything is not a big deal, but performing one's actions, and one's duty while staying unattached is a big deal. Actions performed by one who is attached to the body, mind, and intellect, (BMI), has to bear the consequences of those actions as well. But non-attachment and non-doership, though difficult, but not impossible, can keep one, free from bondages. Bhagavān even says that the Kāma Bhāvana in beings is HIMSELF, so long as it is not against Dharma (religious, ethical, and moral codes of conduct for humans). Dharma approves of procreative desire for begetting progeny, to keep the wheel of society running, so that everyone does not become celibates. Bhagavān says that if the intention of the physical desires is for begetting a child, then HE is the Kāma Bhāvana in such people unless it is against Dharma. **Power and force are great virtues**, but the **use** of these virtues **should be pro-Dharma, pro-sāttvika activities, and free from Kāmanas (desires) and Rāga (attachments)**.

Kāma Bhāvana is the irrational urge to obtain the unobtained. Rāga is the excessive desire to possess the desired object and to keep it with oneself. These lead to indiscrimination and irrational indulgence of the mind and the senses. Kāma is the indiscriminate sex indulgence. Dharma approves of this desire only to beget progeny, and anything other than that, Paramātmā does not agree HE is that strength. When performed with restraint, Dharma is performed with utmost desire (Kāmanas), provided it is not Dharma aviruddho (against Dharma).

## 7.12

**ye caiva sāttvikā bhāvā, rājasāstāmasāśca ye,  
matta eveti tānviddhi, 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.

Bhagavān says that all that emerges from sattva (mode of goodness), Rajas (mode of passion), and Tamas (mode of ignorance/inertia), know that all happens through ME alone. Yet, in reality, neither am I in them nor they in ME. The Trigūṇas (Sattva, Rajas, and Tamas), are present in the all-pervading

essence of Paramātmā and HIS Aśtadha Prakṛti (Eightfold Apra Prakṛti discussed in the previous session). Hence, it cannot be said that only Sattva comes from Paramātmā and the rest two come from someone else. Rajas and Tamas also come from Paramātmā HIMSELF.

**ye caiva sāttvikā bhāvā, rājasāstāmasāśca ye-** In the entire Universe, the Triguṇas (attributes of things and actions), evolve from Paramātmā, who is the root, support, base, and illuminator of all those. Thus, a man should incline to HIM rather than to Sattva or Rajas or Tamas. This inclination towards Paramātmā will lead him to his Mokśa (liberation). By inclination towards the Triguṇas, it will lead to bondages. For example, rather than getting attached to some beautiful object, and developing bondage, attach to Paramātmā for HE is the source or origin of the Guṇas to come into existence, and not to HIS Triguṇas.

**na tvahaṃ(n) teṣu te mayi-** These Triguṇas are neither in ME nor am I in them. If these Triguṇas were in Paramātmā, they would have never changed or disappeared, because Paramātmā never changes. No change takes place in Paramātmā. But these Triguṇas change and disappear many times, sometimes Sāttvika, Rājasika, and Tāmasika, and if Paramātmā was in them, then Paramātmā too would change and disappear. So both ways, it is true that these Triguṇas are not in Paramātmā nor is Paramātmā in these Triguṇas. Paramātmā is beyond the Triguṇas. The ocean creates the sea shells, but the ocean is not in the sea shells. Similarly, Triguṇas are coming from Paramātmā, but HE is not in those Triguṇas.

Sattva, Rajas, and Tamas are Prakṛti, which is HIS creation. Prakṛti is perishable, but not Paramātmā. The message conveyed in this śloka is that man should not take this unreal world of senses seriously, where the Triguṇas keep dancing to the tunes of Prakṛti, keeping us busy. Instead, we should enjoy it like a motion picture, and seriously take up Yoga (Dhyāna/ Meditation), to unravel this mystery and find the reality of the Triguṇas, and while doing this meditation, when one realises their pure Self, at that stage, Paramātmā is in the man, and the man in Paramātmā. This is the difference between getting attached to Triguṇas and Paramātmā.

### 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.

tribhir- three; guṇamayairbhāvaiḥ- by the state of being; ebhiḥ- all this Guṇas ; sarvamiḍaṃ- all this; agat- Universe; mohitaṃ- getting deluded; nābhijānāti- does not know; māme- ME; ebhyaḥ- above ME; parām- Supreme; avyayam.- imperishable

Bhagavān says that deluded by this threefold disposition of nature (Triguṇas), the embodied soul (Ātman) does not ME, which does not even try to know ME when I am imperishable as well beyond the Triguṇas. The world is the sphere of action of the Triguṇas, which has constituted the Body, Mind, and the material world, without which, nothing exists. The mind keeps getting deluded and attracted to the sensory objects, namely- Śabda (Sound), Sparśa (Touch), Rasa (Taste), Rūpa (Sight), Gandha (Smell), constituted by the Triguṇas, i.e. Śabda can be Sāttvika, Rājasika, as well as Tāmasika. The same is the case for

Sparśa, Rasa, Rūpa, and Gandha. The human body is made up of the Pañcamahābhūtās- Earth, Air,

Water, Fire, and Space, which we studied in the previous session. The Tamoguṇa of the Earth element means the worldly objects and body, Rajoguṇa is constituted by the senses, and Sattvaguṇa constitutes our mind. For example, holding a flower in the hand, where the flower (a worldly object) represents Tamoguṇa. The senses perceiving the flower's beauty and fragrance are constituted by Rajoguṇa. The mind, assimilating the information collected from the senses, comprises the elements of Sattvaguṇa. Simply put, the object is Tamoguṇa, getting information about the object from the senses is Rajoguṇa and assimilation of the collected information by the senses by the mind is Sattvaguṇa. Hence, this entire world is an interplay of the Triguṇas, the Antaḥkaraṇa (mind, intellect, and subconscious) created from Sattvaguṇa, senses are created from Rajoguṇa, and the body along with the entire world is created from Tamoguṇa.

Therefore, at all times, **Sattvaguṇa- born Antaḥkaraṇa experiences the Tamoguṇa-born material world through the Rajoguṇa born senses**, and the mind through the senses wants the sensory objects (Śabda, Sparśa, Rasa, Rūpa, Gandha). Once the desired objects are attained, the mind is happy (temporarily) and once the obtained objects are lost, the mind is unhappy. The Antaḥkaraṇa, senses, and sense objects are always in interplay throughout our lives, and constantly getting engrossed in this interplay, the transcendental nature of this Avināśī, the indestructible Divine Paramātmā is totally forgotten. Our mind space is entirely occupied by the Triguṇas and playing with it. It is like being deeply absorbed in the painting than the painter or watching the movie and forgetting the director and producer. The cow eats the grass and provides milk for all, but we just take the milk and forget the creator, who is the reason the cow gives milk by eating grass, thereby getting engrossed in the creation and not the creator. Hence, it must be kept in mind that whenever we see, taste, hear, etc. something beautiful, we should think and admire Paramātmā, the creator of these sensory objects, rather than HIS creation.

#### 7.14, 7.15

**daivī hyeṣā guṇamayī, mama māyā duratyayā,  
māmeva ye prapadyante, māyāmetām(n) taranti te. 7.14  
na māṃ(n) duṣkṛtino mūḍhāḥ(ph), prapadyante narādhamāḥ,  
māyayāpahṛtajñānā, āsuraṃ(m) bhāvamāśritāḥ. 7.15**

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.

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.

na- not; māṃ- to ME; duṣkṛtino- the miscreants, the Pāpis; mūḍhāḥ- foolish; prapadyante- surrender; narādhamāḥ- the lowest in character among mankind; māyaya- by MY Māyā; apahṛta- stolen; Jñāna- whose knowledge; āsuraṃ- demonic; bhāvam- nature; āśritāḥ- to take shelter or to accept

Sri Krishna reveals that those who take refuge in Him alone can transcend the divine illusion of His Maya. However, He addresses why not everyone follows this path. Those whose discriminative wisdom (Vivek Buddhi) has been clouded by Maya fall into different categories.

Some are categorized as "narādhamāḥ" or the lowest among mankind. These individuals are driven by evil tendencies and engage in foolish actions, not seeking refuge in the Divine. Others are referred to as "mūḍhāḥ," which means utterly foolish, and "duṣkṛtino " meaning the evildoers. These individuals are swayed by materialistic desires and do not contemplate the spiritual path.

When it comes to attending spiritual discourses like Gītā pravachan, a young person may dismiss the idea, saying they have more exciting things to do in the evening. Similarly, a wealthy and greedy individual might reject the suggestion of attending a three-day Shibir, boasting about their earnings and claiming they have no time for such pursuits. Those deeply engrossed in family matters might express a desire to attend such shibirs or vivechans, but cite their attachment to their beloved family members, making it difficult for them to stay away even for a day. These examples illustrate how some people find numerous excuses and have little inclination towards the path of spirituality, prioritizing worldly pursuits over spiritual endeavors.

Āsuri pravritti refers to excessive indulgence in eating and sleeping, along with insatiable sensory gratification. This relentless pursuit of sensory pleasures leads to a cycle of overindulgence, exhaustion, and more indulgence, leaving no time or thoughts for Paramātmā. Such a lifestyle is indeed a misuse of the precious human existence. Those who don't seek refuge in the divine are often ignorant and driven by insatiable desires, enslaved by greed and lust. They lack the knowledge or interest in understanding the divine. These individuals, dominated by materialistic tendencies and plagued by arrogance and delusion, are of a lower nature—Rājasika and Tāmasika. They remain fixated on amassing wealth and pursuing sensual desires, oblivious to the higher aspects of life and spirituality, and consequently, they do not turn to Paramātmā for guidance or refuge.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।  
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ 16.19॥  
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।  
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 16.20॥

In Chapter 16, verses 19 and 20, Sri Krishna describes that those who lack discriminative wisdom and are driven by materialism are destined to go to Naraka (Hell). These individuals, who repeatedly choose the material over the spiritual, may find themselves in unfavorable circumstances in Naraka.

Ultimately, the choice lies with each individual—whether to be swayed by the material world's allure or to seek refuge in the Divine. The path one chooses will determine their spiritual progress and destination.

## 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.

In the previous śloka, Bhagavān speaks of the people who do not come to HIM, as they are always entangled in HIS māyā. In this śloka, Bhagavān tells Arjuna that there are four kinds of devotees who take refuge in HIM and are devoted to HIM.

**1. Arthārthi - The Seeker of Wealth:** These individuals seek material wealth to fulfill their desires and worldly needs. They turn to Paramātmā when they want something from the material world. These are devotees who seek material wealth to fill the void of discontentment in their lives. They might say, "My neighbor has two cars, and I have only one. I want another car. Let's go to the temple, perform pujas and bhajans, and ask Paramātmā to fulfill my desire." Bhagavān acknowledges that such people seek HIM not out of love but to fulfill their worldly desires within the realm of Maya (illusion)

**2. Ārtha - The Distressed One:** These devotees' approach Paramātmā mainly during times of sorrow or distress. They seek solace and relief from their miseries and difficulties through prayer and worship. They are those Devotees, who turn to Paramātmā only when they face calamities or distress in their lives. These individuals visit temples seeking Paramātmā's favor to alleviate their sorrows. Interestingly, some devotees, like Kunti, the mother of the Pāṇḍavas, asked Kṛṣṇa to bring more sorrow into their lives. Kunti believed that she remembered Kṛṣṇa more during times of grief, finding solace in her connection with HIM. These types of devotees, Ārtha and Arthārthi, are frequently found in temples and places of worship as they seek material fulfillment or relief from suffering.

These devotees are willing to undertake unusual practices, which they would not normally consider. For instance, an Ārtha or Arthārthi devotee might be advised by a pundit that they are under the adverse influence of celestial bodies like Shani (Saturn), Rahu, or Ketu, which could lead to misfortunes such as accidents, legal troubles, or financial losses. To avert these calamities, they are instructed to wake up at 4:00 AM for specific mantra chanting, even if they would typically wake up at 8:00 AM. Alternatively, they might be advised to chant mantras from 7:00 PM to 1:00 AM on Diwali's Lakshmi Puja day, with the promise of financial gain in return. These devotees are willing to go to great lengths, not for true spiritual devotion, but to access the blessings of Paramātmā's Maya (illusion). What distinguishes these devotees is their unwavering faith in Paramātmā. They firmly believe that their desires can only be fulfilled by Paramātmā.

**3. Jijñāsu - The Inquisitive Seeker of Knowledge:** These individuals have a genuine desire to understand and know more about Paramātmā. They are driven by curiosity and a thirst for spiritual knowledge. These devotees have a genuine desire to understand and explore the true essence of Paramātmā. Their worship is driven by curiosity and a thirst for spiritual wisdom.

**4. Jñāni - Those with Great Wisdom:** These are the wise devotees who have already realized the true essence of Paramātmā. They have transcended ignorance and dwell in the constant remembrance of the Divine. They are those devotees who have already realized the genuine essence of Paramātmā. They have transcended ignorance and remain in a constant state of Paramātmā's remembrance, even after the veil of delusion has been lifted.

A story illustrates these categories: Four brothers were given mangoes by their father. The first immediately asked for a mango (Arthārthi), the second started crying for one (Ārtha), the third observed the mangoes with curiosity (Jijñāsu), and the fourth continued playing, uninterested in the mangoes (Jnani). Each of these devotees approaches Paramātmā differently based on their disposition and intentions, but all are connected by their devotion in their own unique way.

**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.

teṣāṃ- out of these four kinds of devotees; jñānī- One endowed with Wisdom; nityayukta- always engaged; ekabhakti- One devotional service; viśiṣyate- special/superior; priya- very dear; jñāninām- to the person of wisdom; ahaṃ- I am; mama- to ME; priyaḥ- dear

The one who remains eternally established in oneness with ME, feeling that we are inseparable, is

truly Supreme. Such a devotee, who is unwaveringly devoted to ME, holds a special place in MY heart. In fact, I am very dear to such a wise soul, and they are equally dear to ME. It's a mutual affection. The wisest among the four types of devotees is the one who seeks Paramātmā (the Supreme Soul) with wholehearted and single-minded devotion. Therefore, of the four types of devotees, Jñāni is very dear to ME.

A Jñāni loves Paramātmā unconditionally, without any ulterior motives or business-like agreements. There are no negotiations like, "I will pray for you if you give me this in return," between the Jñāni (wise) devotee and Paramātmā. Their relationship is built on a deeper exchange of pure love and affection. The Jñāni's devotion flows spontaneously, without any reservations, because it is rooted in complete faith in the all-knowing Creator, who understands the needs of every being. They believe that Paramātmā knows what's best for them, so they don't need to ask for anything. The Jñāni is content with whatever Paramātmā chooses to give or withhold. They have no complaints about what is not received and find happiness in whatever Paramātmā grants them.

The Jñāni adores Paramātmā alone, recognizing that everything else is secondary, impermanent, or illusory. They are deeply committed to realizing their soul as a divine presence within them. Their profound passion is the love of Paramātmā. Those who love Paramātmā understand that in the consciousness of the soul, there exists only one emotion—the profound flow of Divine love. Paramātmā, in turn, loves such souls because they exhibit god-like qualities, especially unconditional love for all beings. It's a reflection of Paramātmā's own attributes. These souls are beloved to Paramātmā, and Paramātmā is beloved to them.

Now, if a Jñāni holds a special place in Paramātmā's heart, what about the other three categories of devotees? Are they not dear to Paramātmā as well?

## 7.18

### **udārāḥ(s) sarva evaite, jñānī tvātmaiva me matam, āsthitaḥ(s) sa hi yuktātmā, māmēvānuttamām(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.

udārāḥ- magnanimous/noble; sarva- all; evaite- they are; jñānī- One endowed with Wisdom; ātmaiva- just like MYSELF; matam- opinion; āsthitaḥ- situated sa hi yuktātmā,- engaged in devotional service; mām- in ME; evā- only; uttamām- highest; gatim- destination

Paramātmā responds, "Indeed, all devotees are devoted to ME, and that is good. However, the jñānī is more than devoted; they are unified with ME. In essence, the jñānī becomes ME. This is my opinion because the jñānī refined intellect is perpetually established in MY cosmic essence. There exists no distinction between the jñānī and ME." Krishna comforts even those who remember HIM with some selfish intent. He doesn't criticize the Ārtha (seeker of wealth), Arthārthi (seeker of fulfillment of desires), or Jijñāsu (inquisitive seeker of knowledge).

They are also considered good by the Bhagavān. He explains that those who remember HIM to alleviate their sorrows or fulfill their desires are also on a positive path. At least they are taking time out and making efforts to remember HIM, even if it's driven by some self-interest. While they pray and sing HIS bhajans, they may, over time, experience a state of peacefulness and realize the futility of their desires and problems. They might eventually remember HIM simply for the sake of

remembrance, without expecting anything more.

Paramātmā is open to this possibility—Ārtha, Arthārthi, and Jijñāsu may transform into jñānī. This transformation can occur unknowingly, and the individuals themselves may not even be aware of it. The key condition is to maintain a continuous connection with Paramātmā. Initially, it might involve Sakāma karma (action with desires), but gradually, it can evolve into Niškāma karma (selfless action). Krishna emphasizes that Paramātmā loves the jñānī devotee the most—the one who has realized Paramātmā in this lifetime. It's for this reason that the enlightened jñānī loves Paramātmā intensely, without any expectation of return or reward. Paramātmā becomes a magnetic force, a constant presence in the life of the jñānī.

Other devotees are also dear to Paramātmā, but their devotion may be driven by desires or expectations of rewards. However, their deep faith in Paramātmā works in their favor.

## 7.19

### **bahūnāṃ(jñ) janmanā mante, jñānavānmām(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.

bahūnāṃ- many many; janmanā- repeated births and deaths; ante- after; jñānavān- One who is full of knowledge and wisdom; mām- to ME; prapadyate- surrender; vāsudevaḥ- Bhagavān Viśnu; sarvam- everyone; iti- thus; mahātmā- Great soul; sudurlabhaḥ- very rare

"In this sloka, after innumerable births, the Jnani finally attains the Supreme knowledge and knows, 'Vasudevam sarvam iti' - that I am the cause of all, that everything is possible through ME, and that there is nothing else. Such a great being is indeed very rare.

It takes several lifetimes to realize Paramātmā. This perfection is not attained in one lifetime. This is because there are millions of samskaras accumulated from several of our previous lifetimes. And then, having a healthy body is also imperative to be able to do practices, yoga, and meditational practice. In fact, the one whose body is unhealthy cannot be a strong devotee of Paramātmā, a strong seeker. And one cannot have a healthy body if one does not follow the rules of Yama and Niyama.

What is Yama? It includes non-violence (ahimsa), truthfulness (satya), non-stealing (asteya), non-hoarding, and celibacy (Brahmācari). Niyamas include cleanliness, austerity, self-study, contentment, and surrendering to Paramātmā. So, these Yama and Niyama, these rules have to be followed. It takes a lifetime to just follow the rules detailed in Yama and Niyama.

Then, some more time is needed for the perfection of asanas, hatha yoga asanas, and Prāṇayama. These impart health not only to the body but to the mind as well. And their perfection needs another lifetime. Also, there is Pratyahara - the withdrawal of senses from the sense of objects. Then, Dharana - paralyzes this association of mind from the senses, and disconnects the mind from the senses. Senses, on their own, don't do anything. It is the mind that asks them to do something. So, this association of mind with senses is Dharana.

And then, if Yama, Niyama, Asana, Prāṇayama, Pratyahara are not perfected, if they are not followed properly, or if we do not move to the stage of Dhyana, which is the last stage, without Dharana, can you attain the state of Samādhi? That is the ultimate. One has to follow all these steps, and they may

take many lifetimes. So, one life goes in purifying the Antaḥkaraṇa, another goes in perfecting asanas, yet another goes in perfecting Prāṇayama, and so on and so on and so on.

The first 20 to 30 years of each lifetime pass away in sensory gratification. That means sadhana does not even start until later in life. Look at our own lives – have we started doing sadhana yet? And not to forget that the last 10 to 15 years are to be written off for unhealthiness of the body. We don't know when we'll fall sick in the last 10 to 15 years and whether we will have enough strength, enough energy, enough memory, enough mental strength to worship, to do sadhana. So, how much time one has in one lifetime? The first 20-30 years or the last 15-20 years are gone. What is left?

It must be understood that attaining Gita glasses, does not amount to sadhana. This is not the sadhana we are doing. Sadhana entails purifying and disciplining your mind, your intellect, and leading an equanimous, calm, and composed life. Moreover, there has to be a goal in your life, and you need to work relentlessly, and diligently to attain that goal. That is sadhana.

In order to obtain, say, butter from the curd, one needs to churn the butter continually. If one churns for a while and stops for some time, and churns again and stops again, churns again, stops again – this way, one will never get the butter from the curd. Similarly, getting up early for a few days and performing some spiritual practice for a few days, and then overcome by lethargy and inertia to stop waking up early in the morning and give up the practice, then again start, then again give up – this does not amount to sadhana. This is not sadhana.

That is why Paramātmā says it takes several lives to reach the concluding life when a person finally attains the highest knowledge. When a Jnani realizes his self, he is united with Paramātmā. Such a Jnani, he sees Paramātmā and Paramātmā alone in everything and every being. That is everything (vasudevam sarvam iti). The Paramātmā says such a rare and blessed being is united with ME, and there is no distinction between ME and him – we are one. Probably at that stage, that Jnani says 'Aham Brahmāsmi' – after many births. It means that human birth, being rare and precious, is attained after many non-human births. It must be used for Paramātmā's service, Paramātmā's love, and Paramātmā's devotion. Only such souls succeed in becoming Mahatmas. In fact, human birth means possessing at least some minimum human virtues, and not merely a human body or human frame. Where people, though they are human beings in frame, they have characteristics like animals."

In a hospital, a young army officer in uniform was brought to the bedside of a very ill elderly man. The old man, barely able to open his eyes due to a heart attack, saw the officer's caring presence. The officer extended his hand, showing love and compassion, and held the old man's hand tightly, offering reassurance. Throughout the night, the officer sat by the old man's side, exchanging comforting words and strength. Despite the nurse's suggestions to rest, he remained there, undistracted by the hospital's hustle and bustle.

At dawn, the old man passed away, and the officer informed the nurse. Surprisingly, he revealed that the old man wasn't his father; he had never met him before. He explained that he had sensed the old man needed a son's presence, and so, in that moment, he became his son. The nurse was taken aback but asked why he had come to the hospital that night. The officer disclosed that he had come to inform Mr. Vikram Salaria about his son's death in a recent conflict in Jammu and Kashmir. It was revealed that the old man was none other than Mr. Vikram Salaria. Both the officer and nurse realized that nothing could bring more comfort to a dying man than the presence of a loved one.

This story reminds us to be there for those in need, offering our support and presence until the end. Generosity is a fundamental human quality, and it's an expectation that the Divine has of us.

**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.

kāmais- Desires; taistair- various; hṛta- stolen; jñānāḥ- knowledge; prapadyante- surrender; nyadevatāḥ- other demigods; taṃ taṃ- corresponding; niyamam- revelation;/ rituals; āsthāya- following; prakṛtyā- by nature; niyatāḥ- control; svayā- by their own.

Deluded individuals, driven by their conflicting desires, often pray to or perform various rituals for different deities and demigods. These people, deeply immersed in the realms of mind, senses, and the divine cosmic nature of the Ashtadha Prakṛti (Eightfold forms of Prakṛiti), find it challenging to easily connect with the Supreme Soul, Paramātmā. Due to their inherent natures, they worship various demigods, seeking and receiving temporary, perishable outcomes.

As a result, they remain trapped in the ceaseless cycle of life and death. Many of us tend to perceive Paramatma's role solely as granting salvation or liberation (Moksha), relegating our day-to-day material needs to other deities. These devotees diligently perform elaborate rituals to fulfill their desires, with their primary objective being the satisfaction of worldly cravings. Attaining Paramatma is often not on their agenda.

Śrī Krishna subtly alludes to such devotees in a somewhat sarcastic manner in this verse. It's important to clarify that the act of worshipping other deities or demigods is not inherently wrong. The real mistake lies in perceiving these deities as separate from Paramātmā. Ideally, one should recognize the unity of divinity and see the presence of Paramātmā in all forms of worship, whether it's a king, a spiritual leader, a deity, or a demigod. Creating distinctions between oneself, their chosen deity, and Paramātmā only complicates the spiritual journey. Paramātmā expects us to transcend such divisions and realize the inherent interconnectedness of all aspects of divinity.

### Question and Answers

#### Gauri ji

**Question:** Service to mankind is service to God, this is the gist of the slokas of Bhagavad Gītā, encompassing compassion to all beings

**Answer:** Indeed, understanding and striving to embody even a small portion of the divine attributes and qualities of Paramātmā within ourselves is a worthy endeavor. When we see instances like the story of the major or the act of a young boy helping an elderly lady, and we are inspired to cultivate such qualities in our own hearts, we are taking steps to bridge the gap between ourselves and Paramātmā. This brings us closer and closer to the ultimate purpose of studying the Gītā, which is to diminish the spiritual distance that separates us from the divine. We come to an advaita bhava from dvaita bhava.

#### Gargi ji

**Question:** It is known that people with no desires and attachments reach Krishna, but what kind of attachments one should not have?

**Answer:** Just as Krishna, who was an ideal son of Ma Yashoda, an true lover of Radha devi, and a

great friend of the shepherd boys and the Vraja gopis, but when the time come for Him to leave Vrindavan, he held no attachments, to such an extent that he never even returned back to Vrindavan to meet Radha devi, or the Vraja gopis, or the Shepherd boys or even his own parents. Such is the example given by Bhagavān Krishna. Love and attachment are two different things. Krishna too loved His parents, his friends, Radha devi, but he did not get attached to them.

## Mohini ji

**Question:** What is the difference between Krishna leaving his parents and the kids of the present generation, who also leave their parents and go abroad, even for the benefit of their parents?

**Answer:** In this tale, we encounter two young brothers who hailed from a poor family background. Their father, despite facing financial constraints, made significant sacrifices to provide his two sons with a quality education.

Both brothers diligently pursued their studies and eventually ventured to the USA to further their education and careers. They settled down there, far from their home country. Over time, their parents grew old, and one fateful day, the father delivered a somber message. He informed his sons that their mother's health had taken a severe and terminal turn, pleading for their presence during her final days.

Regrettably, neither of the sons heeded their parents' call, and none of them came to visit their ailing mother during her last moments. It was only after the mother's passing that one of the sons decided to return home. The grieving father, although saddened by the loss of his wife, found solace in the fact that at least one of his sons had come to pay respects to the departed soul.

However, the son's response was devoid of any emotional warmth. He replied to his father's gratitude with a cold and emotionless statement, "Daddy, it's not like that. There's an agreement between me and my brother that I would come when mother passed away, and he will come when you pass away."

But Krishna was full of love, but that love has now evaporated.

**Question:** How to find a Guru?

**Answer:** Guru is the Jnana, the knowledge. It is not merely the physical human form. Bhagavad Gītā is our greatest Guru.

## Latha ji

**Question:** What is the difference between a Yogi and a Sannyasi?

**Answer:** A sannyasi, who is a Sāṃkhya yogi or a jnani, believes that every karma puts a bondage on him, hence gives up the karma phala or the path of karma, and follows the path of jnana, while a yogi wants to follow the path of karma, but is aware that every karma puts a bondage on him, hence he follows the path of Nishkama Karma, i.e. doing every karma like an akarma (a karma which does not put one under bondage). Walking on the mud, without the mud getting stuck to us. This is Nishkama Karma. Every karma is mud, as it cannot be avoided and has to be crossed, but remaining unattached to the karma is the key to be learnt from Gītā.

**कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।**

**स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥4.18॥**

"Those who see action in inaction and inaction in action are truly wise amongst humans. Although performing all kinds of actions, they are yogis and masters of all their actions."

**Question:** What is the difference between Vijñāna and Jñāna?

**Answer:** Jnana is the knowledge of the Self, and this knowledge, when applied to our day-to-day life, while living with our families, friends and the society, is called Vijñāna. Jnana is internal, Vijñāna is for the external world.



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**Jai Shri Krishna!**

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