

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

3/3 (Ślōka 21-30), Sunday, 08 October 2023

Interpreter: SENIOR TRAINER ŚRĪ VIKAS JI VAIDYA

YouTube Link: <https://youtu.be/6iWAAa1J0DDM>

Unifying with Paramātmā: Surrender, Devotion, and Self-Knowledge

The 7th Chapter of Śrīmad Bhagavad Gītā is **Jnana-Vijñāna-Yoga - The Yoga of Jnana (Knowledge of Nirguna Brahmā) and Vijnana (Knowledge of Manifest Divinity).**

The previous session ended with the sloka:

***kamais tais tair hrta-jnanah prapadyante 'nya-devatah
tam tam niyamam asthaya prakrtya niyatah svaya***

From this sloka, we get to know those whose intelligence has been hijacked and stolen by material desires, they surrender to different Devatas and follow the particular rules and regulations for worshiping those deities. They don't go to HIM, but go to other Deities, for the fulfillment of their material desires.

7.21

**yo yo yāṁ(m) yāṁ(n) tanuṁ(m) bhaktaḥ(ś), śraddhayārcitumicchati,
tasya tasyācalāṁ(m) śraddhāṁ(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.

yo yo - whoever; yāṁ yāṁ- whichever; tanuṁ- the form of demigod; bhaktaḥ- devotee; śraddhaya- with faith; arcitum- to worship; icchati- desires; tasya tasya- to him; acalāṁ- steady; śraddhāṁ- faith; tā- that; eva- surely; vidadhāmy- to give; aham- I

Paramātmā says, whichever deity a person wants to worship with faith, HE makes his faith in that very deity. very firm and unwavering. HE fortifies the person's faith in that deity. In Sloka 20 and 21, Paramātmā talks about all those devotees whose devotion is driven by a long never-ending list of

desires, and that their inert nature is inclined towards the acquisition of the material world, like- how to become more rich, successful, famous? Like the politicians and actors who are always after managing the media to remain in the news, by hook or crook.

In Mahabharata, there is an incident involving Yudhishtira and Yaksha (Yaksha Prashna), where the Yaksha tells him to answer his series of questions else, he too will be killed like his brothers. Yaksha asked, "What is the greatest wonder in this world?", to which Yudhishtira replied, "Although everyone knows that death is inevitable and unavoidable, yet everyone lives as though they will never die. Is there any greater amazement than this?" Despite knowing the uncertainty of death, and uncertainty of its timing, all efforts are geared up towards tightening the grip of the material bondage, and no efforts are taken toward one's liberation. This is what is meant by the destruction of knowledge and corruption of intelligence, because of which, people keep pursuing their never-ending list of worldly desires.

Furthermore, they invoke the help of the deities for the fulfillment of their material desires and follow all the rituals to appease the deity. For example- chanting a mantra several thousand times, observing fast on certain days, donating, wearing a particular colour dress, etc. People do these rituals as they have immense faith that their deity will fulfill their desires and wishes. All such people, turn their back on the formless, eternal Supreme Parabrahmā, and run after the deities to fulfill their desires. Paramātmā says that "It is I who give them their desires/fruits, through their deity".

Some seek the boon of immortality like Hiranyakashyapu, instead of seeking the wisdom of knowledge to remove the fear of death. Paramātmā says that the boon of immortality cannot be attained, hence, Hiranyakashyapu asked to give him a boon where he cannot die in any of the following ways- in the day or the night; inside nor outside the house; at the hands of Humans, Devas, Asuras, or Animals; neither on the ground nor in the space; neither by any weapon. He basically covered all the possible circumstances where one could die. Yet after all this, he was killed by Paramātmā in the form of Narasimha Deva. This is the best example of how people, despite knowing the uncertainty of death and its timing, make all efforts towards tightening the grip of the material bondage and make no efforts towards one's liberation. Yet, Paramātmā fulfills their desires, because Bhakti (devotion) is important. No prayer without devotion will lead to the desire fulfillment. Devotion behind the prayer is a must.

Paramātmā wants to stabilise the Bhakti rasa in us, which could be for any deity. Once the Bhakti is established, in whichever deity, the journey of that person's path of spirituality starts. People out of fear, are getting their desires fulfilled, and worship the deities. "If I do not worship my deity, he will get angry" Such is the thinking. So, for whatever reason it starts, Paramātmā is okay with it. As the person progresses on this path, sooner or later, he realizes the hollowness of his demands and desires. This is probably a trick of Paramātmā, that HE wants us to start walking in the path of spirituality, and sooner or later, we realize how futile and hollow it is to keep asking for fulfillment of desire, and we will come on the proper track.

7.22

**sa tayā śraddhayā yuktaḥ(s), tasyārāadhanamīhate,
labhate ca tataḥ(kh) kāmān, mayaiva vihitānhi tān. 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.

sa- he (devotee); tayā- with that; śraddhayā- inspiration/deep faith; yuktaḥ- endowed with; tasya- of that deity/demigod; ārādhnam- for worshiping; īhate- he aspires; labhate- he obtains; kāmān- his desires; maya- by ME; iva vihitānhi- arranged; tān - goes

Paramātmā says, that maintaining such faith which in turn is prompted for the fulfillment of desires, the individual endeavors to worship a particular deity, and sanctioned by HIM, he obtains that which he desired through the worship of his deity, whereas the benefits are restored by Paramātmā HIMSELF. The person thinks his deity is giving him, but in reality, it is HE who is sanctioning this. When people get what they desire, their śraddha in the particular deity becomes stronger, and śraddha/faith can do wonders.

A small story on śraddha-

There was an ordinary man who went to a Guru, who was just making money and had no true powers. The person wanted to acquire siddhis (supernatural powers). He asked the Guru, to teach him to get this siddhi. The Guru told him to have a complete śraddha in him for 12 years and work for him. The man agreed and spent the next 12 years with complete śraddha in the Guru. After 12 years, the man asked the Guru to teach him the siddhis, to which the Guru replied, "Since you had complete śraddha in me for 12 years, you already have the siddhis in you". The man went to the river and was able to walk on it. The Guru was shocked and thought if his disciple could walk on water, he too could. Just as he set foot on the water, he drowned. The Guru himself had no śraddha on anyone, but the man just by mere śraddha on his Guru, was able to walk on the water.

Hence, Paramātmā says that HE reinforces the śraddha in the particular deity, by granting whatever the individual desires from his deity. Fulfillment of desires is done by the deity, but ultimately Paramātmā is sanctioning it. It is like in the corporate sector, where the entire promotion plan is sanctioned by the CEO but communicated to the person by his manager. Hence, Paramātmā is the CEO who sanctions the desires of the devotees for worshipping different deities.

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.

antavattu- perishable (something which has a beginning and an end); phalaṃ- fruit; teṣāṃ- their; tadbhavaty- becomes; alpamedhāsām- those who have little intelligence; devān- demigods/deities; devayajo- worshippers of demigods; yānti- to go; madbhaktā- devotee; yānti mām- to ME; api

Paramātmā says that people with limited understanding worship demigods for the fulfillment of their desires, but the fruits of such prayers, and endeavors, are limited and temporary. A person's sādhanā starts and ends, similarly, the fruits of the sādhanā obtained from the demigods also start and end (perishable). Those who worship demigods, obtain demigods, but devotees of Paramātmā attain HIM.

Who is a bhakta (devotee)? A bhakta is one who regards even the most dreadful situation as part of the Prarabda Karma (a collection of past karmas, which are ready to be experienced through the present body). So, the devotee accepts it calmly without being upset or agitated. This is easier said

than done. When faced with a disastrous event, all the heard knowledge goes out of the window, and we start to walk on the path of Adhyātma (spirituality) to experience more such situations, but without getting agitated or clustered. But what happens, in reality, is that we get shaken by the situation and forget all the wisdom acquired, much like the situation of Karna, who too forgot all that he had learned when he was faced by Arjuna and Bhagavān Krishna.

We keep saying, 'I am blessed, the Paramātmā's grace is on me, the Guru's grace is on me, etc.' But such statements unfortunately, are present in the heart, only as long as things are favourable to us and happening in accordance with our wishes. When adversity strikes, like a disease, or a calamity in one's life, the faith as mentioned above, evaporates. We say, "Is Paramātmā sleeping? why can't HE see our pain? What mistakes have I made that you are punishing me? I have been so faithful to YOU, and YOU give me difficulties?" Hence, we all blame Paramātmā or the Guru's for our misfortunes. An adversity in life, is nothing but a speed breaker, slowing down the flow of life. Life means change. The same situation does not remain throughout our lives. Life is a mixed bag of happy and unhappy events.

There was a devotee of Swami ji, whose son-in-law was undergoing treatment for cancer. After a few days, the devotee again met Swami ji, when he asked the devotee, how his son-in-law was responding to the treatment. The devotee jovially told Swami ji, that his son-in-law has been promoted as he was living with them and now, the promotion has made him to live with Paramātmā. If one starts accepting the tragedies of life, in such a light manner, whatever happens is ultimately inevitable. It is in such moments of adversity that one gets tested of the imbibed knowledge and the spiritual practices of Dhyana, Gītā cintan, how they come to the rescue when in such moments.

When there is no adversary, we can score the highest marks in terms of the wisdom acquired. But at the time of adversary, how much of the acquired wisdom we apply is the real test. Despite growing physically, we are like children in our hearts, who seek appreciation, get patted on the back for being a good boy, for being better than other children. It is only the toys of playing which have changed. Now we need a huge house, many cars. Paramātmā says we get what we aspire for. One who lusts after the material world attains worldly objects, and the one, who is immersed in Paramātmā's remembrance, attains Paramātmā. The ball is in our court, and everything is our choice. If we want material objects, we get them from HIS grace, and when we think that the material objects yield nothing as it is temporary and immerse in the constant remembrance of Paramātmā, we will attain HIM, which too is HIS grace only.

The worshippers of demigods can at most reach Swarga (The Realm of Demigods/Devas), but they have to come back to the mortal world again after their punya karmas are depleted. But the worshippers of Paramātmā attain HIM, after which there is no return to the material world. If worshippers of a demigod consider their deity as the very manifestation of Paramātmā, they will attain Moksha. If they do not consider their deity as a manifestation of Paramātmā, they will not attain Moksha. The defect in deity worship is that the fruits of their worship are perishable because their rights are also limited. It is like in the corporate world, where the CEO and not the manager owns the complete rights. Worship of Paramātmā is easy as requires no rules and there is predominance of only devotion there. But, there is no ParaBrahmā temple anywhere in the world as HE is formless.

Man, despite having the knowledge of arts, science, etc., is small in intellect. Attainment of worldly objects strengthens ignorance. Those who know Paramātmā, might not have the knowledge of worldly science, arts, etc. but, yet he is Sarva rikt, knower of all. This material world knowledge is not real knowledge. Jnana about the Self and the Paramātmā is the real knowledge. Gītā makes our concepts of intelligence upside down. Whatever we consider as jnana, is actually called Vijñāna (Knowledge of the material world/ manifest Paramātmā). If we know about our True Self, we are Jnani.

7.24

avyaktaṃ(m) vyaktimāpannaṃ(m), manyante māmabuddhayaḥ, paraṃ bhāvamañānto, mamāvayamanuttamam. 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.

avyaktaṃ- not manifested; vyaktim- personality; āpannaṃ- achieved; manyante- to think; māma- ME; buddhayaḥ- people with less intelligence; paraṃ- Supreme; bhāvamañ- existence; añānto- without knowing; mam- ME; āvayamañ- imperishable; anuttamam- the best

Paramātmā says that people lacking in intellect, have blurred discrimination (Viveka Buddhi is blurred) they believe HIM to have a form and body like humans. They think even Paramātmā is like human beings. They are unaware of HIS unmanifest, supreme, and never changing reality. They do not understand, that Paramātmā manifests in a form, by virtue of HIS Maya, which is spoken of in the 4th chapter-

***yada yada hi dharmasya glanir bhavati bharata
abhyutthanam adharmasya tadatmanam srjamy aham || 4. 7||***

"Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjun, at that time I manifest Myself on earth."

***paritrānaya sadhunamvīnāsaya ca duskṛtam
dharma-samsthāpanārthaya sambhavami yuge yuge || 4. 8||***

"To protect the righteous, to annihilate the wicked, and to reestablish the principles of Dharma, I appear on this earth, age after age."

What is the essence of Paramātmā? HE is intangible and imperceptible. Bhagavān Krishna says " My real essence cannot be perceived through senses, and it is beyond the senses, mind, and intellect. I am indestructible, imperishable, and eternal, whereas the senses, mind, and intellect are destructible, perishable". So how can we know the imperceptible Krishna through the destructible senses, mind, and intellect? The only way to know Krishna is by making prayers. Bhagavān Krishna says." You can understand ME by praying to ME".

What is a prayer? Prayer is an effective way of communicating or building a relationship with Paramātmā. The words of prayer should be such as to awaken the feeling in us. Once the emotion is awakened, words are no longer needed, but the prayer should be there.

Here is a small story to explain this concept - A person, having attained the Swarga Loka, was immersed in its beauty. Just then, he saw Paramātmā HIMSELF. HE took the person to a grand room and told the person that from that room, the happenings on Earth could be viewed. So, Paramātmā and the person watched the temple of his native, which was full of devotees, there was dance, music, tabla, and all the instruments played melodiously. Amidst these plays, not a single prayer was heard, said the person to Paramātmā, to which HE replies, that those people who do not pray from their heart, their voices are not heard here on this Loka.

HE has said in the 3rd sloka of the 7th chapter -

manusyanam sahasresu kascid yatati siddhaye

yatatam api siddhanam kascin mam vetti tattvatah || 7.3||

"Amongst thousands of persons, hardly one strives for perfection; and amongst those who have achieved perfection, hardly one knows ME in truth."

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.

na- not; ahaṃ- I; prakāśaḥ- manifested form/ visible; sarvasya- to everyone, yogamāyā- the eternal potency of Paramātmā; samāvṛtaḥ,- getting covered; mūḍho- foolish; yaṃ- these; nābhijānāti- cannot understand; loko- people; mām- ME; ajam- unborn; avyayam.- imperishable

Paramātmā says, "Being conceived by MY Yogamaya, I am not manifest to everyone. Everyone cannot see ME as I am covered by MY Yogamaya. The ignorant are unaware of my real essence and therefore they do not know I am unborn and indestructible.' Every year, on the occasion of Śrī Krishna Janmashtami, people celebrate the birthday of Bhagavān Krishna, but here, Bhagavān Krishna HIMSELF is saying that HE is Unborn. Bhagavān also says HE is indivisible and not confined to one particular space, and therefore, boundless and limitless, and beyond the concept of space and time.

Bhagavān Krishna says, "MY Yogamaya camouflages MY Eternal essence in such a way that human beings remain unaware of MY Real Nature, and people keep playing with MY Yogamaya only and never penetrate it to reach ME. I am intangible, hence unmanifest to ordinary perception" After all, how can one perceive the imperceivable? What is the first rule for complete transformation?

One has to be completely free his/her mind from material desires. Empty the mind of half the knowledge gained.

A small story- A student approached a maestro to learn music but couldn't afford the maestro's fee of 100 gold coins. The student tried to negotiate by claiming to already know the basics. Surprisingly, the maestro increased the fee to 200 gold coins, explaining that the student would need to unlearn what he knew before acquiring new knowledge. Thus, more effort was required than initially anticipated. Similar is the case in Self-realization also. Nothing new can be put inside an already-filled container. The mind is already filled with material desires, then how can the knowledge of Self-realization be put in it? Therefore, it is better to have no knowledge than to have half knowledge. This principle can also be obtained from Abhimanyu's half-knowledge of breaking the Cakravyuha, which ultimately led to his martyrdom.

To achieve anything in life- physical, mental, and spiritual, we must simplify our intentions, motives, and objectives. Hence, empty the mind of all material thoughts and desires, to obtain the knowledge of Self-realization.

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.

veda- to know; ahaṃ- I; śamatītāni- completely past; vartamānāni- the present; cārjuna- Arjuna; bhaviṣyāṇi- the future; ca- and; bhūtāni- all living creatures; māṃ- ME; tu- but; veda-to know; na- not; kaścana- anyone

Bhagavān Krishna gives a complaint to us here, saying, "Arjuna, I am the knower of everything, be it past, present, or future of everyone. I know all things and all beings, but no one knows ME". Bhagavān knows the past, present, and the future. This is shown in the 11th chapter, where even Arjuna could see the future, as to what would happen to Bhīṣma pitāmaha, Karna, Dronacharya, and the Kauravas, from the Virat roopa of Bhagavān Krishna, where they were going into the mouth of Paramātmā, symbolizing their inevitable death, thereby pursuing Arjuna to perform his duty as a Kṣatriya. Despite this, we cannot know Paramātmā.

Just like we watch a movie, where the entire life of the hero, the past, present, and the future is condensed to a 2-3-hour movie, Paramātmā also watches us, as HE is timeless, beyond time (Kalatheeta). But we don't know about ourselves as to who we are.

There was an emperor, whose son was very stubborn and rude. One day, the emperor angrily yelled at his son to either correct his attitude or to leave the palace at once. Unexpected by the emperor, his son left the palace as he was angry, like his father. The emperor searched the entire kingdom but could not find his son. His eyesight started getting blurred due to the constant weeping and mental trauma. 25 years passed.

Once when the emperor visited a village, he saw a beggar. The emperor recognized that it was actually his son. He was heartbroken. The son, due to the 25 years of mental trauma, and non-acceptance by society, had forgotten the inner son of the emperor and had identified himself to be a beggar. The emperor explained his plight to his minister and asked what to do. The minister told the emperor not to tell him that he was his son, or else he would go mad due to the sheer stupidity of mental trauma. The minister also said that even his son does not recognize the emperor, else he would not have come to beg near the palace.

Hence, the emperor sent his soldiers to bring his son with the hope of providing a job. The son agreed and was given the job of sweeping the floors. slowly, he was promoted to other jobs. Even his clothes and place of stay also upgraded. Eventually, the son was given the job of the minister. Finally, the emperor revealed the true identity of his son, which the son accepted.

Similarly, if someone tells us that we are Paramātmā HIMSELF at a very ignorant stage, we too will go mad similar to the situation like the son of the emperor. Hence, we must progress as the son did, from the floor sweeper to a minister, but we often ignore the possibility of doing it in a single leap. Hence, we progress gradually and one day when we come to the position of the minister like the son did, when little steps of Samādhi start coming near, Dhyana starts working and in a single moment, we will accept that We are Paramātmā HIMSELF. The growth, change, and transformation are the evolution which has to be slow and gradual, but steady and sure fast.

**icchādveṣasamutthena, dvandvamohena bhārata,
sarvabhūtāni saṁmohaṁ(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.

icchā- desire; dveṣa- hate; samutthena- arising from; dvandva- duality; mohena- by illusion; bhārata- Arjuna; sarva- all; bhūtāni- living entities/creatures; saṁmohaṁ- into delusion; sarge- while taking the birth/ getting evolved; yānti- to go; parantapa- Arjuna

Paramātmā says, " Arjuna, all beings are entangled in delusion as a consequence of dualities arising from desire and aversion, and thus they are trapped in the darkness of ignorance forcing them to follow the cycle of birth and death" Our desires and aversions keep us busy throughout our lives, as our minds are filled with such thoughts where there is hardly any space for thoughts on Paramātmā.

A person expects his daily tea at 7 o'clock, if he doesn't get it on time, he gets frustrated. However, when his wife explains that she had to buy milk from the next road, his anger dissipates, and he feels love for her once again. By playing with such emotions (due to the influence of the Trigunās), we are wasting our time and this precious life. There will always be Dvandva (confusion) in the mind- like was it the same Krishna who was playing with gopis and also told the Gītā? Should I go to play now, or practice Adhyātma now? These thoughts keep us busy and keep us away from even thinking about Paramātmā, let alone reaching HIM. This therefore results in the cycle of birth and death.

A group of successful college friends gathered at their professor's home for a reunion. As they engaged in discussions, the topic of stress and work-related tension arose, prompting them to acknowledge its significance. In the midst of their conversation, the professor stood up to prepare coffee and asked the students to select their cups. Each individual instinctively chose the most attractive cup from the available options. With coffee cups in hand, the professor imparted a valuable lesson. He pointed out that while everyone had opted for the most aesthetically pleasing cups, they had overlooked the ordinary ones. He posed a thought-provoking question: "Does the quality of the coffee change based on the cup you choose?" Life is just like coffee. Our jobs, money, positions, fame, etc. are like the cups. We are just the means of living life, and not the life itself. And what cup we have does not define or change our life. Hence, we should worry about the coffee and not the cup.

The happiest people in the world are those who make the best use of whatever they have and not those who have the best of everything. Happiness does not depend on external factors. We must balance our dependence on the external sources of happiness, with some more permanent source of happiness, which is within us, and not outside us.

7.28

**yeṣāṁ(n) tvantagataṁ(m) pāpaṁ(ñ), janānāṁ(m) puṇyakarmaṇām,
te dvandvamohanirmuktā, bhajante mām(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.

yeṣāṁ- whose; tvantagataṁ- completely eradicated/ finished; pāpaṁ- sin; janānāṁ- of the people; puṇya- pious ; karmaṇām- whose prestigious activities; te dvandva- of duality; moha- illusion; nirmuktā- free from; bhajante- getting engaged in devotional service; mām- to ME; dṛḍhavrataḥ- with determination

Paramātmā says "But those performing various Sattvic deeds, not prompted by any selfish desire, whose sins have been destroyed, and who are free from the delusion of duality, such beings are absolutely devoted to ME and steadfastly worship ME only." How can one's sins be eradicated? By performing Niśkāma Karma, by performing all virtuous acts and surrendering it to Paramātmā. Niśkāma Karma should be done with an open mind, devoid of malice, hatred, or any other thoughts in the mind. When anything is asked with hope in the heart, that whatever is asked will be received, and when we do not get it, what will be the state of mind in that situation?

Once, a bird found itself in need of a place to safely lay its eggs during the rainy season. It approached two trees for help. The first tree, however, declined the bird's request, unwilling to provide shelter. On the other hand, the second tree willingly offered refuge to the bird. As the monsoon rains poured down, the first tree succumbed to the floods and collapsed. In that dire moment, the bird, feeling a mix of regret and frustration, cast a curse upon the fallen tree, saying, "Your current plight is the result of your own karma." The fallen tree, even in its final moments, responded with a knowing smile and whispered, "My dear bird, I was well aware of my weakened roots, and I knew I could not protect you and your offspring." This revelation left the bird overwhelmed with a profound sense of shame. Its initial anger and pride now transformed into deep sadness, as it realized that its very survival had been made possible by the first tree.

We always take others 'no' as their ego, without understanding the entire situation. We get so engrossed in our own problems that we forget to see the other side, without understanding their intention, we make our own assumptions, which, most of the time are wrong. Hence, never judge others by their 'NO' because we don't know their side and what good lies behind that NO for us. Respect a NO in the same way we respect a YES. Dhyana (Meditation) helps one evaluate whether one's thinking is right or wrong, beneficial or non-beneficial. This is the same thing we learn from Bhagavad Gītā,

In short, Paramātmā says dana (charity), tapas (austerity), mantra chanting, and seva, are all virtuous acts, however, it must be remembered that these acts are carried out without egoistic mind. If these acts are done with an egoistic mind, it cannot become a virtuous act; it will only inflate our ego.

further, adding to the long list of sins accumulated from past many lives. Hence, one should not expect even appreciation for the virtuous act. **Do the act and surrender it to Paramātmā.**

7.29

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

jarā -old age; maraṇa- death; mokṣāya- Salvation; mām- ME; āśritya-taking shelter; yatanti- endeavour/ try; ye- all this who; te- such people; Brahmā- Paramātmā; tad- actually that; viduḥ- to know; kṛtsnam- everything/ plurality; adhyātmaṃ- spiritual; karma- activities; cākhilam- entirely/ completely

Paramātmā says, "Having surrendered to ME, striving to attain the liberation from old age and death, they come to know the ParaBrahmā, Knowledge of Self, and working of the Karma". The important point here is surrendering the deeds to Paramātmā, and making efforts towards one's moksha. The sentiments in our minds should be such, that - "O Paramātmā, I am yours, and you are mine". I

surrender completely unto YOU. I take refuge in YOU". The surrendering to the Divine strives for Moksha from sufferings of old age, disease, and death. These are the stages no one can avoid in life, but suffering and stages from this can be avoided with devotion to Paramātmā.

Both the conditions should be fulfilled, namely- Taking refuge in Paramātmā, surrendering to Paramātmā, offering all actions to HIM, and sincerely following the Ādhyātmika path. Neither Paramātmā nor the Gurus can do it for us. It is something which is to be done by oneself with constant efforts. By surrendering the acts to Paramātmā, one is actually relinquishing the ignorance of "I", then all actions are done with the sentiment that Paramātmā is doing the actions through this body, mind and intellect. Paramātmā, it is YOU, through whom, one can do bhajans, sing your praise, do chanting, and all other virtuous act. It is YOU who is making my mind peaceful and enhancing my Sattva Guna. Hence, we must always in a sense of gratitude towards Paramātmā.

We need to have both these ways - **The Act of Surrendering and the Act of making constant efforts**. It is only with these two things, that we can progress high and high and reach Paramātmā. How do we develop our inner strength or capacity?

During a philosophical discussion with his disciples, Socrates encountered an astrologer who claimed to read character from appearance. The astrologer labeled Socrates as an anti-government rebel, rebellious, violent, and greedy based on his looks. Socrates' disciples were angered, but he urged the astrologer to continue. Afterward, Socrates thanked and rewarded the astrologer. When asked why, Socrates explained that the astrologer had focused solely on his external characteristics and missed recognizing the inner strength and potential that allowed him to restrain and overcome these negative aspects of his character. Outwardly one can have weaknesses and defects, but the internal mind should be very strong and pure, one can control all the external evils.

Mastering our inner world is difficult but not impossible. **Dhyana (Meditation) and understanding Bhagavad Gītā is the way to know our inner world**. Once the inner strength is there, the external defects can be handled in a smooth way.

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.

sādhibhūta- in the form of material manifestations/ creation; ādhidaivaṃ- the Creator (Brahmādeva); māṃ- ME; sādhiyajñaṃ- Bhagavān Vishnu ca ye viduḥ- know; prayānakāle- at the time of death api-even; māṃ- ME; te viduryuktacetasaḥ- their mind is engaged in ME

Paramātmā says, "He who knows ME as ādhibhūta, ādhidaiva, ādhiyajña, the mind of such a Jnani is steadfastly absorbed in ME and attains ME even at the time of death".

In the 1st and 2nd sloka of 8th chapter, Arjuna asks as to what these ādhibhūta, ādhidaiva, ādhiyajña are.

arjuna uvaca

**kim tad brahma kim adhyātmaṃ kim karma purusottama
ādhibhūtam ca kim proktam ādhidaivaṃ kim ucyate || 8.1||**

***adhiyajnah katham ko 'tra dehe 'smin madhusudana
prayana-kale ca katham jneyo 'si niyatatmabhih || 8.2||***

"Arjuna asked: O Supreme Lord, what is Brahman (Absolute Reality), what is Adhyātma (the individual Soul), and what is karma? What is said to be ādhibhūta, and who is said to be Ādhidaiva? Who is Ādhiyajña in the body and how is He the Ādhiyajña? O Krishna, how are You to be known at the time of death by those of steadfast mind?"

ādhibhūta- refers to that which is created and can be destroyed. The tangible material world has been created from Pancamahābhūtās- Earth, water, fire, space, and air. This is the world that gets evolved and gets destroyed.

Ādhidaiva - refers to the sentient chetan, samvedansheel Jiva which enables the body, mind, and intellect to perceive and experience this material world, The Creator

Ādhiyajña - refers to the ParaBrahmā HIMSELF, Bhagavān Vishnu, the all-pervasive satchitananda. That amsha (fragment) of Paramātmā in us

Bhagavān says to Arjuna that he who knows HIM in all 3 roles- The Creator, The Preserver/ Experiencer and The Supreme ParaBrahmā, such a Jnani attains HIM at the time of death.

Question and Answers

Sandhya ji

Question: When everything is happening according to Paramātmā's wish and in accordance with HE knows the past, present, and future, where is our role in performing our work in the best possible way?

Answer: There are an ample number of slokas in the Bhagavad Gītā where Bhagavān Krishna tells us that we have the freedom of performing our Karmas as well as the freedom of thinking. The Manas (Mind), Indriya (Senses/Body), and Buddhi (Intellect) provided, are to attain Paramātmā. But to use it or misuse it is up to us. We can think and act whatever way we want to. Nowhere in the Gītā does Bhagavān command us, as a father would as in the Vedas. Gītā is the language of Mother, how she would only give the opinion, and let us decide, and not force or command us.

Bhagavān Krishna has HIMSELF said that HE does not govern our Karma and Karam phalas (fruits). HE does not want to get involved. The fruits of our Karma are a result of our deeds from our previous lives, which become the Saṃskāras of the present life. Instead of improving our Saṃskāras, if we get entangled in the Samsara and keep repeating the same mistakes committed in the previous life, what can Paramātmā do? If we are not using our Mind, Body, and Intellect to improve the Saṃskāras, and instead accumulating more and more sins already present from the baggage of the previous life, what can Paramātmā do? Whenever something does not happen in accordance with our liking, we put the blame on Paramātmā. This is wrong on our part.

Gargi ji

Question: We have the sequence for Bhagavad Gītā from 1 to 18. Why did we begin with 12th Chapter?

Answer: The 12th chapter is the Bhakti Yoga, where we first need to understand the qualities for

being a Bhakta of Paramātmā. Firstly, the chapter is small with only 20 slokas. Secondly, it tells in 2-3 ways, how to become a Bhakta of Paramātmā. From slokas 13-19, Paramātmā has given 39 attributes of HIS beloved Bhaktas.

**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)."



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

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

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||