

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 12: Bhakti-Yoga

1/2 (Ślōka 1-9), Saturday, 11 January 2025

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. SANJAY MALPANI JI

YouTube Link: <https://youtu.be/FfFAVI-YCcQ>

By surrendering the mind and the intellect to the Supreme Divine, one can achieve the state of steadfast devotion and union with HIM

Chapter 12 of the Srimad Bhagavad Gītā - **Bhakti Yog - The Yog of Devotion**

The session begins with the prayer and lighting of lamp.

This chapter begins with Arjuna enquiring about two sects of devotees. Those who worship the manifest or the personal form of the Supreme Divine and those who worship the unmanifest or the formless Supreme Divine. He enquires from Bhagavān on which of these two modes of worship does HE prefer. Bhagavān respond by saying that both sects of devotees (worship of unmanifest and manifest) attain HIM. However, HE clarifies that the worship of the manifest or personal form is the best suited path for the embodied souls and such devotees are dear to HIM.

HE then explains the devotees who worship the manifest form surrender their mind and intellect to HIM. They dedicate all actions to HIM and engage in uninterrupted or steadfast devotion. Hence, they attain the liberation from the cycle of birth and death. Bhagavān then explains that practice is the key to attain the perfected state of Bhakti.

Why we begin the curriculum with Chapter 12?

Now, most of us might wonder why we begin with Chapter 12 instead of Chapter 1. The path of devotion is the highest among all types of spiritual practices. Bhakti Yog is the smallest chapter of the entire Bhagavad Gita consisting of 20 shlokas that are easy to recite and to comprehend. The sequence of beginning L1 with Bhakti Yog has been instructed by Swamy Govind Dev Giri Ji Maharaj himself.

Why one is required to learn on how to pronounce the shlokas. Wouldn't just the meaning suffice?

When one learns to recite the shlokas, one is then able to understand the deeper and the subtle meaning of the shlokas and this eventually brings a shift in one's consciousness.

The mixture of Water + sugar (dissolved in it) comprises of a sweet solution. In the same manner, one can get deeper into the shlokas by learning to recite and then comprehend the subtle meaning and the in-depth understanding of their meanings.

Even to this day, the Srimad Bhagavad Gita imparts divine wisdom to the seeker and dispels any form of confusion, doubt or anxiety. It empowers the seeker to face life challenges with Grit and throws light on the best path forward.

We now begin with the shlokas of this Chapter.

12.1

arjuna uvāca
evam(m) satatayuktā ye, bhaktāstvām(m) paryupāsate,
ye cāpyakṣaRāmayaktaṁ(n), teṣāṁ(ñ) ke yogavittamāḥ. 12.1

Arjuna said : The devotees exclusively and constantly devoted to you in the manner stated just earlier, adore You as possessed of form and attributes, and those who adore as the supreme reality only the indestructible unmanifest Brahma (who is Truth, Knowledge and Bliss solidified) of these two types of worshippers who are the best knowers of Yoga?

In this shloka, Arjuna enquires from Bhagavān on which of the below categories of Yogis kind are dear to HIM? Which of the below paths are perfect to attain HIM

- (1) Those who worship HIM as Saguna Sakaar (personal form of the Divine)
- (2) Those who worship Nirguna Nirakaar (formless aspect of the Divine).

Let's understand the above two modes of worship in detail

(1) Saguna Sakaar Bhakti or worshipping the personal form of the Supreme Divine

In this mode of Bhakti Yog, the Yogis visualise the Supreme Divine in a personal form. Say for example, Bhagavān Śrī Krishna adorned with a crown, a peacock feather placed on his crown, holding a flute in his hand and playing an enchanting music; with a divine effulgence or radiance emanating from HIM. The Yogis who embrace the personal form of the Supreme Divine contemplate or meditate on HIS attributes, pastimes, qualities and also engage in idol worship. Such Yogis visualize the Supreme Divine energy or through different deities like Bhagavān Śrī Krishna or Bhagavān Śrī Ram, who are all different aspects of the same divine power.

(2) Formless Divine or the worship of the Impersonal Brahman

This form of Bhakti is called Nirguna Nirakaar. The Yogis who embrace this path adopt Sāṃkhya Yog (which will be explained in Chapter 2). The term Sāṃkhya means "number" and is concerned with the classification of elements of Prakṛti and Puruṣa. The goal of Sāṃkhya Yog is to realise the distinction between the physical body and the soul, which puts one on the path of self-realisation.

The Supreme Divine is both personal and impersonal. The Saguna Sakaar and Nirguna Nirakaar are the two aspects of the Supreme Divine. When HE descends down to the material realm, HE is in

Saguna Sakaar form or the personal form of a deity and in HIS spiritual realm, HE is perceived as Nirguna Nirakaar or the formless Brahman (without qualities, attributes or form) and does not manifest in a personal form.

In this shloka, Arjuna enquires that amongst the worship of personal and impersonal form, which amongst the two is perfect.

12.2

**śrībhagavānuvāca
mayyāveśya mano ye mām(n), nityayuktā upāsate,
śraddhayā parayopetāḥ(s), te me yuktatamā matāḥ. 12.2**

Śrī Bhagavān said : I consider them to be the best Yogīs, who endowed with supreme faith, and ever united through meditation with Me, worship Me with their mind centred on Me.

In this shloka, Bhagavān explains that those who have a staunch faith upon HIM, who engage in HIS devotion at all times and fix their minds upon HIM are the best of Yogis.

Let's understand this with an example. Consider the scenario of a mother with two children. For the mother, both her children are the apple of her eyes and both hold equal places in her life. However if she has to pick one of them, she would respond by saying that her elder child is able to communicate about his needs (say hunger, or any discomfort). The elder child can manage the daily activities by himself without her intervention. However, the younger child is completely dependent upon her care. The younger one is completely dependent on her for all daily activities. Hence, she would not be able to leave the younger child alone when compared to the older one.

In the same manner, Bhagavān acknowledges the devotees of personal and impersonal Brahmān, but it is the Yogis who worship HIS personal form whom HE considers as perfect. The Saguna Sakaar Bhakti is based on pure devotion towards HIM whereas Nirguna Nirakaar Bhakti is based on knowledge and wisdom. Hence, it is with the personal form of worship, one can be absorbed in the Divine, HIS attributes, HIS pastimes etc which enhance the quotient of Devotion. Bhagavān says that such yogis who are constantly devoted to HIM and fix their minds on HIM are the perfected Yogis.

The below shloka explains the state of constant union with the Supreme Divine.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम् पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः।

संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो यद्यत् कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥

You are my Self (Ātmā); my intelligence is Girijā (the consort of Lord Śiva); my life forces are Your attendants; my body is Your abode; experiencing the objective world is Your worship; my sleep is the state of samādhi; moving about with two feet is circumambulating You, O Lord; all the words and speeches are hymns about You; whatever action I perform, O Lord Shambu, it is all Your worship alone

The above shloka conveys the state of constant union with the Supreme Divine. One needs to fix the mind upon the Supreme Divine constantly by dedicating all actions to HIM. Bhagavad Gītā is a Yog or a science that can be practically applied in daily lives.

Let's understand this with a story. A man once dreamt that he walked along the beach, and as he walked along, he saw his life flash before his eyes. As he looked back over his life, he saw that for every memory there were two sets of footprints in the sand, one belonging to himself and the other

belonging to the Supreme Divine. But as he looked more closely, he saw that for the most difficult and painful memories in his life, there was only one set of footprints. Turning to Bhagavān, he said, **"Bhagavān, when I needed you the most, why did you leave me?"**. Bhagavān responds by saying that **"where you see just one set of footprints, those were the moments I carried you."**

This story is a reminder that we never walk alone. Only by the path of loving devotion towards HIM does one come to know who HE is in truth. Hence, Bhagavān says that HE considers the devotees of HIS personal to the highest Yogis.

tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati||

Bhagavān says here, HE never forsakes such devotees of HIS.

12.3, 12.4

**ye tVākṣaRāmanirdeśyaṃ(m), avyaktaṃ(m) paryupāsate,
sarvatragamacintyaṃ(ñ) ca, kūṭasthamacalaṃ(n) dhruvam. 12.3
sanniyamyendriyagrāmaṃ(m), sarvatra śamabuddhayaḥ,
te prāpnuvanti māmeva, sarvabhūtahite ratāḥ. 12.4**

Those, however, who fully controlling all their senses and even-minded towards all, and devoted to the welfare of all beings, constantly adore as their very self the unthinkable,
Controlling all their senses, equal-minded towards all, and devoted to the welfare of all beings, assuredly they come to Me only.

In this shloka, Bhagavān explains that although worshipping the personal form of the Supreme Divine is the best way forward, those who worship the formless Brahmān or the unmanifest form of the Supreme Divine also attain HIM.

Those who worship the formless aspect of the Supreme Divine connect to HIM on HIS all-pervading, omnipresent and omniscient aspects. Hence, HE bestows HIS grace upon them as the unmanifest form.

Consider the example of Prahlada. Although Prahlada engaged in the devotion towards manifest form or personal form of Bhagavān Vishnu, the Supreme Divine made us realise HIS all-pervading aspect. Hiranyakashipu asked Prahlada "This Narayana whom you worship, where is he?". Prahlad responded by saying that "HE is present everywhere, HE is all-pervading". Prahlada pointed out to the stone pillar near him and declared that his Narayana is even in the stone pillar. Hiranyakashipu exclaimed in rage and said **"Narayana is in this stone pillar? What a fallacy"**. He then boxed the stone pillar. Bhagavān Narayana manifested in the form of Narsimha Bhagavān to honor the words of HIS devotee.

The message HE conveyed here was that although HE manifests in a personal form, HE is all-pervading. The seekers of formless Brahmān worship this all-pervading unmanifest form and Bhagavān says that they also attain HIM in the unmanifest form.

12.5

**kleśo'dhikatarasteṣāṃ(m), avyaktāsaktacetasām,
avyaktā hi gatirduḥkhaṃ(n), dehavadbhiravāpyate. 12.5**

Of course, the strain is greater for those who have their mind attached to the Unmanifest, as

attunement with the Unmanifest is attained with difficulty by the body-conscious people.

In this shloka, Bhagavān explains that worshipping HIM in HIS personal form or manifest form is the best way forward. HE declares that the path of Nirguna Nirakaar Bhakti is extremely difficult for an embodied soul.

In the personal form of the Supreme Divine, say for example of Bhagavān Shri Krishna, the seeker can fix the mind on his manifest form, HIS enchanting appearance, HIS pastimes, HIS attributes and qualities. It is easy to fix the mind on any of HIS attributes and to develop a perfected state of steadfast devotion.

On the contrary, for those seekers who prefer the formless Brahman worship, the mind cannot be fixed on any object of meditation/contemplation (as unmanifest form is devoid of attributes, pastimes and cannot be conceived as a deity). It requires an elevated state of firm control over the senses and the mind. Hence, such seekers experience turbulence in the path to attain HIM due to wavering nature of the mind due to interrupted Bhakti. Hence, Bhagavān suggests the personal form of worship as the best path to attain HIM as it would lead to a state of uninterrupted Bhakti.

12.6, 12.7

**ye tu sarvāṇi karmāṇi, mayi sannyasya matparāḥ,
ananyenaiva yogena, mām(n) dhyāyanta upāsate. 12.6
teṣāmahaṁ(m) samuddhartā, mṛtyusaṁsārasāgarāt,
bhavāmi nacirātpārtha, mayyāveśitacetasām. 12.7**

On the other hand, those depending exclusively on Me, and surrendering all actions to Me, worship Me (God with attributes), constantly meditating on Me with single-minded devotion.
O Arjuna! Who fix their mind on Me, I rescue them from the ocean of birth and death.

In this shloka, Bhagavān explains how one can attain HIM with the path of exclusive devotion. Those who worship the personal form of the Supreme Divine are able to fix their focus on the manifest form as the object of devotion. By worshipping HIS personal form, one is eventually able to attain the state of uninterrupted devotion, which is a pre-requisite to attain the Supreme Divine.

The below Bhajan explains the state of unconditional and uninterrupted devotion towards the Supreme Divine. It is a song written by the 16th century Indian poet, Bhakti saint, and princess Mirabai. The song is about the wealth and treasure one receives from chanting the holy name of the Supreme Divine.

paayoji maine ram ratan dhan paayo

I have been bestowed with the love of my beloved Śrī Krishna

Vastu amolik dee mera sataguru, kripaa kar apnaayo:

Bhagavān has bestowed upon me the most priceless blessing by accepting my worship and love towards HIM

janam janam ki punji payee, jag mein sabhi khovayo

In the form of HIS love and acceptance i have got the treasure of life-times and i have lost everything else to this world

kharcha na khute chor na lute, din din badath savaayo

The treasure of devotion towards HIM doesn't ever decrease and no thief can ever steal it, with each passing day it only increases.

sat ki naav khevatiya satguru, bhavsagar tar'aayo

The boatman of my life is Bhagavān Krishna who has helped me cross oceans of emotional experiences.

meera ke prabhu giridhar nagar harash harash jas gaayo

My Bhagavān is Krishna and I sing his praises to everyone from a state of bliss

Bhagavān says that those who dedicate all their actions to HIM, worshiping HIM and meditating on HIM with exclusive devotion, HE would swiftly deliver them from the ocean of birth and death, for their consciousness is united with HIM.

We can understand this further from the below instance of Kevat and Śrī Ram samvaad from Ramayana

Bhagavān Śrī Ram, Sita Ji, and Lakshman Ji finally arrived at the banks of river Ganga and needed to cross over to the other side. Only a single boat was seen on the waters, and on it stood Kevat (boatman) with joined palms. Bhagavān Śrī Ram came closer to where Kevat was sitting and he said, "Kevat can you please take us across?"

Kevat explains the reason why he would not take Śrī Ram across the Ganga, "I have got the news that your foot fell on the stone Shila and the Shila got transformed into a rishi patni (Saint's wife), referring to Ahilya". Bhagavān Śrī Ram then revealed that HE liberated her from her suffering state as she is a pious rishi-patni.

Kevat went on, "My boat is not as hard as a Shila (boalder). It is made of soft wood. If your feet fall on my boat and my boat turns into a woman, what will I do? I don't have any other means of livelihood. All I know is boating. If my boat is lost, then my livelihood is gone. How will I bear with her?"

"Besides I've already got a wife, how will I take care of her? She will sure ask me to make a separate hut for her. So, if you want me to take you across, first I need to wash your feet and check that nothing is going to happen to my boat. And I am not going to beg you, "Oh Bhagavān, please let me wash your feet"

The ability to express one's inner feelings authentically to the Supreme Divine is the form of Atma nivedanam - One of the categories of the nine form of Bhakti or the Navadha Bhakti. It is an exquisite state of complete surrender and union with the Supreme Divine.

Lakshman Ji and Sita Ji were startled that Kevat is being bestowed with the opportunity to perform the Charan Seva for Śrī Ram as they were competing between the two of them to attain the Charan Seva.

Overly compassionate Śrī Ram caves in and invites Kevat, "All right, please come and wash my feet." Kevat replies by saying that "Look anything good must be done with the wife, I am going to call my wife, so that together we will wash your feet."

Bhagavān Śrī Ram was left with no choice but to agree with Kevat and requested Kevat to hurry up. Once Kevat and his wife have finished washing Śrī Ram's feet to his heart's content and feeling satisfied, he proceeds to dry them with his cloth.

Bhagavān Śrī Ram repeated his request, "Can you please take us across now." Kevat says in loud voice, "Wait wait wait, I have to share this Charanamrit with everybody."

Kevat asked his kinsman to line up and they all stood in line. After serving them the holy Charanamrit, Kevat now extended a courteous invitation to Śrī Ram, stating, "You are all most welcome to enter my boat." Kevat starts rowing the boat to the other side of the Ganga. He then docked the boat on the opposite shore. When everyone had left the boat, Kevat came forward and humbly fell at Śrī Ram's feet.

These few lines from the song that describes the boatman requesting the holy ganga to allow the boat carrying Śrī Rama, Sita mata and Laxman ji ferry safely without any hindrance by G. D. Madgulkar.

नकोस नौके, परत फिरू ग, नकोस गंगे, ऊर भरू।

श्रीरामांचे नाम गात या श्रीरामाला पार करू॥

जय गंगे जय भागीरथी जय जय राम दाशरथी॥

Bhagavān Śrī Ram felt embarrassed that Kevat has taken HIM across the Ganga, and the Master of the entire Universe has got nothing to offer him in return.

Sita Ji understood Śrī Rama's bhaava (sentiments) and she immediately took the Mudrika (ring) off her fingers and handed it to Śrī Ram.

When Śrī Ram turned towards Kevat and extended the ring towards him, Kevat started crying, he said, " Oh Bhagavān, What have I not gotten today, All my miseries and bad karmas are finished. Maharaj I have got everything today, nevertheless, if you wish to give me, I will ask for one thing".

"You are a mallah (boatman) like me. The only difference is that I am a mallah of Ganga tatt and you are a Mallah of Bhavasagar (material existence).When I die, and I meet you at that time, you take me across the Bhavasagar."

This instance from Ramayana reiterates that those with pure, steadfast and uninterrupted devotion towards the Supreme Divine would be bestowed with HIS grace to cross the oceans/miseries of material realm.

12.8

**mayyeva mana ādhatsva, mayi buddhiṁ(n) niveśaya,
nivasiṣyasi mayyeva, ata ūrdhvaṁ(n) na saṁśayaḥ. 12.8**

Therefore, fix your mind on Me, and establish your intellect in Me alone; thereafter you will abide solely in Me. There is no doubt about it.

In this shloka, Bhagavān explains that by surrendering the mind and intellect to HIM, one would be able to practice steadfast devotion. The mind is responsible for emotions and desires. The intellect is responsible for analytical thinking, reasoning, judging and the ability of decision making. The intellect can be defined as a higher mind.

Focus on breath brings about synchronicity between the mind and the intellect. When the mind and the intellect is asynchronous, one is gripped by negative states of anger, frustration, fear, anxiety, so on and so forth. By bringing focus on to breath (the process of paan-apaan as explained in Dhyana Yog), one can transit from negative states to positive states of calmness, compassion, tranquillity etc.

The tendency of the mind is to attach itself to desires. The mind is a Velcro to the negative and Teflon to the positive. Whereas the intellect is an analytical mind and is responsible for reasoning and differentiating. Steadfast devotion is a state of being absorbed in the Divine at all times. Let's understand how the mind and intellect overpower the state of devotion with the following instance.

The steadfast devotion of Sharananand Ji Maharaj

Sharananand Ji Maharaj was blind since birth. Although he was externally blind, he was clairvoyant from within. Once, Sharananand Ji Maharaj was walking along with his disciples. He then walked towards a tree, lifted a stone and held it in his hand. He began to express devotion towards the stone and spoke to the stone by saying that he shall return once again tomorrow. One of the disciples was stunned by seeing his guru speaking to an ordinary stone.

The next day, when Sharananand Ji Maharaj and his disciples were again walking on the same path, Sharananand Ji Maharaj once again walked towards the same tree and picked up the same stone. He held it with devotion and mentioned again saying he shall return and visit once again tomorrow.

The disciple was taken aback with the strange behaviour of his Guru. On the next day, the disciple observed how many steps his guru would take to reach the tree and find the stone. He assumed that as his guru was blind, He would gauge the distance of the tree and the location of the stone with the count of his footsteps. The disciple picked up the stone and threw the same under a different tree.

However, on the next day, Sharananand Ji Maharaj walked towards the tree (which was elsewhere) and picked up the same stone. The disciple was astonished and confided to his Guru that his intellect overpowered his belief and hence he altered the position of the stone. He enquired further from his Guru on how he found the same stone. Sharananand Ji Maharaj responded by saying that the Supreme Divine is all-pervading and exists within every entity and he only aroused the divinity within the stone. Since the stone now emanated the Divine presence, he got attracted to its divinity.

Faith and steadfast devotion can even turn an ordinary stone to an entity of Divine existence. Hence, one needs to surrender the mind and intellect to the Supreme Divine.

12.9

**atha cittam(m) samādhātum(n), na śaknoṣi mayi sthiram,
abhyāsayogena tato, māmicchāptum(n) dhanañjaya. 12.9**

If you cannot steadily fix the mind on Me, O Arjuna! then seek to attain Me through the Yoga of practice.

In this shloka, Bhagavān explains how to perfectly fix the mind upon HIM. HE says practice is the key. Everytime the mind wanders, "Practice makes perfect." This is called abhyasa yog, or union with the Supreme Divine through repeated practice. Each time the mind wanders toward other objects and thoughts, one needs to strive to bringing back to the Supreme Divine by contemplating upon HIM.

The abhyasa yog can be enhanced with the practice of atma-samyama yog as explained by Bhagavān in Chapter 6. Prāṇa is the energy that pervades the breath and varieties of animate and inanimate objects. The higher the Prāṇa (inward-moving-energy), the more cloistered we become in our inner world. Apana, on the other hand, is outward moving energy—the energy that brings us into the world. The Prāṇa-apanā practice declutters the mind and alleviates the mind from negative states of anger, frustration, anxiety, depression, fear, so on and so forth. It is with the Yog of Bhagavad Gītā by which,

Bhagavān dispelled the anxiety, doubt and confusion of Arjuna on the battlefield. The below shloka explains Arjuna's state of mind, which was eventually dispelled by Bhagavān with the Divine wisdom of the Gītā.

वेपथुश्च शरीरे मे रोमहर्षश्च जायते || 1.29||

गाण्डीवं संसते हस्तात्त्वक्चै व परिदह्यते |

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः || 1.30||

My whole body shudders; my hair is standing on end. My bow, the Gāṇḍīva, is slipping from my hand, and my skin is burning all over. My mind is in quandary and whirling in confusion; I am unable to hold myself steady any longer.

One needs to start by practicing to sit erect and bring focus on one's breath. This is to calm down the turbulent mind and then fix the same upon the Supreme Divine. With the process of incremental approach, one would be able to increase the duration steadily.

We shall learn more about Bhakti Yog in the forthcoming shlokas that would be covered in the next session.

The session ends with the prayer and Hanuman Chalisa.

Question and Answer

Charu Ji

Question: I try very hard to recite the verses of Bhagavad Gītā but do not recite them very often. Please provide guidance for this. Some trick is better than Sangavi.

Answer: In the Geeta Pariwar, an 82 year old old man, recently, recited the Bhagavad Gītā without any help. My ego got destroyed after hearing this because I, 48 years old, used to feel very proud of reciting Gītā. Therefore, I can definitely tell you that it is not difficult to recite with determination in your mind. You should give priority to the memorisation. This practice to memorise should be consistent be it while working, walking or any other activity. Pray to HIM with full devotion and you would find HIM guiding you and helping you to reach your goal.

Deepti ji

Question: What is the meaning of action or words?

Answer: Karma means all types of work. You breathe is also a kind of action. Karma, Akarma, Vikarma are the types of karma. These topics are discussed in the following chapters. At present, remember that there are both good deeds and bad deeds and remember that God's love is determined by them.

Question: What is the difference between Saguna and Nirguna?

Answer: When you look at the idol of the divine, the form of the idol is clearly visible in front of you. That is the true form of God. When there is an idol in front of you, but there is a feeling in my mind that whatever I am seeing, there is God in it. That is the formless form of God.

Anushree Ji

Question: When you start doing meditation or worshipping, it seems smooth for some time but then the doubts go away. If there is evidence. After that the thought of expectation starts coming to mind. O how to remove all the stubbornness?

Answer: Doubts arise in the mind which means there is lack of faith. Whenever faith is not generated then it should be suppressed for some time. Take a deep breath and exhale and then say the shloka

of one's Ishta devata. One should start practicing meditation without desiring favours from any deity. Just thank HIM for all that one has for HE gives everything without asking for it. The satisfaction of one's conscience is more important. The path of spiritual practice keeps on building even at the shallow level. It takes a firm mind and determination to settle down. Worship should be done daily, this is what one learns from this chapter.

Sharma ji

Question: When you go to a temple, there are many deities like Ganesh ji, Goddess Lakshmi, Bhagavān Vishnu, Hanuman ji etc. When one goes to individual deity, one says a specific mantra or verse. Is it proper?

Answer: Wherever you live in the city, you pay the local tax and also pay the bills. Tax is deducted from your salary when employed. Even if you go to the market to buy something, you have to pay GST. And this revenue accrued in the form of taxes we pay is used for the public utilities and infrastructure which we all enjoy. If you had any work, would you have gone directly to the Prime Minister? Your work gets done by going to the appropriate department. Similarly, these other deities work. There is nothing wrong in worshiping them. Or even the gods fulfill your wishes and aspirations. Parabrahma is the power or deity. Chapter Fifteenth: Only then will you understand the things. There it is said that God speaks, that is, these are the words of the Supreme Being.

Chittaranjan ji

Question: Are there any rules for reading Gītā?

Answer: Wherever Gītā goes, she walks in a state of despair. 'Learn Gītā, teach it, bring it into life' or if Gītā is brought into life then only the rules will have to be followed. The search came into life. For this it is necessary to memorize the first three. Gītā should be read in pure state. To show love and respect. Discussion alone. Become a devotee and get the Gītā recited. You have to go from the divided to the devotee, that is, to the one who is united.

Chander Kanta ji

Question: How to reduce Tamoguna?

Answer: Increase in sattva guna means tamoguna will automatically reduce. God has said this in this text. God has given us the soul and nature has given us the body. The soul is pure but nature has three qualities. To survive in life, it is necessary to manipulate nature as it is also necessary. Nidra is required for relaxation of human body and for this Tamoguna is necessary.

Question: Arjuna became sad and then God gave him knowledge. Here everyone, after listening to this it seems that someday you too will have to go through such a state! Only then will you attain this knowledge, I feel confident.

Answer: Don't worry. Gradually everything will be understood. It took me reading eighteen chapters to understand the knowledge of Arjuna. You cannot have all the experiences in one short life. This is the accumulation of experiences from many births. You may perhaps get an idea from the first chapter also. It is important to have faith. You believe your mother when she tells you that he is your father. You don't go there to do DNA test. That's it. Full devotion and faith in God. Then there remains no fear.



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 ||