

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

1/2 (Ślōka 1-12), Sunday, 12 January 2025

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YouTube Link: <https://youtu.be/RjnBT0iHTx4>

Discovering How Everything Comes from Bhagavān

The seventh chapter of the Śrīmad Bhagavad Gītā is titled **Jñāna-Vijñāna-Yoga—The Yoga of Knowledge (Jñāna) and Wisdom (Vijñāna)**.

Our session today began with prayers, lighting of the lamp, remembrance of the Divine, and offering respect to the Guru. Truly, we are blessed to have the Śrīmad Bhagavad Gītā as a guiding light in our lives. In this chapter, Śrī Bhagavān imparts both theoretical knowledge (*Jñāna*) and practical wisdom (*Vijñāna*), helping Arjuna transcend delusion and ignorance.

When faced with life's challenges, we must view the Śrīmad Bhagavad Gītā not just as a book but as the direct divine word of Bhagavān, guiding us at every step.

वसुदेवसुतं देवं कंसचाणूरमर्दनम्।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम्॥

Wishing everyone **Jai Śrī Kṛṣṇa!**

I hope you're all ready for today's session and had a hearty breakfast. Is anyone still hungry? Last time, everyone's participation was wonderful, and today, I've brought something special to make it even better.

Q: What's special about today?

Saanvi ji: Swami Vivekananda Jayanti!

Correct! Today is **Puja Swami Vivekananda's Jayanti**, marking his birth anniversary. To honor his contributions, today's quiz will be dedicated to him. Remember, try answering on your own—no consulting *Google Baba*!

Q: How is this day celebrated?

Saanvi ji: Jai Śrī Kṛṣṇa, Didi! Today is celebrated as *National Youth Day*!

That's absolutely correct, Saanvi! This day inspires today's youth, commemorating the remarkable and motivational work of Swami Vivekananda.

Q: What is his date of birth?

Tanushri ji: Swami Vivekananda was born on January 12, 1863.
Well done, Tanushri! Let's applaud her!

Q: What was his childhood name?

Some of you may have guessed funny nicknames like *Patlu*, *Aalu*, or *Chillu*!

Satvik & Avantika: His full name was *Narendranath Datta*, and he was lovingly called *Naren*.
Fantastic answer, Satvik and Avantika! Big applause for both!

Q: Who was his Guru?

Madhushree ji: Swami Vivekananda's Guru was *Sri Ramakrishna Paramahansa*.
Correct, Madhushree! Another round of applause!

Q: When did he deliver his famous speech at the World's Parliament of Religions?

Shaivik ji: On September 11, 1893, in Chicago, USA.

Absolutely right, Shaivik! His opening words, "*Sisters and Brothers of America*," left an indelible mark on the world.

Few students participated in the quiz today, but that doesn't mean others aren't studying well. Let's all strive to engage more actively in the future!

Introduction to Chapter 7: *Jñāna-Vijñāna-Yoga*

This chapter, *Jñāna-Vijñāna-Yoga*, or the Yoga of Knowledge (*Jñāna*) and Wisdom (*Vijñāna*), highlights how Śrī Bhagavān lovingly shares profound knowledge with Arjuna, guiding him beyond doubt and ignorance.

But what do *Jñāna* and *Vijñāna* mean?

- ***Jñāna*:** Theoretical understanding. For example, recognizing a rasgulla as a sweet.
- ***Vijñāna*:** Practical application or experience. Tasting the rasgulla and savoring its sweetness.

Thus, *Jñāna* is knowing, and *Vijñāna* is living that knowledge.

Why is this chapter special?

In this chapter, Śrī Bhagavān is especially pleased with Arjuna. Just like when your teachers are happy with you and share special insights, Śrī Bhagavān goes the extra mile in guiding Arjuna. Isn't that relatable?

Are you ready to dive into Chapter 7, *Jñāna-Vijñāna-Yoga*?

Let's begin!

जय श्री कृष्णा!

7.1

śrībhagavānuvāca
mayyāsaktamanāḥ(ph) pārtha, yogaṁ(m) yuñjanmadāśrayaḥ,
asaṁśayaṁ(m) śamagraṁ(m) mām(m), yathā jñāsyasi tacchṛṇu. 7.1

Śrī Bhagavān said :Arjuna, now listen how with the mind attached to Me (through exclusive love) and practising Yoga with absolute dependence on Me, you will know Me, the repository of all power, strength and glory and other attributes, the Universal soul, in entirety and without any shadow of doubt.

In this verse, Śrī Bhagavān begins by describing the essential qualities required to become a true devotee (*Bhakt*). He assures Arjuna that by developing attachment (*Asakti*) to Him, practicing yoga while depending on Him completely, and listening carefully, Arjuna will be able to understand His divine nature fully and without any doubts.

1. "Mayyāsaktamanāḥ pārtha"

- Bhagavān advises Arjuna to develop a deep attachment (*Asakti*) to Him.
- Whatever we do, we should think of Bhagavān and offer our actions to Him. This creates a natural connection and focus on Him.
- Bhagavān also reminds us not to become overly attached to worldly things (*Sansara*), as such attachments can distract us from Him.

Practical Insight:

For instance, while performing daily activities like eating, studying, or playing, we can remind ourselves that we are doing it for Bhagavān. This simple thought aligns our mind toward Him effortlessly.

2. "Yogaṃ yuñjanmadāśrayaḥ"

- Here, Bhagavān emphasizes practicing yoga, which means staying connected to Him, and taking complete shelter in Him (*Madāśrayaḥ*).
- When we depend on Bhagavān fully, it removes fear and instills confidence. As a popular verse says:

हमारे साथ रघुनाथ, तो किस बात की चिंता

If Bhagavān Raghunāth is with us, what is there to worry about?

Practical Insight:

To stay connected with Bhagavān, we need to train our minds. For example, if we are watching TV, we might forget Bhagavān. However, if we see something on TV related to Him, like a devotional song or story, it naturally brings Him to our thoughts. The key is to cultivate habits that remind us of Bhagavān throughout the day.

3. "Asaṃśayaṃ śamagraṃ māṃ"

- Bhagavān assures Arjuna that by following His instructions, he will gain complete knowledge of His divine nature—His power, kindness, and greatness—without any doubts (*Asaṃśayaṃ*).
- This clarity comes naturally when we trust Bhagavān and focus on His teachings.

Example:

It's like when a teacher explains a difficult topic step by step. At first, it might seem confusing, but with careful guidance, everything becomes clear and easy to understand.

4. "Yathā jñāsyasi tacchṛṇu"

- Finally, Bhagavān tells Arjuna to listen attentively, as He is about to explain how to achieve this understanding.
- **Practical Insight:**
Just like when we listen carefully to a story, we grasp its meaning better, Bhagavān emphasizes the importance of paying close attention to His words to fully comprehend them.

Simple Message

Śrī Bhagavān is saying, **"Arjuna, love Me, trust Me, and focus on Me. By doing so, I will help you understand My greatness and divine nature completely, without any confusion. Listen carefully, and I will guide you step by step."**

Takeaway:

When we trust and listen to someone who truly cares for us, like our parents or teachers, they guide us and make things easier to understand. Similarly, Bhagavān promises to guide us when we focus on Him with love and trust.

7.2

**jñānaṃ(n) te'haṃ(m) savijñānam, idaṃ(m) Vākṣyāmyaśeṣataḥ,
yajjñātvā neha bhūyo'nyaj, jñātavyamavaśiṣyate. 7.2**

I shall unfold to you in its entirety this wisdom (Knowledge of God in His absolute formless aspect) along with the Knowledge of the qualified aspect of God (both with form and without form), having known which nothing else remains yet to be known in this world.

In this verse, Bhagavān promises Arjuna that He will provide him with complete knowledge about Himself. This includes:

1. **Jñāna:** Understanding Bhagavān as the all-powerful, formless reality that governs the universe.
2. **Vijñāna:** Experiencing Bhagavān in His various forms and qualities, such as Śrī Krishna or other deities.

By grasping both these aspects, Arjuna will gain a deep and holistic understanding of Bhagavān, leaving no room for confusion or doubt.

Detailed Breakdown1. "jñānaṃ te'haṃ savijñānam"

- Bhagavān promises to explain both *Jñāna* (theoretical knowledge) and *Vijñāna* (practical wisdom).
- **Jñāna** is like learning about a sweet dish by reading a recipe.
- **Vijñāna** is when you actually prepare and taste the dish, experiencing its flavor.

Most of us possess *Jñāna* but often fail to apply it when needed, leading to regret later. Swami Vivekanand is an excellent example of someone who applied *Jñāna* effectively.

Anecdote:

During the World's Parliament of Religions, Swami Vivekanand's growing popularity made some participants jealous. To mock him, they stacked all religious scriptures, placing the Bhagavad Gītā at the bottom, and teased him, saying his Gītā was "beneath" other scriptures. Swami Vivekanand promptly

responded:

"The one who placed the Gita at the bottom has shown great wisdom, for the Bhagavad Gita indeed serves as the foundational support for all religions."

This quick-witted reply silenced the critics. Swami Vivekanand could do this because he had thoroughly learned and internalized the Gita, sharpening his intellect and wisdom. Similarly, by reading and applying the Gita regularly, we can also develop a sharp and focused mind.

Bhagavān assures Arjuna that He will explain both aspects of knowledge so that Arjuna not only understands but also experiences the divine reality.

2. "idaṃ Vākṣyāmyaśeṣataḥ"

- Bhagavān says He will teach Arjuna everything completely, leaving no gaps in knowledge.
- **Example:**
Imagine a teacher who ensures you understand an important subject step by step, leaving nothing unclear. Similarly, Bhagavān assures that His teachings will be complete and thorough.

3. "yajñātvā neha bhūyo'nyaj"

- Bhagavān promises that once Arjuna learns this knowledge and wisdom, there will be nothing else left to know.
- **Think about this:**
When you first learn a concept, like addition, it feels like there's more to understand (multiplication, division). But once you master the entire topic, there's no further confusion. Similarly, Bhagavān promises Arjuna a complete understanding of Himself.

4. "jñātavyamavaśiṣyate"

- By gaining this knowledge, Arjuna will feel content and confident. There will be no unanswered questions about Bhagavān or life's purpose.

Simple Message

Bhagavān is saying:

"Arjuna, I will teach you everything about Me—both as the formless, all-powerful presence (Jñāna) and as the loving form you can experience and connect with (Vijñāna). Once you understand this, there will be nothing else left to know in this world."

Takeaway

Just like when a teacher explains a subject thoroughly and you feel you've truly mastered it, Bhagavān assures Arjuna that understanding this wisdom will bring clarity, fulfillment, and a complete sense of purpose. Regularly studying and applying the Bhagavad Gita helps us sharpen our intellect, grow spiritually, and live a more meaningful life.

7.3

**manuṣyāṇaṃ(m) sahasreṣu, kaścidyatati siddhaye,
yatatāmapī siddhānāṃ(ñ), kaścīnmāṃ(m) vetti tattvataḥ. 7.3**

Hardly one among thousands of men strives to realize Me; of those striving Yogīs, again, some rare one, devoting himself exclusively to Me, knows Me in reality.

In this verse, Bhagavān explains that most people are busy with worldly things like earning money, having fun, or achieving success. Only a small number of people think about Bhagavān and try to grow spiritually. And among those who try, only a very rare person truly understands Bhagavān and His greatness.

Some examples of people who truly understood Bhagavān are great saints like **Swami Ramsukhadas Maharaj, Saint Dnyaneshwar, Saint Tukaram, Saint Ramdas, and Swami Ramana Maharshi**. They spent their whole lives singing His glories and thinking about Him. Because of their deep devotion, they could see and understand Bhagavān in His true form.

If we don't practice remembering Bhagavān every day, we may lose focus and not make progress. But with daily effort, we can take small steps toward knowing Him better.

Detailed Breakdown **1. "manuṣyāṇaṃ sahasreṣu kaścidyatati siddhaye"**

- Bhagavān says that among thousands of people, only a few aim for spiritual growth and perfection (*Siddhi*).

- **Why so few?**

Most people are busy with worldly desires, like earning wealth, chasing success, or enjoying comforts. Only a few think about the higher purpose of life.

Example:

Think of a big ocean. Only a few drops of water are lifted up to form clouds and rain. Similarly, only a small number of people take the first step toward knowing Bhagavān.

2. "yatatāmapī siddhānāṃ kaścinnmāṃ vetti tattvataḥ"

- Even among those who try to grow spiritually, only a very rare person truly understands Bhagavān as He is (*Tattvataḥ*).

- **Why is it so rare?**

To truly know Bhagavān, one needs to surrender completely, be devoted, and have a pure heart. This level of realization is difficult to achieve and requires great effort and dedication.

Example:

It's like climbing a high mountain. Many people may start climbing, but only a few will have the strength and determination to reach the top. Similarly, knowing Bhagavān fully requires patience and focus.

Simple Message

Bhagavān is saying:

"Out of thousands of people, only a few think about Me and try to know Me. And among those few, only a very rare one truly understands My divine nature."

Takeaway

1. Spiritual Effort is Rare:

Most people are busy with everyday distractions. Thinking about Bhagavān and growing spiritually is

a special and noble effort.

2. **Dedication to Bhagavān is Important:**

Even among those who try, only those with full devotion and surrender can truly understand Him.

3. **Keep Practicing Daily:**

This verse teaches us the importance of regular efforts, like praying, reading, or singing about Bhagavān, to stay connected and grow closer to Him.

By remembering Bhagavān daily and trying our best, we can take small but meaningful steps toward understanding His greatness.

7.4

**bhūmirāpo'nalo vāyuḥ(kh), khaṁ(m) mano buddhireva ca,
ahaṅkāra itīyaṁ(m) me, bhinnā prakṛtiraṣṭadhā. 7.4**

Earth, water, fire, air, ether, mind, reason and also ego-these constitute My nature divided into eight parts. This indeed is My lower (material) nature;

In this verse, Bhagavān explains how the world around us is made up of eight parts of His material energy (*Prakṛti*). Everything we see, feel, and experience in the physical world comes from these eight parts. Bhagavān refers to this as His "lower nature," which means it's connected to the material world rather than the spiritual.

Detailed Breakdown

1. "bhūmirāpo'nalo vāyuḥ khaṁ"

- These are the first five parts of Bhagavān's material nature, known as the **five great elements** (*Panchamahabhutas*):
 - **Bhūmi**: Earth (like the soil, stones, and mountains).
 - **Āpaḥ**: Water (rivers, oceans, rain).
 - **Analaḥ**: Fire (light, heat, energy).
 - **Vāyuḥ**: Air (the wind and the breath we take).
 - **Khaṁ**: Ether or space (the vast, invisible area around us).

Example:

Think about how these five elements are everywhere. The ground you stand on (earth), the water you drink, the air you breathe, the heat of the sun (fire), and the space all around you—these are all parts of Bhagavān's energy.

1. "mano buddhireva ca ahaṅkāraḥ"

- These are the subtle parts of Bhagavān's material nature, which relate to our inner world:
 - **Manaḥ (Mind)**: The part of us that thinks and feels.
 - **Buddhi (Intellect)**: The part that helps us understand and make decisions.

- **Ahaṅkāra (Ego):** The sense of “I” or individuality.

Example:

When you think about what you want to eat, feel happy or sad, decide to do your homework, or feel proud about something, these are all functions of the mind, intellect, and ego.

1. "me bhinnā prakṛtiraṣṭadhā"

- Bhagavān says these eight parts make up His **lower nature** (*Apara Prakṛti*).
- This lower nature is responsible for the material world—everything we see, touch, or experience with our senses.

Key Insight:

These eight are not separate from Bhagavān. They are part of Him, but they belong to the material aspect of His divine nature.

Simple Message

Bhagavān is saying:

“The material world you see is made up of eight parts of My energy—earth, water, fire, air, space, mind, intellect, and ego. These are My lower, material nature.”

Takeaway

1. Everything is Part of Bhagavān:

The physical world and even our mind, intellect, and ego are made of Bhagavān’s energy. This shows how connected we are to Him in every way.

2. Recognize Bhagavān’s Presence in Nature:

When you see the beauty of the earth, the flow of water, or feel the warmth of fire, remember that all of these are parts of Bhagavān’s energy.

3. Focus Beyond the Material:

While this material nature is important, Bhagavān will later explain that there is a higher, spiritual nature. Our goal is to connect with that higher reality through devotion and understanding.

By recognizing that everything around us is part of Bhagavān, we can feel closer to Him and live with a sense of gratitude and wonder.

7.5

**apareyamitastvanyāṁ(m), prakṛtiṁ(m) viddhi me parām,
jīvabhūtāṁ(m) mahābāho, yayedam(n) dhāryate jagat. 7.5**

This is My inferior Nature; but distinct from this, O Valiant One, know thou that my Superior Nature is the very Life which sustains the universe.

In this verse, Bhagavān explains that there are two types of His energies:

1. Inferior Energy (*Apara Prakṛti*):

- This includes the eight parts of the material world mentioned in the previous verse (earth, water, fire, air, space, mind, intellect, and ego).

2. Superior Energy (*Para Prakṛti*):

- This is Bhagavān's higher energy—the *Jīva* or the soul. This energy gives life to all living beings and is what sustains the entire world.

Detailed Breakdown 1. "apareyam"

- Bhagavān refers to the material nature described earlier as *Apara Prakṛti* or His "lower" energy.
- While important for creating the world, it is not the essence of life. It is like a machine that needs a power source to work.

Example:

Imagine a toy car. The car's body, wheels, and motor are like the material energy, but without a battery (life force), it cannot move.

2. "itastvanyāṃ prakṛtiṃ viddhi me parām"

- Bhagavān introduces *Para Prakṛti*, His superior energy. This is the life force or soul (*Jīva*) present in all living beings.
- This higher energy is what makes the material body come alive and function.

Example:

A computer may have all its parts intact, but it only works when it is powered on. Similarly, the *Para Prakṛti* is the "power" that makes the body come alive.

3. "jīvabhūtāṃ mahābāho"

- Bhagavān says this superior energy is the *Jīva* or soul, which is present in every living being. It is because of this life force that we can move, think, and act.
- The *Jīva* is eternal and connected to Bhagavān.

4. "yayedam dhāryate jagat"

- This superior energy is what sustains and runs the entire universe. Without the soul or life force, the world would be lifeless.
- **Key Insight:**
While the material world provides the structure, it is the life force that gives it meaning and purpose.

Simple Message

Bhagavān is saying:

"Arjuna, the material world is My lower energy. But beyond this, there is My higher energy, the soul (*Jīva*), which gives life to all beings and sustains the entire universe."

Takeaway

1. Two Energies of Bhagavān:

- The material energy (*Apara Prakṛti*) is like the body.
- The superior energy (*Para Prakṛti*) is the soul or life force that animates the body.

2. Recognize the Soul's Importance:

Just like a machine needs power to work, the body needs the soul to come alive. The soul is Bhagavān's divine energy within us.

3. Connect with Bhagavān's Higher Energy:

By understanding that the soul is connected to Bhagavān, we can live a life of purpose and devotion, remembering that He is the ultimate sustainer of all.

This verse teaches us to look beyond the material and recognize the divine energy of life within us and everything around us.

7.6

**etadyonīni bhūtāni, sarvāṇītyupadhāraya,
aham(ñ) kṛtsnasya jagataḥ(ph), prabhavaḥ(ph) pralayastathā. 7.6**

Arjuna, know that all beings have evolved from this twofold Prakṛti, and that I am the source of the entire creation, and into Me again it dissolves.

In this verse, Bhagavān reveals to Arjuna that everything in the universe—both living and non-living—comes from His two energies:

1. **Material Energy (*Apara Prakṛti*):** This is the physical world, including earth, water, fire, air, space, mind, intellect, and ego.
2. **Spiritual Energy (*Para Prakṛti*):** This is the life force or soul that animates all living beings and sustains life.

Bhagavān further explains that He is the source (*Prabhava*) of all creation and the point where everything dissolves (*Pralaya*), signifying the cyclic nature of existence.

Detailed Breakdown 1. "etadyonīni bhūtāni sarvāṇītyupadhāraya"

- Bhagavān tells Arjuna that all living beings and everything in the universe are born from His two energies. These energies are like the "mother" of all creation.

Example:

Imagine how water, sunlight, and soil come together to give life to a tree. Similarly, Bhagavān's material and spiritual energies work together to create the world.

2. "aham kṛtsnasya jagataḥ prabhavaḥ"

- Bhagavān declares that He is the **Generator**, the starting point of everything in the universe.
- This reflects the **creative aspect** of Bhagavān, where He brings everything into existence.

Key Insight:

The word '**GOD**' can be understood as:

- **G**: Generator (Creator)
- **O**: Operator (Sustainer)
- **D**: Destructor (Dissolver)

These three aspects—creation, sustenance, and dissolution—represent the complete nature of Bhagavān.

Example:

Just like a gardener plants seeds, nurtures the plants, and eventually clears them when the season ends, Bhagavān performs the roles of Creator, Sustainer, and Dissolver for the entire universe.

3. "pralayastathā"

- Bhagavān also says He is the **Destructor**, the one who absorbs the universe back into Himself when its time is complete.
- This reflects the **cyclic nature** of the universe: everything begins with Bhagavān and ends in Him.

Example:

A clay pot is made from clay and, when broken, dissolves back into the same clay. Similarly, all creation comes from Bhagavān and returns to Him.

Simple Message

Bhagavān is saying:

"Arjuna, everything in this world—living and non-living—is born from My two energies. I am the one who creates, sustains, and dissolves everything in the universe."

Takeaway

1. Bhagavān as 'GOD':

- **G**enerator: He creates everything.
- **O**perator: He sustains and nurtures life.
- **D**estructor: He dissolves the universe back into Himself.

2. The Cycle of Creation and Dissolution:

The universe is like a wheel that keeps turning. Everything starts with Bhagavān and eventually merges back into Him.

3. See Bhagavān's Presence in Everything:

When we see the beauty of nature or feel the life within us, we can remember that Bhagavān is the source of it all.

This verse teaches us to view the universe as a divine play of Bhagavān's energies and recognize His role as the Creator, Sustainer, and Dissolver of all existence.

7.7

**mattaḥ(ph) parataraṁ(n) nānyat, kiñcidasti dhanañjaya,
mayi sarvamideva(m) protaṁ(m), sūtre maṇigaṇā iva. 7.7**

There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all

this is threaded on Me.

In this verse, Bhagavān reveals His supreme nature to Arjuna, emphasizing that He is the ultimate reality. Everything in the universe—living and non-living—is dependent on Him and exists because of Him. Bhagavān uses the example of a thread holding together beads on a necklace to illustrate how everything is connected through Him.

Detailed Breakdown 1. "***mattaḥ parataraṃ nānyat kiñcidasti dhanañjaya***"

- Bhagavān says there is nothing beyond or higher than Him.
- He is the Supreme Reality, the source and support of everything.

Example:

Imagine the sun. It is the ultimate source of light and energy for the Earth. Similarly, Bhagavān is the ultimate source of everything in existence.

2. "***mayi sarvamidaṃ protaṃ***"

- Bhagavān explains that everything in the universe is connected to Him and dependent on Him for its existence.
- Without Bhagavān, the universe would not hold together.

3. "***sūtre maṇigaṇā iva***"

- Bhagavān compares Himself to a thread holding together a necklace of beads.
- Just as the thread is invisible yet essential for keeping the beads in place, Bhagavān is the unseen force that sustains and supports the entire creation.

Example:

Think of the thread in a garland of flowers or the string in a kite. You may not always see the thread, but it is essential for the garland or kite to remain intact. Similarly, Bhagavān is the subtle force that holds everything together.

Simple Message

Bhagavān is saying:

"Arjuna, I am the Supreme Reality. Nothing exists beyond Me. Everything in the universe is connected to Me, like pearls strung on a thread."

Takeaway

1. **Bhagavān is the Ultimate Reality:**

Nothing is independent of Bhagavān. He is the foundation of all existence.

2. **Connection to Bhagavān:**

Just as beads depend on the thread to stay together, everything in the universe depends on Bhagavān for its existence and functioning.

3. **Recognizing Bhagavān in Everything:**

By understanding that Bhagavān is present everywhere, we can feel His presence in every aspect of life and develop a deeper sense of gratitude and devotion.

This verse reminds us that Bhagavān is not just a part of the universe—He is the very essence that sustains it all.

7.8

raso'hamapsu kaunteya, prabhāsmi śaśisūryayoḥ, praṇavaḥ(s) sarvavedeṣu, śabdaḥ(kh) khe pauruṣaṁ(n) nṛṣu. 7.8

Arjuna, I am the sapidity in water and the radiance in the moon and the sun; I am the sacred syllable OM in all the Vedas, the sound in ether, and virility in men.

In this verse, Bhagavān explains to Arjuna how He is present in everyday things, helping us feel connected to Him in our daily lives. He shows Arjuna that His divine energy is everywhere.

Detailed Breakdown 1. "**raso'hamapsu kaunteya**"

- Bhagavān says, "**I am the taste in water.**"
- **What does this mean?**

The refreshing taste and life-giving quality of water are manifestations of Bhagavān's energy.

Example:

When you drink water after being thirsty and feel refreshed, that satisfying taste is Bhagavān's presence.

2. "**prabhāsmi śaśisūryayoḥ**"

- Bhagavān says, "I am the light in the sun and moon."
- **What does this mean?**

The light that brightens the day (sun) and soothes the night (moon) reflects Bhagavān's divine glow.

Example:

Think of how sunlight helps plants grow and gives energy, while moonlight calms and comforts. Both are ways Bhagavān supports life.

3. "**praṇavaḥ sarvavedeṣu**"

- Bhagavān says, "I am the sacred sound OM in all the Vedas."
- **What does this mean?**

OM represents the beginning, middle, and end of all creation. It is a universal sound connecting us to Bhagavān.

Example:

Chanting OM during prayers helps you feel Bhagavān's presence in your heart and mind.

4. "**śabdaḥ khe**"

- Bhagavān says, "I am the sound in the sky."
- **What does this mean?**

Sound travels through space, and Bhagavān is the energy that allows us to hear and communicate.

Example:

The sounds of nature, music, or even people talking are possible because of Bhagavān's energy in space.

5. "pauruṣaṃ nṛṣu"

- Bhagavān says, "I am the strength in people."
- **What does this mean?**

The courage, energy, and determination in humans come from Bhagavān. He gives us the ability to act with strength and focus.

Example:

When you work hard on a task or face a challenge bravely, that strength is Bhagavān's divine gift within you.

Simple Message

Bhagavān is saying:

"Arjuna, I am present in the refreshing taste of water, the light of the sun and moon, the sacred sound OM, the sounds around you, and the strength within you."

Takeaway

1. See Bhagavān in Nature:

- When you drink water, feel sunlight, or enjoy moonlight, you are experiencing Bhagavān's presence.

2. Connect Through OM:

- Chanting OM helps you feel close to Bhagavān and reminds you of His presence in your life.

3. Strength Comes from Bhagavān:

- Your energy to play, work, or be brave in tough situations comes from Bhagavān's divine power within you.

This verse teaches us to recognize Bhagavān in everyday things and feel grateful for His constant presence and support.

7.9

**puṇyo gandhaḥ(ph) pṛthivyām(ñ) ca, tejaścāsmi vibhāvasau,
jīvanaṃ(m) sarvabhūteṣu, tapaścāsmi tapasviṣu. 7.9**

I am the pure odour (the subtle principle of smell) in the earth and the brightness in fire; nay, I am the life in all beings and austerity in the ascetics.

In this verse, Bhagavān explains how His divine energy is present in various aspects of nature and life. He highlights that the purity, life, and brilliance we observe around us are all expressions of His divine presence.

Detailed Breakdown1. "puṇyo gandhaḥ pṛthivyām ca"

- Bhagavān says, "I am the pure fragrance in the earth."
- **What does this mean?**

The fresh smell of soil, especially after rain, represents Bhagavān's purity in nature.

Example:

When you smell the earth after rain, that refreshing aroma is Bhagavān's divine presence in the element of earth.

2. "tejaścāsmi vibhāvasau"

- Bhagavān says, "I am the brilliance in fire."
- **What does this mean?**
The light and heat from fire, which give energy and illuminate darkness, are Bhagavān's power in action.

Example:

The fire that cooks your food or provides warmth carries Bhagavān's energy, making it a source of life and comfort.

3. "jīvanaṃ sarvabhūteṣu"

- Bhagavān says, "I am the life force in all beings."
- **What does this mean?**
The energy that keeps all living beings alive, from the smallest insect to the largest animal, is Bhagavān's divine energy.

Example:

The breath you take and the heartbeat that keeps you alive are manifestations of Bhagavān's presence within you.

4. "tapaścāsmi tapasviṣu"

- Bhagavān says, "I am the austerity in ascetics."
- **What does this mean?**
The self-discipline and determination of those who meditate, pray, or follow strict spiritual practices come from Bhagavān's strength.

Example:

When a person works hard to achieve a goal, stays focused, or practices self-control, it reflects Bhagavān's energy in them.

Simple Message

Bhagavān is saying:

"Arjuna, I am the pure smell in the earth, the brilliance in fire, the life in all living beings, and the self-discipline in those who work hard or meditate."

Takeaway

1. Feel Bhagavān in Nature:

- The fresh smell of the earth and the light from fire are reminders of Bhagavān's purity and power.

2. Recognize the Life Force:

- The energy that keeps us alive and moving is Bhagavān's divine presence within us.

3. Acknowledge Discipline as Divine:

- Hard work, focus, and self-control are not just personal qualities; they are gifts from Bhagavān.

This verse helps us see Bhagavān in simple, everyday experiences, making us more aware of His constant presence and support in our lives.

7.10

**bījaṃ(m) māṃ(m) sarvabhūtānāṃ(m), viddhi pārtha sanātanam,
buddhirbuddhimatāmasmi, tejastejasvināmaham. 7.10**

Arjuna, know Me the eternal seed of all beings. I am the intelligence of the intelligent; the glory of the glorious am I.

In this verse, Bhagavān explains to Arjuna how He is the source of all life and the qualities that make individuals exceptional. He highlights that He is the eternal seed from which all living beings arise and that the intelligence and brilliance seen in people come from Him.

Detailed Breakdown **1. "bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam"**

- Bhagavān says, "I am the eternal seed of all beings."
- **What does this mean?**
Just like a seed is the origin of a tree, Bhagavān is the source of all life. Every living being, whether a plant, animal, or human, originates from Him.

Example:

Imagine a giant banyan tree. It all begins with a tiny seed. Similarly, all life begins with Bhagavān as the seed.

2. "buddhirbuddhimatāmasmi"

- Bhagavān says, "I am the intelligence of the intelligent."
- **What does this mean?**
The sharpness of the mind and the ability to think, reason, and solve problems come from Bhagavān's energy.

Example:

When a student solves a tough math problem or an inventor creates something amazing, it is Bhagavān's gift of intelligence at work.

3. "tejastejasvināmaham"

- Bhagavān says, "I am the brilliance of the brilliant."
- **What does this mean?**
The energy, courage, and radiance seen in leaders, heroes, or anyone who inspires others are manifestations of Bhagavān's divine brilliance.

Example:

The determination of a scientist working tirelessly or the courage of a firefighter saving lives reflects Bhagavān's brilliance in them.

Simple Message

Bhagavān is saying:

“Arjuna, I am the eternal seed from which all life begins. The intelligence of the wise and the brilliance of the courageous are reflections of My divine energy.”

Takeaway

1. Bhagavān is the Source of All Life:

- Just as a seed starts a plant’s journey, Bhagavān is the beginning of all living beings.

2. Intelligence as a Gift:

- The ability to think, learn, and create comes from Bhagavān. Using this gift wisely is a way to honor Him.

3. Brilliance Reflects Bhagavān:

- The energy and inspiration we see in exceptional individuals are expressions of Bhagavān’s divine power.

This verse reminds us that everything good in life, from intelligence to brilliance, comes from Bhagavān. Recognizing His role in our abilities helps us live with gratitude and humility.

7.11

**balam(m) balavatām(ñ) cāham(ñ), kāmārāgavivarjitam,
dharmāviruddho bhūteṣu, kāmō'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.

In this verse, Bhagavān explains how He manifests in strength and desire. He emphasizes that both strength and desire, when free from selfishness and aligned with righteousness, are divine expressions of His energy.

Detailed Breakdown 1. "balam balavatām cāham kāmārāgavivarjitam"

- Bhagavān says, “I am the strength of the strong, free from passion and selfish desires.”
- **What does this mean?**
True strength is not about using power to harm others or to satisfy personal greed. It is about using your energy for good, guided by selflessness and compassion.

Example:

Imagine someone protecting a weaker person from harm. That is true strength, used for a righteous purpose, and it reflects Bhagavān’s divine presence.

2. "dharmāviruddho bhūteṣu kāmō'smi bharatarṣabha"

- Bhagavān says, “I am the desire in beings that does not conflict with virtue or dharma.”
- **What does this mean?**
Desires that align with righteousness and do not harm others are pure and reflect Bhagavān’s

divine energy. For example, wanting to help others, protect nature, or achieve a good goal are dharmic desires.

Example of a Non-Dharmic Desire:

Stoning a dog and giggling with friends may seem fun to some, but it is not a righteous or dharmic desire. Such actions are selfish and cruel, and they do not reflect Bhagavān's divine nature.

Example of a Dharmic Desire:

Feeding a hungry dog or taking care of an injured animal reflects compassion and aligns with dharma, showing Bhagavān's energy in action.

Simple Message

Bhagavān is saying:

“Arjuna, I am the strength in people that is free from selfishness. I am also the pure desire that aligns with righteousness and virtue.”

Takeaway

1. Strength Should Be Selfless:

- True strength comes from using your abilities to protect and support others, not for selfish or harmful purposes.

2. Pure Desires Are Divine:

- Desires that follow dharma and aim to help, nurture, or improve are reflections of Bhagavān's divine energy.

3. Avoid Non-Dharmic Desires:

- Actions like harming others, even animals, for fun or personal gain, are not aligned with dharma and go against Bhagavān's teachings.

4. Balance Strength and Desire with Dharma:

- Both strength and desire become virtuous when guided by dharma (righteousness).

This verse encourages us to use our strength and desires wisely, ensuring they are free from selfishness and cruelty, and aligned with virtuous principles. It teaches us to act with kindness and responsibility, reflecting Bhagavān's divine presence in our lives.

7.12

**ye caiva sāttvikā bhāvā, rājasāstāmasāśca ye,
matta eveti tānviddhi, na tvahaṁ(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.

In this verse, Bhagavān explains that all qualities or states of existence in the world arise from His divine

energy through the three *gunas* (qualities): *Sattva* (goodness), *Rajas* (activity), and *Tamas* (inertia). While these qualities influence the material world and living beings, Bhagavān Himself remains unaffected and independent of them.

Interactive Q&A Discussion

Q: You have learned about the *gunas* in the 4th Chapter. Can anyone tell us about the characteristics of *Sattva*, *Rajas*, and *Tamas*? Let us find out who has the potential to be a Vivekananda among us!

A:

Satvik ji: Didi, a *Satvik* person talks nicely, avoids desires, and is not lazy.

Teacher: Wonderful answer, Satvik!

Let's ask Nitya next.

Nitya ji: Jai Śrī Kṛṣṇa, Didi! A *Satvik* person is always clean and neat, has no selfish desires, thinks good about everyone, and is helpful. *Rajasik* people are very attached—they think, "This is mine, that is mine." *Tamasik* people are lazy and prefer lying down doing nothing.

Teacher: Excellent answer! Your clarity is impressive. A lot of you are like Vivekananda today.

Q: Nitya, how would you describe yourself—*Satvik*, *Rajasik*, or *Tamasik*?

Nitya ji: *Rajasik*.

Teacher: That's great! You have self-awareness, which is a step toward improvement.

Teacher: Let us ask Saanvi now.

Saanv jii: Didi, I think I am *Satvik* and Bhagavān's favorite!

Q: Wow, how do you know that?

Saanvi ji: I tell everything to Bhagavān and remember Him always. Whatever I wish for, He grants it.

Teacher: Amazing! Bhagavān should indeed be at the top of everyone's friend list.

Teacher: Madhushree, you've raised your hand. What would you like to share?

Madhushree ji: Didi, in Chapter 16 (Daivasura Sampad Vibhaga Yoga), the first three verses list 32 *Daivi* qualities, which align with *Sattva*. A *Satvik* person is pure and positive. In Chapter 14, it is said:

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।

sattvāt sañjāyate jñānaṁ rajaso lobha eva cha

A *Rajasik* person is driven by greed (*lobha*).

And finally:

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ 18.18॥

jaghanya-guṇa-vṛitti-sthā adho gachchhanti tāmasāḥ

Tamasik people, influenced by ignorance, go downward.

Teacher: Excellent! It seems like you study the Gita daily. Keep it up!

Detailed Breakdown**1. "ye caiva sāttvikā bhāvā rājasāstāmasāśca ye"**

- Bhagavān explains that all states of being are influenced by the three *gunas*:
 - **Sattva (Goodness):** Purity, knowledge, and harmony.
 - **Rajas (Activity):** Energy, ambition, and restlessness.

- **Tamas (Inertia):** Laziness, ignorance, and darkness.

Example:

A peaceful monk reflects *Sattva*, a hardworking entrepreneur shows *Rajas*, and someone who procrastinates or avoids responsibility exhibits *Tamas*.

2. "matta eveti tñnviddhi"

- Bhagavān says, "These qualities arise from Me."
- **What does this mean?**

Bhagavān's divine energy is the source of the *gunas*. Just as sunlight supports all kinds of plants to grow, Bhagavān provides the foundation for different qualities to exist in living beings.

Example:

Think of water. It takes different forms—ice, liquid, or steam—based on temperature. Similarly, Bhagavān's energy expresses itself as *Sattva*, *Rajas*, and *Tamas*.

3. "na tvahaṃ teṣu te mayi"

- Bhagavān explains that although the *gunas* come from Him, He is not limited or controlled by them.
- **What does this mean?**
The material world is shaped by these qualities, but Bhagavān is beyond them, just like a painter creates a painting but remains separate from it.

Example:

A puppeteer controls the puppets but is not affected by their movements. Similarly, Bhagavān governs the *gunas* but is not bound by them.

Simple Message

Bhagavān is saying:

"Arjuna, all qualities—goodness, activity, and inertia—come from Me. However, I am beyond these qualities, and they do not limit Me."

Takeaway

1. The Three *Gunas* Govern Life:

- Our actions, thoughts, and behaviors are influenced by *Sattva*, *Rajas*, and *Tamas*. Recognizing these qualities helps us understand ourselves and our tendencies better.

2. Bhagavān is Beyond the *Gunas*:

- While the material world is shaped by these qualities, Bhagavān remains unaffected and above them. This reflects His supreme nature.

3. Strive for *Sattva*:

- Among the three *gunas*, *Sattva* is the purest and closest to Bhagavān's divine nature. Cultivating qualities like kindness, harmony, and patience brings us closer to Him.

This verse teaches us to recognize the influence of the *gunas* in our lives while inspiring us to rise above them and strive for higher virtues.

The session concluded with **Harinam Sankirtan**, "Hari Sharanam," followed by an interactive and enlightening **Question and Answer session**.

Question And Answer

1. Raghav Prasad P Hegde Ji

Q: In a previous session, it was mentioned that if we accumulate *Punya* (good deeds), we go to Swarga (heaven). In Chapter 9, it is said that when our *Punya* is exhausted, we return to *Martya Lok*. What is *Mrutyu Lok*?

A: *Mrutyu Lok* refers to the "world of death," meaning the Earth where humans live. It is called so because life here is temporary, and all beings eventually face death.

Q: You mentioned that when our *Punya* is exhausted, we attain *Moksha* (liberation). Is this accurate?

A: Not exactly. Attaining *Moksha* requires the exhaustion of **all karmas**, not just *Punya*.

- **Three Types of Karma:**

1. **Sanchit Karma:** Accumulated karmas from countless past lives.
2. **Prarabdha Karma:** The portion of karmas currently bearing fruit in this life.
3. **Kriyaman Karma:** New karmas created through current actions.

When all *Sanchit Karma* is dissolved through *Jnana* (self-knowledge) or divine grace, the cycle of birth and death ends, leading to *Moksha*. However, as stated in Chapter 9, when *Punya* alone is exhausted, the soul returns to *Martya Lok* due to the effects of *Prarabdha Karma*.

Q: If someone is left with a little *Papa* (bad deeds) and a little *Punya* (good deeds), will they return to *Bhulok*?

A: Yes, the individual will return to *Bhulok* to exhaust both the remaining *Papa* and *Punya*.

Q: What if only *Punya* is left? Will the person still return to *Bhulok*?

A: Yes, even if only *Punya* is left, the person will return to *Bhulok*. However, it is rare for only *Punya* or only *Papa* to remain, as both are infinite and intertwined. The journey of the soul continues until all karmas are transcended through self-realization.

Q: What is *Prarabdha Karma*?

A: *Prarabdha Karma* refers to the portion of past karma that has already started bearing fruit and is responsible for the experiences and circumstances of this life.

2. Saanvi Didi Ji

Q: What is the difference between *Jnana* (knowledge) and *Vijnana* (wisdom)?

A: The difference lies in understanding and experiencing:

- **Jnana:** Theoretical knowledge. For example, if Raghav Bhayya tells you he has *Pedha* (a sweet) at home, you know about it, but you haven't experienced it.
- **Vijnana:** Experiential knowledge. When Raghav Bhayya shares the *Pedha* with you and you taste it, you gain the experience.

Q: Can you explain Verse 7.7?

A:

Verse:

*mattaḥ parataraṃ nānyat, kiñcidasti dhanañjaya,
mayi sarvamideva protaṃ, sūtre mañigaṇā iva.*

Meaning:

Bhagavān tells Arjuna, "There is nothing higher than Me. Everything in the universe is strung on Me like pearls on a thread."

Explanation:

The pearls represent the objects in the universe, while the thread represents Bhagavān. The thread is unseen but holds everything together. Similarly, Bhagavān sustains the entire universe, though His presence may not always be visible.

3. Madhushree Surawar Didi Ji

Q: Why don't we always get the results of actions in the same lifetime?

A: This is because of **Prarabdha Karma**. It is not possible to face all karmas—good or bad—in one lifetime. Some karmas yield immediate results, while others carry forward to future lives. Divine timing ensures that we face karmas when we are equipped to handle them.

Q: What is *Krishna Paksha Ashtami*?

A: It is the eighth day (*Ashtami*) of the *Krishna Paksha*—the waning phase of the moon after *Purnima* (full moon).

Key Points:

1. **Krishna Paksha:** The darker half of the lunar month when the moon decreases in size each night.
2. **Ashtami:** The eighth day of the lunar fortnight.
3. **Significance:** People pray, fast, or meditate on this day to grow spiritually. Famous *Ashtamis* include:
 - **Janmashtami:** Celebrating Lord Krishna's birth.
 - **Kalabhairav Ashtami:** Dedicated to Bhagavān Shiva's fierce form, Kalabhairava.



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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

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