

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

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YouTube Link: <https://youtu.be/Lv26e2B588g>

Becoming Bhagavān's Favorite Through Devotion

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

The session began with heartfelt prayers, the lighting of a lamp to dispel darkness and ignorance, remembrance of the Divine, and offering respect to the Guru. We are truly fortunate to have the **Śrīmad Bhagavad Gītā** as a guiding light in our lives. In this chapter, **Śrī Bhagavān** introduces **Arjuna** to the deeper understanding of knowledge and wisdom, helping him overcome delusion and ignorance.

Let us begin with a prayer:

वसुदेवसुतं देवं कंसचाणूरमर्दनम्।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम्॥

"I bow to Śrī Kṛṣṇa, the son of Vasudeva, the destroyer of Kaṁsa and Cāṇūra, the supreme joy of Devakī, and the teacher of the world."

Jai Śrī Kṛṣṇa! How is everyone doing today?

Before we dive into the second part of Chapter 7, let's start with an interesting discussion.

Questions and Answers

Question 1: Can anyone answer what is going on in Prayagraj these days?

Answer: Kumbh Mela.

Question 2: Why is the Kumbh Mela organized?

Answer (Samvit): To seek the blessings of Bhagavān and express our devotion to Him.

Question 3: Does anyone know the story behind the Maha Kumbh?

Answer (Titli): During the **Samudra Manthan** (churning of the ocean), four drops of Amrut (nectar) fell

on Earth, and one of those drops fell on Prayagraj.

Question 4: Who will name the four places where the drops of Amrut fell?

Answer (Samvit):

1. Prayagraj
2. Ujjain
3. Nashik
4. Haridwar

Question 5: How many types of Kumbh Mela are organized?

Answer (Samvit):

1. **Kumbh Mela:** Every 12 years.
2. **Ardh Kumbh Mela:** Every 6 years.
3. **Maha Kumbh Mela:** Every 144 years.

Question 6: Which rivers join at Prayagraj (Triveni Sangam)?

Answer (Devanshi): Ganga, Yamuna, and Saraswati.

Wonderful answers! Let's clap for everyone. You've all done an excellent job!

Recap and Transition to the Study

In the first part of Chapter 7, we learned about the concepts of **Jñāna (Knowledge)** and **Vijñāna (Wisdom)**, the nature of **Prakṛti** (creation), and the distinction between **Apara Prakṛti** (lower nature) and **Para Prakṛti** (higher nature). We explored Śrī Bhagavān's explanation of **Ashtadha Prakṛti** (eightfold material nature) and how everything in the universe emanates from Him.

We have studied up to Verse 12. In the next verse, Śrī Bhagavān will reveal more about Himself, His divine nature, and His connection to all of existence.

Let us now begin our study of the next section of Chapter 7. Stay attentive and enjoy the learning!

7.13

**tribhirguṇamayairbhāvaiḥ(r), ebhiḥ(s) sarvamidam(ñ) jagat,
mohitam(n) nābhijānāti, māmebhyaḥ(ph) paRāmavyayam. 7.13**

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

The world around us is like a grand performance, and the **three gunas (qualities)**—**Sattva, Rajas, and Tamas**—are the strings that make us dance:

1. **Sattvik Guna:** This quality inspires us to think good thoughts, eat healthy food, and perform kind actions. It brings calmness and clarity.
2. **Rajsik Guna:** This quality makes us restless, overly active, and attached to material things like wealth, fame, and success. It leads to desires and anxiety.
3. **Tamsik Guna:** This quality pulls us toward laziness, negativity, and indulgence in activities like overeating and excessive sleeping.

Because of these gunas, we get attached to the world and forget the Supreme Divine, **Śrī Bhagavān**, who is beyond these qualities. We are like actors who become so engrossed in the play that we forget the director behind the scenes.

A Thoughtful Question

What should we strive to become?

We should **strive to be Sattvik** because this is the path that brings us closer to **Śrī Bhagavān**.

Why Should We Be Sattvik?

Being Sattvik helps us live a good, peaceful life and makes **Śrī Bhagavān our best friend**. To become His favorite, we must purify our actions, thoughts, and desires by choosing the Sattvik way of life.

A Quick Quiz!

What can we do to become more Sattvik? Which chapters of the Gītā explain this?

Answer (Ananya): Chapters 14 and 17.

Fantastic answer! Let's clap for Ananya.

Curious About Something?

If **Śrī Bhagavān** is everywhere, why can't we see Him? Isn't that an interesting question? Śrī Bhagavān explains this beautifully in the next verse. Let's move ahead and uncover the answer!

7.14

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

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

We often find ourselves trapped in **Māyā**, which means illusion or attachment. Māyā is like a beautiful web spun from the three qualities of nature—Sattva, Rajas, and Tamas. It keeps us distracted and tied to worldly pleasures and activities.

For example, playing with toys, watching cartoons, joking around, spending too much time on mobile phones, or playing video games—these are all part of Māyā. What happens when we get too attached to these?

- We forget important things, like studying or completing homework.
- Similarly, we forget to think about **Bhagavān** and our spiritual growth.

What Should We Do?

To avoid getting lost in this trap of Māyā, we must control our desires and attachments. For instance:

- Set limits on how much time you spend on mobile phones or video games.
- Focus on what truly matters, like learning, helping others, and remembering **Bhagavān** through prayer and good actions.

Those who **surrender to Bhagavān** with faith and devotion can overcome Māyā. When we dedicate ourselves to Him, He gives us the strength to rise above these distractions and helps us find peace and happiness in Him.

Key Takeaway

“Māyā me khona nahi”—Don’t get lost in Māyā. Learn to control your attachments and focus on **Bhagavān**. Surrendering to Him is the only way to cross the illusions of life and attain true happiness.

Now let’s move ahead and discover more about Bhagavān’s teachings!

7.15

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

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

Śrī Bhagavān explains why some people fail to connect with Him or worship Him with devotion:

1. **Trapped in Māyā:**

People who are overly attached to worldly distractions like mobile games, videos, or other unnecessary activities fall into the trap of **Māyā** (illusion). This attachment clouds their wisdom and keeps them from recognizing the importance of worshiping **Bhagavān**.

2. **Demoniac Nature (Āsurī Bhāva):**

Those with arrogance, anger, and harshness have **āsurī qualities**, which prevent them from turning toward **Bhagavān**.

In **Chapter 16**, Śrī Bhagavān describes such qualities:

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्॥ 16.4

*dambho darpo 'bhimānaśh cha krodhaḥ pāruṣhyam eva cha
ajñānaṃ chābhijātasya pārtha sampadam āsurīm*

The demoniac qualities include:

- **Hypocrisy**
- **Arrogance**
- **Conceit**
- **Anger**
- **Harshness**
- **Ignorance**

3. **What Should We Do?**

- Avoid excessive attachment to things that distract us from good habits, like mobile games or TV.
- During prayer, focus completely on **Bhagavān** and make Him your **best friend**.

- Develop **divine qualities** like kindness, humility, and devotion, which bring us closer to **Bhagavān**.

Key Lesson

If we want to make **Bhagavān** our **best friend**, we should avoid arrogance and distractions while embracing qualities like humility and devotion.

What's Next?

In the next verse, Śrī Bhagavān will describe the **four types of devotees** who worship Him. Let's move forward to learn about them!

7.16

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

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

Śrī Bhagavān describes four types of devotees based on their motivations for worshipping Him:

1. **Arthārthī Bhakta (Seeker of Possessions):**

- This devotee prays to Bhagavān for material gains like wealth, success, or prosperity.
- Example: Someone might say, "Bhagavān, if You give me 95% of what I ask for, I will distribute Prasāda in return."
- They chant:
"Sukha Sampatti Ghar Aave, Kasht Mite Sabka."
- Their devotion is genuine but focused on fulfilling their desires.

2. **Ārta Bhakta (The Distressed):**

- This devotee remembers Bhagavān only in times of trouble or difficulty.
- Example: Draupadi remembered **Śrī Kṛṣṇa** during the incident of her **Cheer Haran (disrobing)**, calling upon Him only after all other supports failed.
- Similarly, when walking alone on a dark road, we might start praying for safety, showing how distress often leads us to Bhagavān.

3. **Jijñāsu Bhakta (The Seeker of Knowledge):**

- This devotee worships Bhagavān with the sincere desire to know Him and understand His nature.
- Examples: **Nachiketa** and **Uddhava Ji** are Jijñāsu Bhaktas. They were deeply curious and dedicated to learning about Bhagavān.

4. **Jñānī Bhakta (The Wise):**

- This devotee already knows Bhagavān through intense Tapasya (austerity) and self-realization.
- Examples: **Hanuman Ji** and **Śukadeva Ji** are Jñānī Bhaktas. Their devotion is selfless,

and they see Bhagavān in all things and at all times.

Question for You

Which type of Bhakta are you?

Answers:

- **Nitya:** I think I fall into three categories. I am an **Arthārthī** because I pray for my family's happiness. I am a **Jijñāsu** because I want to know Bhagavān's full Swaroop. I am also an **Ārta** because I remember Bhagavān when I am in distress.
- **Saanvi:** I am a **Jijñāsu** because I am curious about Bhagavān, and also an **Ārta** because I pray to Him in every difficult situation.
- **Sangita:** I think I am a mix of three types.
- **Madhushree:** I feel I am both an **Ārta** and a **Jijñāsu** because I pray in times of difficulty and also have a deep desire to know more about Bhagavān.

What's Next?

In the next verse, **Śrī Bhagavān** will reveal which of these four types of Bhaktas is the **superior devotee**. Let's continue!

7.17

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

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

Śrī Bhagavān highlights the greatness of the **jñānī bhakta** (wise devotee) among the four types of devotees. The **jñānī bhakta**:

- Is constantly engaged in devotion, always remembering **Bhagavān**.
- Sees **Bhagavān** as the ultimate goal and source of eternal happiness.
- Is deeply loved by **Bhagavān**, and this love is mutual.

How Can We Become a Jñānī Bhakta?

To become a **jñānī bhakta**, one needs to practice **tapasya (austerity)** and **sādhana (spiritual discipline)** over many lifetimes. Just as we move from lower grades to higher grades in school by studying hard and passing exams, spiritual growth requires persistent effort, devotion, and dedication.

We may be at the beginning of our spiritual journey, but every small step we take—like reading the **Bhagavadgītā**, chanting prayers, or remembering **Bhagavān**—brings us closer to becoming a **jñānī bhakta**.

An Inspiring Story

Swami Ramsukhdas Ji once told an audience that their **Bhagavat Prapti** (attainment of Bhagavān) was certain. Surprised, they asked how this was possible. Swami Ji explained that as they progressed in their **bhakti** (devotion), one day they would surely attain **Bhagavān**. It might not happen immediately, but with

continued devotion and effort, it was guaranteed.

A Practical Approach

Not everyone can spend all day in worship or prayer. However, we can follow the path of **Karma Yoga** by:

1. **Dedicating Every Action to Bhagavān:** While eating, studying, or playing, remember **Bhagavān** and offer those actions to Him.
2. **Performing Duties with Devotion:** Whatever tasks we do, perform them sincerely and as a service to the Divine.
3. **Remembering Him Constantly:** Keep **Bhagavān** in your heart, even during routine activities.

Key Takeaway

- A **jñānī bhakta**, who knows **Bhagavān** and is devoted to Him exclusively, is most dear to Him.
- Through consistent devotion and effort, all of us can progress on this path and one day attain **Bhagavān**.
- The earlier we begin our spiritual efforts, the sooner we can complete our journey to Him.

Let's strive to include **Bhagavān** in our daily lives and move closer to becoming His beloved **jñānī bhakta**.

7.18

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

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

In this verse, **Śrī Bhagavān** praises all types of devotees but places the **jñānī bhakta** (wise devotee) in the highest position.

1. **All Devotees are Noble:**

- Whether one worships **Bhagavān** out of distress, curiosity, or desire for material gains, their devotion is still valuable.
- Turning to **Bhagavān** in any form is an act of nobility and a step toward spiritual growth.

2. **Jñānī Bhakta - The Superior Devotee:**

- A **jñānī bhakta** is someone who truly understands **Bhagavān** and is fully immersed in His devotion.
- This devotee's mind and heart are constantly focused on **Bhagavān**, seeing Him as the ultimate purpose of life.

3. **Deep Love for Bhagavān:**

- A **jñānī bhakta** is not distracted by worldly events or material desires. Their love for **Bhagavān** is so profound that they see Him in everything and everyone.
- Such a devotee is not only dear to **Bhagavān**, but **Bhagavān** also considers the **jñānī**

bhakta as His very self!

How Can We Become Like a Jñānī Bhakta?

To reach this state of wisdom and devotion:

- We must keep our focus on **Bhagavān** and make Him the center of our lives.
- By practicing **sādhana** (spiritual discipline), reading scriptures like the **Bhagavadgītā**, and cultivating love for the Divine, we can gradually elevate ourselves to this level of devotion.

Key Takeaway

- **All Devotees are Noble:** Every form of devotion is valuable and appreciated by **Bhagavān**.
- **Jñānī Bhakta's Special Status:** Among all devotees, the wise ones who are fully immersed in **Bhagavān** are the most dear to Him.
- **The Ultimate Goal:** We should strive to make **Bhagavān** the ultimate purpose of our lives, dedicating all our thoughts and actions to Him.

This verse inspires us to deepen our devotion and understanding of **Bhagavān**, aspiring to become like the **jñānī bhakta**, who is truly united with the Supreme.

7.19

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

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

In this verse, **Śrī Bhagavān** explains how an enlightened soul, after many lifetimes, comes to realize Him as the ultimate truth.

1. Journey Through Many Births:

- Every living being goes through a cycle of 84 lakh (8.4 million) yonis (life forms) like trees, insects, animals, and more.
- The human birth is the highest among these, as it gives us the ability to understand and realize **Bhagavān**.

2. Enlightenment Takes Time:

- It may take many lifetimes of effort, devotion, and learning for someone to truly understand that **Bhagavān** is the ultimate reality behind everything.
- This realization brings the devotee to surrender completely to Him, seeing Him in all forms and in every aspect of existence.

3. Rarity of a True Realized Soul:

- **Śrī Bhagavān** emphasizes that such enlightened souls (mahātmās) are very rare.
- While some people question **Bhagavān's** existence, true devotees are fully immersed in their love and devotion for Him, recognizing Him as the essence of everything.

Key Takeaway

- **Many Lifetimes of Effort:** It takes countless births and consistent spiritual effort to come closer to **Bhagavān**.
- **Human Life is Precious:** As the highest form of life, being born as a human is a rare and valuable opportunity to realize the Divine.
- **Rare Enlightened Souls:** True knowledge and surrender to **Bhagavān** are extraordinary and only achieved by a few great souls.
- **Path of Devotion:** By following the path of devotion and wisdom, we too can progress toward becoming enlightened and realizing **Bhagavān** as the ultimate reality.

This verse reminds us of the importance of our human birth and inspires us to make the most of it by seeking and surrendering to **Bhagavān** with unwavering faith and devotion.

7.20

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

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

In this verse, **Śrī Bhagavān** explains how desires distract people from focusing on Him and how they turn to other deities for fulfilling those desires.

1. Desires Steal Wisdom:

- When we have many desires, our mind becomes distracted, and we lose sight of the ultimate goal—devotion to **Bhagavān**.
- Instead of thinking about **Bhagavān**, we start chasing material things, like toys, games, or success, thinking they will make us happy.

2. Turning to Other Deities:

- People driven by their desires often worship other deities, thinking they can fulfill specific needs, like wealth, health, or power.
- This is not wrong, but it shows how desires shape our worship.

3. Following Specific Practices:

- Depending on their desires, people follow rituals and practices that are connected to the deity they believe will fulfill their wishes.
- However, this devotion is temporary and limited by their material needs.

How Desires Affect Us

When we allow desires to control us, we drift away from **Bhagavān**. For example:

- If we get too focused on winning a game, we might forget to say our prayers or thank **Bhagavān**.
- If we want something badly, like a new gadget, we might think about it all day and forget to remember **Bhagavān**.

What Can We Do?

- **Remember Bhagavān Always:** While walking, playing, or studying, we can keep remembering **Bhagavān** in our hearts.
- **Don't Let Desires Control You:** Desires are natural, but they should not make us forget **Bhagavān** or our ultimate purpose.
- **Make Bhagavān Your Best Friend:** By focusing on Him, even while doing other activities, we can balance our life and stay connected to the Divine.

Key Takeaway

- Desires can distract us, but with awareness, we can keep our connection with **Bhagavān** strong.
- Remember Him in everything you do, and don't let material wishes take you away from your spiritual goal.
- Let **Bhagavān** guide you to true happiness, beyond temporary desires.

This verse teaches us to rise above desires and make **Bhagavān** our constant companion and guide.

7.21

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

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

In this verse, **Śrī Bhagavān** explains how He nurtures the faith of devotees, even when they worship different forms or deities for specific reasons.

1. Faith in Deities:

- People often worship different deities for particular needs.
- For example, some pray to **Shani Dev** during **Sade Sati** (a challenging time astrologically), or to **Lakshmi Ji** for wealth and prosperity.

2. Bhagavān Supports All Worship:

- Whatever form of deity a devotee chooses, **Śrī Bhagavān** strengthens their faith in that form.
- This means He respects everyone's choice of worship and helps them connect with their chosen deity with devotion.

3. Difference Between Devata and Bhagavān:

- **Devatas (deities):** Represent specific energies or powers of nature, like wealth, health, or time.
- **Bhagavān (Supreme God):** The ultimate source of all these energies and deities.

While deities provide blessings related to specific needs, **Bhagavān** is the one who ultimately grants the power to fulfill those blessings.

How Can We Apply This?

- **Respect All Paths:** Understand that different people worship in different ways, but all devotion leads to **Bhagavān** in the end.
- **Stay Connected to Bhagavān:** Even while worshipping specific deities, remember that the ultimate goal is to connect with the Supreme.
- **Strengthen Your Faith:** Pray sincerely and with devotion, as faith in any form of worship is supported by **Bhagavān**.

Key Takeaway

- **Faith Matters:** Whatever form you choose to worship, your faith and devotion are most important.
- **Bhagavān Supports All Worship:** He helps you stay connected to your chosen deity, strengthening your faith.
- **Ultimate Goal:** Use your devotion to rise above material desires and focus on attaining **Bhagavān**, the source of all blessings.

This verse teaches us the value of faith and devotion while encouraging us to understand that all paths ultimately lead to the Supreme.

7.22

**sa tayā śraddhayā yuktaḥ(s), tasyārādhanamīhate,
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.

In this verse, **Śrī Bhagavān** explains how the desires of devotees are fulfilled through their chosen deities, but ultimately, it is His power that makes it happen.

1. Faith Leads to Worship:

- When a devotee worships a deity with unwavering faith, they become deeply committed to their chosen form of worship.
- For example, someone might pray to **Ganesha Ji** for wisdom or **Durga Ma** for strength.

2. Blessings Are Granted:

- The devotee's wishes are fulfilled by the deity they worship.
- However, **Śrī Bhagavān** clarifies that even these blessings come through His divine will.

3. Understanding the Hierarchy:

- The relationship between **Bhagavān** and deities can be compared to a school system.
- **Principal (Bhagavān):** The ultimate authority who oversees everything.
- **Teachers and Staff (Deities):** They work under the principal and handle specific responsibilities.
- While students receive help and guidance from teachers, the authority to grant their progress ultimately lies with the principal. Similarly, deities fulfill desires, but the source of their power is **Bhagavān**.

How Can We Apply This?

- **Respect All Forms of Worship:** Understand that deities help us, but they derive their power from **Bhagavān**.
- **Focus on the Source:** While worshipping any deity, remember that the ultimate source of blessings is the Supreme.
- **Faith is Key:** True devotion and faith are essential for receiving blessings, regardless of the form of worship.

Key Takeaway

- **Deities as Channels:** Deities help fulfill desires, but they act through the divine arrangement of **Bhagavān**.
- **The Supreme Authority:** All blessings, directly or indirectly, come from **Śrī Bhagavān**, who is the ultimate source of all power.
- **Faith and Devotion:** Worship with sincerity, knowing that your connection to **Bhagavān** is what empowers your chosen deity to bless you.

This verse teaches us to respect all forms of worship while recognizing **Bhagavān** as the ultimate source of blessings and guidance.

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.

In this verse, Śrī Bhagavān explains the difference between worshipping deities and worshipping Him directly.

1. Temporary Rewards for Deity Worship:

- When people worship deities, they receive blessings and powers, but these are temporary.
- Deities, like humans, have a limited existence. When we do a lot of good deeds (puṇya), we can be reborn as a **Devata** (celestial being). For example, **Indra** is a position achieved through merit, not eternal.

2. Who Wants to Be Indra?

- Imagine having divine powers like **Indra**. Sounds exciting, right? But just as someone works very hard to become an officer, becoming a **Devata** also requires immense effort, such as performing great sacrifices and austerities.
- However, being a **Devata** is not the ultimate goal because even their existence has limits.

3. Eternal Nature of Bhagavān:

- Unlike deities, **Bhagavān** (Vishnu, Shiva, Durga Ji, etc.) is eternal and infinite. He has no birth or death.
- Worshipping **Bhagavān** directly leads to liberation (mokṣa), where one becomes free from

the cycle of birth and death and attains eternal bliss.

Interactive Question

Question: Who wants to become **Indra** and enjoy divine powers?

- **Answer:** Harsh, Anay, and Nitya want to become Indra!

Now think—would you prefer temporary divine powers or eternal happiness with **Bhagavān**?

Key Takeaway

- **Temporary vs. Eternal:** Worshiping deities gives temporary rewards, while devotion to Bhagavān leads to eternal liberation.
- **True Goal:** Aim for eternal union with Bhagavān, who is beyond birth and death.
- **Worship with Understanding:** While deities are important, always remember that they derive their powers from the Supreme Bhagavān.

This verse teaches us to focus on the eternal and all-encompassing nature of Bhagavān, striving for liberation rather than temporary rewards.

7.24

avyaktaṃ(m) vyaktimāpannaṃ(m), manyante māmabuddhayaḥ, paraṃ bhāvamajānanto, 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.

In this verse, **Śrī Bhagavān** explains how some people fail to understand His divine nature.

1. **Limited Understanding:**

- Some people think that **Śrī Rāma** and **Śrī Krishna** were just extraordinary humans with special powers. They fail to see them as incarnations of **Bhagavān Vishnu**, who came to guide and protect the world.
- Such thinking reflects a limited or poor understanding of **Bhagavān's true nature**.

2. **Bhagavān is Beyond Human Form:**

- While **Bhagavān** may appear in a human-like form during His incarnations, His true essence is far beyond what we can see or imagine.
- He is eternal, unchanging, and infinite, not bound by birth or death like humans.

3. **Why Do People Misunderstand?**

- People with limited intellect (abuddhayaḥ) cannot comprehend the vastness of **Bhagavān**.
- They see His visible form but fail to realize that He is the embodiment of Truth, Knowledge, and Bliss, present everywhere and beyond physical limits.

How Should We Think?

- We should never limit **Bhagavān** to a human form.
- Understand that His physical appearances, such as **Śrī Rāma** or **Śrī Krishna**, are divine manifestations to help humanity.
- Always remember that **Bhagavān** is much greater than what meets the eye—He is the ultimate power that governs the universe.

Key Takeaway

- **Infinite Nature:** **Bhagavān** is eternal, unchanging, and beyond human comprehension.
- **Avoid Misconceptions:** Don't mistake **Bhagavān's incarnations** as ordinary human beings; they are divine and purposeful.
- **Seek Higher Understanding:** Strive to recognize the Supreme Power behind all visible forms and connect with His true nature.

This verse teaches us to see beyond the physical forms of **Bhagavān** and understand His infinite and transcendental essence.

7.25

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

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

In this verse, **Śrī Bhagavān** explains why most people are unable to see or understand His true nature.

1. Why Can't We See Bhagavān?

- **Yogamāyā** acts as a veil that hides Bhagavān's true form.
- This divine illusion prevents ordinary people, who are attached to material things, from perceiving Him as the Supreme Reality.

2. Attachment to Maya:

- **Maya** (illusion) makes us focus on worldly desires, pleasures, and attachments.
- When we are trapped in this illusion, we lose the clarity needed to recognize Bhagavān.

3. Ignorance (Mūḍha):

- Ignorant people believe Bhagavān is like any other being, subject to birth and death.
- They fail to realize that Bhagavān is eternal (ajam) and unchanging (avyayam).

How to See Bhagavān?

- Detach yourself from excessive worldly desires and attachments.
- Develop devotion (bhakti) and seek Bhagavān's grace.
- Understand that Bhagavān is not limited to physical forms but exists everywhere.

Key Takeaway

- **Veil of Maya:** Maya prevents us from seeing Bhagavān's true nature.

- **Ignorance Blocks Perception:** People trapped in material desires cannot comprehend the eternal nature of Bhagavān.
- **Path to Clarity:** To see Bhagavān, we must rise above material attachments and develop faith and devotion.

This verse reminds us that overcoming **Maya** and ignorance is essential to recognize **Bhagavān's** eternal and all-pervading nature.

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.

In this verse, Śrī Bhagavān explains His omniscience and the reason why most people cannot truly understand Him.

1. **Bhagavān Knows Everything:**

- He knows the past, present, and future of every being. Nothing is hidden from Him.
- Bhagavān's knowledge is unlimited and beyond time, unlike human understanding, which is restricted to the present moment.

2. **Why Don't People Know Bhagavān?**

- Despite Bhagavān's infinite knowledge and presence, most people fail to know Him.
- This is because they lack **faith (śraddhā)** and **devotion (bhakti)**, which are essential to understanding His true nature.

3. **Faith and Devotion Open the Path:**

- Only those who have unwavering faith in Bhagavān and devotion to Him can recognize His supreme essence.
- Without these qualities, people remain trapped in ignorance and fail to see His eternal and infinite nature.

Key Takeaway

- **Omniscience of Bhagavān:** Bhagavān knows everything—past, present, and future.
- **Importance of Faith:** Faith and devotion are necessary to truly understand Bhagavān.
- **Human Limitation:** Without faith, people remain unable to perceive Bhagavān's vastness and supreme essence.

This verse reminds us to cultivate faith and devotion to truly connect with Bhagavān and understand His eternal presence in our lives.

7.27

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

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

In this verse, **Śrī Bhagavān** explains how living beings get trapped in a cycle of ignorance and delusion due to desires and attachments.

1. What Causes Delusion?

- **Desires (Icchā):** Wanting things we like, such as toys, food, or success, makes us attached.
- **Aversion (Dveṣa):** Avoiding things we dislike, such as fear or discomfort, also creates strong reactions in us.
- These desires and aversions create confusion (moha) in our minds, making us forget our true spiritual purpose.

2. Pairs of Opposites (Dvandva):

- Examples include pleasure-pain, success-failure, gain-loss, happiness-sadness.
- We get so attached to these opposites that they control our actions and emotions, pulling us away from Bhagavān.

3. Result of Delusion:

- Because of this confusion, living beings repeatedly enter the cycle of birth (sarga), death, and rebirth.
- This is beautifully explained by the lines:
**पुनरपि जननं पुनरपि मरणं
पुनरपि जननी जठरे शयनम्।**
(Again and again, we are born; again and again, we die. Again and again, we enter a mother's womb.)
- Without realizing the eternal truth of Bhagavān, beings remain trapped in this endless cycle.

How to Overcome This?

- **Cultivate Balance:** Stop being overly attached to pleasure or overly fearful of pain.
- **Focus on Bhagavān:** Remember that Bhagavān is the ultimate refuge and eternal truth.
- **Surrender to Bhagavān:** By practicing devotion and surrender, we can free ourselves from delusion and the cycle of rebirth.

Key Takeaway

- **Delusion of Duality:** Desires and aversions create confusion, trapping us in the cycle of birth and death.
- **Path to Freedom:** To escape this cycle, we must rise above dualities and surrender to Bhagavān.
- **Eternal Truth:** Understanding Bhagavān's eternal presence helps us transcend these opposites and attain liberation.

This verse inspires us to break free from worldly attachments and focus on Bhagavān, the eternal reality, to end the endless cycle of rebirth.

7.28

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

In this verse, **Śrī Bhagavān** explains how we can overcome delusion and worship Him with firm devotion.

1. Ending Sin through Good Actions:

- By performing virtuous deeds (puṇya karma), we gradually cleanse the effects of past wrong actions (pāpa).
- When our heart becomes pure, it becomes easier to connect with Bhagavān.

2. Freedom from Delusion:

- Delusion caused by **dualities**—like attraction (to things we like) and repulsion (to things we dislike)—binds us to the material world.
- Those who overcome these opposites achieve mental clarity and focus on Bhagavān.

3. Firm Devotion to Bhagavān:

- With a purified heart and a clear mind, devotees worship Bhagavān with **dṛḍha-vrata**—unwavering determination.
- They are no longer distracted by worldly attractions or fears and see Bhagavān as their ultimate goal.

Real-Life Connection

At events like the **Mahakumbha**, people take a holy dip to cleanse their sins and renew their devotion. This symbolic act reminds us to lead a life of **good actions** and **pure thoughts**, enhancing our spiritual journey.

Key Takeaway

- **Virtuous Actions Cleanse the Soul:** By consistently performing good deeds, we purify our heart and mind.
- **Freedom from Dualities:** Overcoming the delusion of opposites like pleasure and pain leads to peace and focus.
- **Unwavering Devotion:** A purified mind naturally develops firm devotion to Bhagavān.

This verse encourages us to perform virtuous deeds, overcome worldly attachments, and cultivate steadfast devotion to Bhagavān, leading to a meaningful and spiritually enriched life.

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),

Those who, taking refuge in Me, strive for liberation from old age and death, come to know Brahma (the Absolute), the totality of embodied souls (Adhyātma), and the entirety of Karma (action), along with My integral being.

Explanation for Children

1. Seeking Freedom from Aging and Death:

- We all want to escape suffering, including the inevitabilities of aging and death.
- Those who truly seek freedom from this cycle of birth and death take refuge in **Śrī Bhagavān**.

2. Knowledge of Brahma:

- When someone surrenders to Bhagavān and strives with determination, they come to understand **Brahma**, the eternal and unchanging reality that is the essence of everything.

3. Understanding Adhyātma and Karma:

- **Adhyātma:** It refers to the embodied soul, understanding oneself as distinct from the body and as part of the divine.
- **Karma:** It includes knowing how actions influence our life and spiritual growth. This knowledge helps us break free from the bondage of karma and its effects.

4. Comprehensive Realization:

- Such a devotee gains a complete understanding of how the material world (Adhibhūta), divine forces (Adhidaiva), and sacrifices (Adhiyajña) are all connected to Bhagavān.

Real-Life Connection

When we focus only on worldly pleasures, we remain stuck in the cycle of aging, death, and rebirth. However, by surrendering to **Bhagavān**, we can learn the deeper truths of life and find true peace.

Key Takeaway

- **Refuge in Bhagavān:** Taking shelter in Bhagavān provides the guidance and strength needed to overcome the fear of aging and death.
- **Liberation through Knowledge:** Understanding Brahma, Adhyātma, and Karma is essential for breaking free from the cycle of birth and death.
- **Strive with Determination:** Bhagavān supports those who strive sincerely for liberation.

This verse inspires us to seek refuge in Bhagavān, develop wisdom, and strive for liberation from the endless cycle of life and death.

**sādhībhūtādhidaivaṃ(m) mām(m), sādhiyajñaṃ(ñ) ca ye viduḥ,
prayānakāle'pi ca mām(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.

In this verse, Śrī Bhagavān explains the ultimate goal of life—knowing Him in His all-encompassing nature. He describes how understanding Him as the essence of matter, divine forces, and the receiver of all sacrifices ensures liberation. Bhagavān reassures that those who keep their focus on Him, even at the final moment of life, attain union with Him.

1. Understanding Bhagavān as the Ultimate Reality:

- **Adhibhūta:** Bhagavān is present in all physical and material things that make up the world.
- **Adhidaiva:** Bhagavān governs divine forces and celestial beings, like the sun and the moon, that influence our lives.
- **Adhiyajña:** Bhagavān is the one who accepts and witnesses all acts of devotion, sacrifice, and duty performed by us.

2. Importance of Steadfast Devotion:

- Bhagavān tells us that those who always think of Him and remain devoted can achieve liberation.
- Even at the time of death, if we remember Him with a calm and steady mind, we attain peace and freedom from the cycle of birth and death.

3. How to Keep Bhagavān in Our Lives:

- By studying scriptures like the **Bhagavad Gita**, meditating, and praying regularly, we can strengthen our connection with Him.
- Performing good deeds and offering our actions to Bhagavān helps us grow closer to Him.

Real-Life Connection

Imagine you are playing a game where you need to focus on the goal to win. Similarly, in life, keeping Bhagavān as our goal helps us stay on the right path. Even during challenges, if we remember Him, we can overcome any difficulty. At the end of our lives, this focus on Bhagavān ensures we reach Him.

Key Takeaway

- **Holistic Understanding:** Bhagavān governs all aspects of existence—material, divine, and spiritual.
- **Steadfast Devotion:** Remaining focused on Him, even at life's end, ensures liberation and eternal peace.
- **Daily Practice:** By studying, meditating, and dedicating our actions to Bhagavān, we can grow spiritually and become closer to Him.

This verse inspires us to keep Bhagavān at the center of our lives, knowing that He will guide us to ultimate happiness and liberation.

Hari Sankirtan and Question-and-Answer Session

After a soul-uplifting session of “Hari Sharanam” Sankirtan, a lively Question-and-Answer session took place where participants clarified their doubts with enthusiasm.

Questions and Answers

Samvit Bhayya

Question: I didn't understand Verse 13. Can you explain?

Answer:

Verse 13 explains the three **guṇas** or qualities of nature: **Sāttvika, Rājasika, and Tāmasika.**

- These guṇas are created by Bhagavān and make up the entire world.
- **Who gets trapped in these guṇas?**
Those who do not know Paramātmā get entangled in the guṇas.
- Bhagavān's devotees, however, transcend these guṇas by their devotion and connection to Him.

Saanvi Didi

Question 1: What is the difference between an **Arthārthī Bhakta** and a **Jñānī Bhakta**?

Answer:

- An **Arthārthī Bhakta** worships Bhagavān to fulfill personal desires. For example, “Bhagavān, please give me good marks in exams, and I will offer You something in return.”
- A **Jñānī Bhakta** does not ask for material things. They are enlightened souls who seek only Bhagavān, as they know Him to be their ultimate goal and eternal companion.

Question 2: What is the difference between Devatās and Bhagavān?

Answer:

Devatās are like ministers who work under the leadership of the Prime Minister, while Bhagavān is like the Prime Minister with the ultimate authority. Devatās have limited powers, while Bhagavān holds all powers and governs the entire creation.

Nitya Didi

Question: Who is the main Bhagavān?

Answer:

There is only one Bhagavān, though He appears in different forms. The principle of Bhagavān remains the same, whether you worship Śrī Krishna, Śrī Rāma, Śrī Shiva, or Śrī Durga. Whoever you worship sincerely with devotion is Bhagavān to you.

Akshat Bhayya

Question: Can you explain Verse 26 again?

Answer:

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

- **Meaning:** Bhagavān knows everything—past, present, and future.
- However, without faith and devotion, people fail to truly understand Bhagavān's infinite nature.
- Those who approach Bhagavān with sincere devotion and trust are the ones who can realize His vastness and supreme essence.

The session ended with heartfelt reflections and an encouragement to keep studying the Bhagavad Gītā with enthusiasm and faith.

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



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:

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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