



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

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YouTube Link: <https://youtu.be/lpBSOeFHxo4>

Jñāna-Vijñāna-Yoga: Realising the Divine Source Behind All of Creation

The **Chapter 7** in Śrīmad Bhagavadgītā - **Jñāna-Vijñāna-Yoga- The Yoga of Knowledge and Realisation: Understanding the Material and Spiritual Dimensions of Divine Energy**

The discourse opened with the ceremonial lighting of the Dīpam at the lotus feet of Śrī Bhagavān, invoking divine grace and filling the gathering with devotion, reverence, and spiritual presence.

Bowing in Reverence to the Guru — The Eternal Source of Wisdom

गुरु ब्रह्मा गुरु विष्णुः गुरु देवो महेश्वरः।
गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः॥

ॐ कृष्णाय वासुदेवाय हरये परमात्मने।
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं।
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारते॥
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

The speaker warmly welcomed all sādhakas, introducing Chapter 7 of the Bhagavad Gītā—a profound chapter that unveils the Parama-Tattva of the Paramātmā, the Supreme Truth. This chapter explores both Jñāna (spiritual knowledge) and Vijñāna (realisation through direct experience), illuminating the connection between the Jīvātman and the infinite Parabrahma.

The Significance of This Chapter

The Bhagavad Gītā is not merely a philosophical text but a sacred dialogue between Śrī Kṛṣṇa and His beloved friend and devotee, Arjuna. Arjuna, overwhelmed and confused, turns to Bhagavān for

guidance. Through this divine dialogue, Śrī Kṛṣṇa compassionately addresses his doubts and gently leads him from inner turmoil to clarity and purpose.

Each chapter of the Gītā reveals a different path—Karma-Yoga, Bhakti-Yoga, Jñāna-Yoga—all ultimately guiding the seeker toward the same goal: realisation of the Supreme Truth (Parama-Tattva).

Transition from Chapter 6 to 7

Chapter 6, Ātma-Samyama-Yoga, concludes with a beautiful culmination on the supremacy of Bhakti. Śrī Kṛṣṇa explains who the best yogi is:

***tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ
karmibhyaśh chādhiko yogī tasmād yogī bhavāṛjuna || 6.46 ||***

A yogi is superior to the ascetic (tapasvī), the learned (jñānī), and even the ritualist (karmī). Therefore, O Arjuna, become a yogi!

And most significantly:

***yoginām api sarveṣhām mad-gatenāntar-ātmanā
śhraddhāvān bhajate yo māñ sa me yuktatamo mataḥ || 6.47 ||***

Of all yogis, the one whose mind is ever absorbed in Me with unwavering devotion (śraddhā) is the highest of all (yukta-tamaḥ).

The use of the superlative degree—yukta-tamaḥ—highlights that among all types of yogis, those immersed in Bhakti are supreme. The gradation is clear:

- **Yukta** - united
- **Yukta-tara** - more united
- **Yukta-tamaḥ** - most intimately united with the Divine

Such yukta-tamaḥ yogis, absorbed in parama-bhakti, ultimately attain Brahma-Jñāna—the supreme realisation. But this is not dry intellectual knowledge. It is the fusion of Jñāna and Vijñāna—a direct, lived experience of the Divine. Their karma is surrendered at the lotus feet of Bhagavān, and they remain steadfast in devotion.

The Crux of Bhakti: Total Surrender

Every chapter of the Gītā ends with surrender to the Supreme:

Om Tat Sat iti - this is the Brahma-Vidyā.

The highest Jñāna dawns upon those who become yukta-tamaḥ yogis—the best among the united—through Ekāgrabhakti, one-pointed devotion.

Chapter 7 now builds upon this foundation, revealing the material (apara) and spiritual (para) energies of Bhagavān, helping the seeker recognise the Divine as the ultimate cause, sustainer, and essence of all that exists.

7.1

śrībhagavānuvāca
mayyāsaktamanāḥ(ph) pārtha, yogaṃ(m) yuñjanmadāśrayaḥ,
asaṃśayaṃ(m) śamagraṃ(m) māṃ(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.

Exclusive Devotion and Complete Surrender - The Two Pillars of a Yogi's Path

In this verse, Śrī Kṛṣṇa emphasizes two essential qualities required for the seeker to truly know Him in totality:

- Bhakti or Exclusive Devotion (*mayyāsakta-manāḥ*)
- Complete Surrender (*mad-āśhrayaḥ*)

These two principles, when practiced with unwavering commitment, lead to a deep realisation of Bhagavān, free from all doubt (*asaṃśayaṃ*), and in complete fullness (*samagraṃ*).

Bhakti Explained - mayyāsakta-manāḥ

Here, Bhagavān describes Bhakti not as a mere sentiment, but as a deeply rooted attachment of the mind to Him alone. The term *mayyāsakta-manāḥ* refers to a state where the mind is wholly absorbed in the thoughts of Paramātman.

A true Bhakta is one whose consciousness constantly dwells on Bhagavān's form, name, and glories. Unlike the common person, whose mind is preoccupied with transient material objects, a Bhakta's thoughts are aligned with the eternal. He performs all his actions as a representative or agent of the Divine Will, not as an independent doer.

Surrender Explained - mad-āśhrayaḥ

Complete surrender (*mad-āśhrayaḥ*) means to take full refuge in the Bhagavan — not just in words, but in deep, inner faith. This surrender includes a constant remembrance that:

"Whatever happens in life, it is by the grace of Bhagavān, and He will always protect and guide me."

Such a person remains free from anxiety or agitation, just like a child who rests in the unquestioning care of the mother. A baby depends on its mother for every need and is never in doubt that the mother will provide. This trust is absolute, instinctive, and unshaken.

Similarly, the Bhakta lives with the conviction:

"Come what may, Prabhu is with me, and He is taking care of all my righteous endeavours."

Bhakti + Surrender = Realisation of Paramātman

When these two qualities — exclusive devotion and complete surrender — are fully established in a seeker, he begins to know Bhagavān in totality (*samagraṃ*) and without any doubt (*asaṃśayaṃ*).

This deep connection allows one to come closer to the Divine, and in that closeness, His infinite Vibhūtis (glories) are revealed naturally. One is no longer dependent on indirect knowledge or borrowed insights. Rather, one becomes a direct experiencer of the supreme reality.

An Analogy - A Mother's Knowledge of Her Child

This clarity of divine knowledge is like the difference between a mother's understanding of her child and a teacher's understanding.

The teacher sees only the well-behaved exterior during limited hours and concludes the child is obedient.

The mother, who witnesses the child's full range of moods — tantrums, mischief, affection — knows the child far more intimately.

Such is the difference between superficial knowledge of Bhagavān and the inner experiential knowing that arises through Bhakti and surrender.

Another Analogy - Knowing the Himalayas

Imagine someone sitting in the USA trying to understand the Himalayas. He may read about them, see photographs, or watch documentaries. But the experience remains second-hand and abstract.

Now imagine the same person travelling to India, visiting the lower Himalayan ranges, interacting with locals, hearing stories about the source of Gaṅgā, and learning how Ṛṣis perform tapas in the caves. His understanding becomes first-hand and authentic.

The closer one moves toward the Himalayas, the deeper the understanding.

Similarly, the closer one moves toward Bhagavān, the more profound and direct the experience of His divinity becomes. He is not just understood — He is known, felt, lived.

Jñāna as the Fruit of Bhakti-Surrender

This intimate knowing leads to Jñāna — not dry intellectual knowledge, but the living awareness of Paramātmān. Jñāna here is not separate from Bhagavān; it is in fact non-different from Him. Thus, to know Him fully is to be in union with Him.

With this foundation laid — exclusive Bhakti and complete surrender — Śrī Krishna will now explain why one should strive for this knowledge. The next śloka reveals the purpose and power of Jñāna in transforming our lives.

Let us now proceed.

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.

The Ultimate Knowledge - Jñāna and Vijñāna

Śrī Kṛṣṇa now declares:

***"I shall now impart to you both Jñāna and Vijñāna,
knowing which, nothing further remains to be known."***

This profound statement sets the stage for a complete and transformative understanding — one that leaves no room for doubt, confusion, or incompleteness.

Key Terms:

- **Anyat (अन्यत्)** – Anything else
- **Jñā tavyam (ज्ञातव्यम्)** – To be known
- **Ava i yat (अवशिष्यते)** – Remains

Bhagavān promises a knowledge so complete that nothing further remains to be known — the final culmination of all seeking.

What Are Jñāna and Vijñāna?

- **Jñāna** – Intellectual knowledge; knowing who you are — the understanding of the Ātman.
- **Vijñāna** – Experiential wisdom; the realisation that the Ātman is non-different from Paramātman, the supreme Self.

Together, these lead to Tattva-Jñāna — the direct, integrated realisation of the truth of existence.

Clarifying a Seeming Contradiction

Earlier, Jñāna was explained as the knowledge of Paramātman, while here it is described as the knowledge of the Jīvātman (individual self). This may appear contradictory, but when one understands the relationship between Jīvātman and Paramātman, clarity arises.

Paramātman is the infinite, all-pervading supreme consciousness.

Jīvātman is the individualized, embodied reflection of that supreme consciousness.

Thus, knowing the **self (Jīvātman)** is ultimately a gateway to knowing the **supreme (Paramātman)**, because the essence of the Jīva is not separate from the essence of Brahman.

Analogies to Understand the Essence

Cooked Rice Analogy

To check whether a pot of rice is cooked, you don't need to test every grain. Tasting just one spoonful reveals the condition of the whole pot.

Likewise, knowing one's own self gives insight into the nature of all existence, because the self is a reflection of the whole.

Matka Water Analogy

To know whether the water in an earthen pot is cool, it is enough to drink one glass.

Similarly, realising the nature of the individual Ātman leads to the experiential understanding of the infinite Paramātman.

Rasgulla Analogy

Descriptions such as “a white, spongy, syrup-soaked sweet” may tell you about a rasgullā, but you will not know its taste until you actually eat it.

In the same way, scriptural study (Jñāna) is valuable, but only direct realisation (Vijñāna) brings fulfilment and conviction.

From Identity to Realisation

The root problem is the false identification with the body. Most people mistake the body-mind complex for the Self and say, “This is me.”

The shift from “I am the body” to “I am the Ātman, a part of Paramātman” is the heart of Jñāna.

But realising this truth in one's very being — living it moment to moment — is Vijñāna.

Thus, the knowledge that Śrī Krishna is about to impart is not partial or theoretical. It is the complete and final knowledge — a blend of understanding (Jñāna) and realisation (Vijñāna) — after which nothing more remains to be known.

With this, Bhagavān prepares Arjuna — and through him, all sincere seekers — for the direct vision of the Supreme Truth.

Let us now proceed to the next śloka where He further explains the nature and greatness of this knowledge.

7.3

manuṣyāṇām(m) sahasreṣu, kaścidyatati siddhaye, yatatāmapī siddhānām(ñ), kaścīnmām(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.

Rare Are Those Who Truly Know Me

In this śloka, Bhagavān Śrī Kṛṣṇa makes a profound observation:

"Among thousands of people, only a rare one strives for perfection.

Among those perfected ones, only a rare soul truly knows Me in My complete glory."

This statement humbles the spiritual seeker and reveals the rarity of true God-realisation.

An Analogy: Vegetable Market and Jewellery Shop

To understand this, consider the difference between a vegetable market and a jewellery shop:

- A vegetable market is always crowded; people come in large numbers because the goods are essential and inexpensive.
- A jewellery shop, by contrast, receives far fewer visitors. Even among those who enter, only a select few actually make a purchase.

Similarly, the vast majority of human beings are preoccupied with worldly needs and desires. Among them, only a few turn toward spirituality. And among those few, rarer still is the one who seeks to know Bhagavān in His totality, desiring not just blessings, but the very essence of the Divine.

The Common Approach to Worship

Most people approach Bhagavān with limited intent — as a fulfiller of wishes, a deity to be pleased for gains. Their devotion, though sincere, remains transactional. They seek health, wealth, success, or relief from suffering, but not Bhagavān Himself.

This kind of devotion, while valuable, is not sufficient for realising the Supreme Reality. To know Paramātmān, one must go beyond ritual and desire, and cultivate:

- Profound Bhakti (Devotion)
- **Śraddhā** (Faith)
- **Mumukṣutva** (Yearning for liberation)

Bhagavān affirms: only the one who recognises My divine value, My Vibhūti (glories), and My grace,

turns toward Me with one-pointed Bhakti. Only such a soul reaches the pinnacle of bliss.

The Importance of Realising Divine Worth

Until one understands the true worth of a thing, one does not value it.

Take, for instance, this analogy:

A friend gifts you a small idol of Kṛṣṇa. You accept it and place it casually among other mūrtis in your home. But suppose the friend later tells you that the idol is made of pure gold. Instantly, your attitude changes. You handle it with care, store it securely, and treat it with reverence.

This change does not come from the idol itself — it was always gold — but from your realisation of its value.

Likewise, Bhagavān is always present — all-pervading, compassionate, divine. But unless one realises His true worth through inner devotion, His presence is taken for granted. Once His Paramatva (Supreme Essence) is understood, the heart blossoms into true Bhakti, and the seeker is lifted into divine bliss.

The Path: Bhakti as the Foundation

While karma, jñāna, or dhyāna are noble paths, without Bhakti or Śraddhā, they cannot yield complete God-realisation. Bhakti is the essence and culmination of all yogas.

Thus, the day one realises the infinite value of the Divine, all worldly desires pale in comparison. The seeker becomes eager not for blessings, but for Bhagavān Himself — and in this, he attains supreme fulfilment.

Let us now proceed to the next śloka, where Bhagavān begins to unfold the nature of His Prakṛti (divine energies) and how creation arises from Him.

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;

The Aṣṭadhā Prakṛti - The Lower Nature (Aparā Prakṛti)

First, Kṛṣṇa introduces us to His eightfold material nature, known as Aṣṭadhā Prakṛti — the lower prakṛti (aparā):

This eightfold nature consists of:

- **Bhūmi** – Earth (solid)
- **Āpaḥ** – Water (liquid)
- **Analaḥ** – Fire (radiance/energy)
- **Vāyuḥ** – Air (gaseous)
- **Khaṁ** – Space or Ether (ākāśa)

These are the five gross elements (mahābhūtas), which are perceptible to the senses.

To these, Kṛṣṇa adds three subtle internal instruments (**antahkaraṇas**):

- **Manas** – The mind (source of thoughts and emotions)
- **Buddhi** – The intellect (discriminating faculty)
- **Ahaṅkāra** – The ego-sense (the 'I'-maker; the sense of individuality)

These eight components together make up the lower, material energy of Bhagavān, which He calls aparā prakṛti.

Understanding Aparā: The Inert, Jada Nature

This aparā prakṛti is inert or jada in Sanskrit.

- It does not have sentience or autonomy.
- It does not move, act, or think on its own.
- It requires activation by a higher force.

This is why we see that even though the body and mind exist, they cannot function without life—without the presence of consciousness.

7.5

apareyamitastvanyāṃ(m), prakṛtiṃ(m) viddhi me parām, jīvabhūtāṃ(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.

Para Prakṛti - The Higher Nature

He says: *“Different from this lower nature is My higher prakṛti (para prakṛti), O mighty-armed Arjuna! It is this conscious energy that animates and sustains the entire universe.”*

This para prakṛti is:

- Sentient, conscious, and divine
- The very life-force (jīva-śakti)
- That which activates, moves, and sustains the entire material creation
- The spark of the Paramātman in all beings

In simple terms, **aparā is matter, and parā is consciousness**. Together, they form the entire cosmos.

The Dynamic Union: Matter & Spirit

Śrī Kṛṣṇa is telling us:

Everything that we see around us — all of nature, the body, the mind, the elements — is His aparā śakti (lower energy). But without the parā śakti (higher energy), this matter remains lifeless.

It is only when para prakṛti enters and energises the aparā, that life, movement, growth, and awareness become possible.

7.6

etadyonīni bhūtāni, sarvāṇītyupadhāraya, ahaṁ(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.

The Union of Para and Aparā Prakṛti: The Source of All Creation

Śrī Kṛṣṇa reveals that everything we see in this world—the countless forms, species (yonis), and phenomena—are born out of the union of two energies:

- **Aparā Prakṛti** – the inert, material energy (matter)
- **Parā Prakṛti** – the conscious, divine energy (spirit)

It is this combination of matter and spirit that gives rise to the world of dynamic, living existence.

An Analogy: One Energy, Many Expressions

To understand this better, consider a simple example:

Suppose you are sitting in a room with a lamp, a fan, and a laptop. All these devices are connected to the same electricity, yet each one expresses that electricity differently:

- The fan converts it into motion (mechanical energy) to give air.
- The lamp transforms it into light to remove darkness.
- The laptop uses it to process data and establish connectivity.

The same one energy is functioning through different instruments according to their structure and capacity.

Similarly, Parā Prakṛti, the divine life-force, flows into countless living forms (yonis), and each expresses it in a unique way depending on the structure and refinement of its embodiment.

Bhagavān: The Origin and the Dissolution

Śrī Kṛṣṇa then makes a profound declaration:

“Everything arises from Me and ultimately merges back into Me.”

ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā

He says:

- **Prabhavaḥ** – I am the source of all beings.
- **Pralayaḥ** – I am also their end, into whom all return.

Just as all waves rise from the ocean and eventually merge back into it, all living and non-living beings emerge from Me and ultimately dissolve in Me.

Analogy of the Ocean and the Wave

Imagine watching waves rising from the ocean. For a moment, each wave appears to have its own identity:

- "This is a wave."
- "That is another wave."

But where did it come from? The ocean.

And where does it go? Back into the ocean.

- The wave never existed independently of the ocean.

- Its appearance was temporary, its essence was always oceanic.

In the same way, we living beings—though we appear as distinct individuals—are ultimately manifestations of the same Divine source. Our bodies are made of matter (aparā), but our life, consciousness, and awareness come from the para prakṛti of Bhagavān.

The Supreme Truth: Bhagavān as the Cause of All Causes

This is the essence of Vedantic vision:

- Nothing exists outside of the Divine.
- All is born from Bhagavān, sustained by Bhagavān, and dissolves into Bhagavān.

Once we understand this, our perception of the world shifts completely. The world is no longer seen as random or fragmented, but as sacred, interconnected, and divinely animated.

We will see in the next śloka how Bhagavān Śrī Kṛṣṇa continues to explain this profound truth—that everything originates from Him and is sustained by His divine energy—by offering yet another beautiful and relatable example.

7.7

**mattaḥ(ph) parataraṃ(n) nānyat, kiñcidasti dhanañjaya,
mayi sarvamideva(m) protaṃ(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.

All Is Strung on Me, Like Pearls on a Thread

In this śloka, Bhagavān Śrī Kṛṣṇa addresses Arjuna as Dhanañjaya and makes a bold declaration: *“There is nothing superior to Me. Everything that exists is strung on Me, like pearls on a thread.”*

This profound truth reveals the unseen reality behind the visible universe. While we are easily carried away by the beauty, variety, and glamour of creation, we forget the substratum—the infinite, all-pervading Paramātman, the unchanging Consciousness upon which the entire play of the world unfolds.

The Illusion of Appearance

Just as a rainbow, dazzling with colours, appears in the sky due to sunlight refracting through water droplets, it has no tangible existence. Try to touch it—it vanishes. Similarly, this magnificent world, which captivates us with form and diversity, is ultimately Māyā—an appearance, dependent on a deeper Reality.

Or consider the cinema screen. When a movie is projected, we become engrossed in the storyline, characters, and emotions, forgetting that all of it is just light and shadow dancing on a blank screen. The screen alone is real; the drama is transient and illusory. The one who runs up to join the story in the screen finds nothing but a curtain!

The Hidden Thread

To make this invisible truth more accessible, Bhagavān gives a powerful analogy:

Just as pearls (**maṇi-gaṇāḥ**) are strung together on a thread (**sūtra**) to form a necklace, He is the unseen thread that holds all beings and forms together. The thread is not visible, yet it is essential. Without it, the pearls would scatter.

Similarly, the universe is a garland of diverse beings, objects, and experiences—but all are held together and sustained by the invisible presence of Śrī Kṛṣṇa. Without Him, nothing could exist or function.

The Seed and the Tree

Another helpful image is that of a tree growing from a seed. Once the tree appears, our attention is captured by its height, branches, leaves, and fruits—we forget the seed hidden in the soil that gave rise to it. In the same way, we perceive the world, but forget the seed of all creation—Parabrahman, the Supreme Being.

The Two Prakṛtis: Matter and Spirit

Earlier, Bhagavān explained the composition of the world as a union of *aparā prakṛti* (lower, material nature) and *parā prakṛti* (higher, conscious nature). The material world—earth, water, fire, air, space, mind, intellect, and ego—is inert (*jada*). Only when energised by the conscious principle (*parā prakṛti*) does it become dynamic.

Everything we see is thus a product of the interaction of matter and the life-giving spirit. And Śrī Kṛṣṇa is the very essence of both. He is the origin (*pravṛtti*) and dissolution (*nivṛtti*) of all that exists, just as waves rise and fall in the ocean, ultimately merging back into it.

Having laid this philosophical foundation, **Śrī Kṛṣṇa now begins to reveal specific manifestations of His divine presence—His Vibhūtis**. While Chapter 10 (Vibhūti Yoga) will elaborate this in detail, even here, beginning with the next śloka, Bhagavān offers a few striking examples of where and how He pervades creation.

Let us now turn to the next śloka to glimpse these glorious manifestations of the Divine, which are meant not just to inspire wonder, but to lead us to bhakti—loving realisation of the One who pervades all.

7.8

raso'hamapsu kaunteya, prabhāsmi śaśisūryayoḥ, praṇavaḥ(s) sarvavedeṣu, śabdaḥ(kh) khe pauruṣaṃ(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.

Bhagavān's Subtle Presence in All Elements - Glimpses of His Vibhūtis

In this śloka, Bhagavān Śrī Kṛṣṇa begins revealing His divine manifestations (*vibhūtis*)—subtle expressions of His presence in the elements of the universe. These examples are not just poetic flourishes; they are meant to awaken a deeper recognition of the Paramātmā in and through the world of names and forms.

“HE Is That Which Makes Everything What It Is”

- **“HE is the taste (rasa) in water.”**
 - The cooling, refreshing quality of water—its very sapidity—is a manifestation of Śrī Kṛṣṇa's presence. Without it, water would lose its nature.
- **“HE is the radiance in the sun and the moon.”**
 - We may marvel at the brilliance of the sun or the soft glow of the moon, but the very source of their light is Bhagavān. Their *tejas*, their shining power, arises from Him.

- **“HE is the sacred syllable ‘OM’ in all the Vedas.”**

- The essence of the Vedas is encapsulated in the syllable Om, the primal sound from which all creation arises. The Maṇḍūkya Upaniṣad is entirely dedicated to the mystical significance of Om. Śrī Kṛṣṇa declares that He is this sacred vibration—the root of all spiritual knowledge.

- **“HE is the sound in space.”**

- Sound (śabda) can only travel through space (ākāśa), and its very possibility arises from the presence of Paramātmān. The invisible medium of sound is pervaded by Him.

- **“HE is the ability (pauruṣam) in human beings.”**

- The strength, potential, and capacity for action in every human being—the power to strive, to achieve, to create—is nothing but His expression. It is not merely physical strength, but the very inner dynamism that distinguishes the living.

7.9

puṇyo gandhaḥ(ph) pṛthivyāṃ(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, Śrī Kṛṣṇa continues to show how His divine presence manifests in the natural world and human qualities, helping the devotee perceive Him everywhere:

“HE is the sweet fragrance of the earth.”

- The delightful aroma that rises from soil, especially after the first rains—this gandha is also His subtle presence.

“HE is the brilliance in fire.”

- Fire dazzles with light and warmth. That very tejas—the quality that makes fire what it is—is also an expression of the Divine.

“HE is the life-force in all beings.”

- What separates a living body from a lifeless one? It is the presence of jīvana-śakti, the animating life-principle. That force is Bhagavān Himself.

“HE is the austerity (tapas) of the ascetics.”

- Among those engaged in discipline and meditation, their inner fire of self-restraint and single-pointed pursuit of Truth is also His manifestation. Wherever there is true tapas, there He is.

These divine qualities that pervade elements, beings, and principles are not separate from Him—they are He Himself, expressing through various forms. Through this insight, Bhagavān gently invites us to look beyond mere appearances and see the sacred thread running through all: His own Self.

With this vision, the world is no longer mundane—it becomes a living field of divine presence, drawing us closer to the realisation of the One who dwells within and beyond all.

7.10

**bijaṃ(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.

7.10 writeup

7.11

**balam(m) balavatām(ñ) cāham(ñ), kāmarāgavivarjitam,
dharmāviruddho bhūteṣu, kāmo'smi bharatarṣabha. 7.11**

Arjuna, of the mighty I am the might, free from passion and desire; in beings I am the sexual desire not conflicting with virtue or scriptural injunctions.

The Seed, the Strength, and the Sanctioned Desire: Bhagavān's Vibhūtis Beyond the Obvious

Śrī Kṛṣṇa continues to reveal His subtle presence in all facets of existence—not only in the physical elements, but also in qualities, capacities, and even in the very desires that arise in beings.

“HE is the seed of all beings...”

All living and non-living things originate from a **bīja—a root cause**. Bhagavān declares, “I am that seed”, the eternal origin of all. This seed is Sanātana, imperishable, and from it emerges the entire tapestry of creation. He is the source from which everything flows and into which everything ultimately returns.

“HE is the intellect of the intelligent and the splendor of the splendid...”

The brilliance in the wise, the sharpness of intellect, and the luster of the truly splendid—these too are not self-generated. They are expressions of His presence. The buddhi of the intelligent and the tejas of the radiant are both Bhagavān's Vibhūtis, or divine manifestations.

This reminder fosters humility: whenever we achieve something noteworthy—whether it's mastering a scripture like the Bhagavad Gītā or accomplishing a noble task—we should remember that the ability to do so is powered by Him.

“HE is the strength of the strong—devoid of desire and attachment...”

Here, Bhagavān adds a critical caveat. While He is the strength (bala) in the strong, this is not an endorsement of brute force or might misused. He qualifies:

“*balam balavatām cāham kāma-rāga-vivarjitam*”

“I am the strength of the strong, devoid of desire and attachment.” (Gītā 7.11)

In this, Bhagavān makes a profound ethical distinction. Not all strength is divine. Strength used for selfless service, protection of dharma, or upliftment of others—without greed, excessive desire (kāma), or attachment (rāga)—that is His form. But strength used for domination, aggression, or destruction driven by lust or ego—like Duryodhana's—does not bear His sanction.

A recent example is seen in the Indian Army's Operation Sindoor, where strength was used with restraint and dignity to uphold national security and protect civilians. That kind of strength, driven by Dharma, is Bhagavān's Vibhūti.

Is Desire Always Rejected in the Gītā?

At first glance, this teaching seems contradictory. In Chapter 3, Śrī Kṛṣṇa harshly criticizes kāma (desire), calling it:

“mahāśano mahā-pāpmā viddhyenam iha vairiṇam”

“The all-devouring sinful enemy born of rajo-guṇa.” (Gītā 3.37)

But in the very same verse (7.11), He says:

“kāmo’smi bharatarṣabha” - “I am desire, O Arjuna.”

How do we reconcile this?

Śrī Kṛṣṇa clarifies—He is the desire that is not opposed to Dharma:

“dharma-āviruddho bhūteṣu kāmo’smi”

“I am the desire in beings which is not against Dharma.”

Desire in itself is not condemned. What matters is its alignment. When kāma is in harmony with Dharma—such as the desire to serve, to protect, to learn, or to uplift—it is a sacred force. It becomes an instrument of Divine Will.

The desire to study the Gītā, to walk the spiritual path, or to fight for one’s nation’s freedom as the Indian freedom fighters did—such desires are dharmic. They are Vibhūtis of the Paramātman.

The Story of Kāmadeva - A Deeper Symbolism

This nuanced understanding of kāma is illustrated beautifully in a Purāṇic tale:

Kamadeva, the god of love, once attempted to disturb Lord Śiva’s deep meditation by shooting his arrows of desire. In response, Śiva opened his third eye and burned him to ashes. Kamadeva’s grieving wife pleaded that her husband had only acted under the will of the devas.

Moved by her sorrow, Śiva declared that Kamadeva would be reborn as the son of Śrī Kṛṣṇa and Rukmiṇī—Pradyumna. Thus, kāma re-emerged purified and divinised—reborn in the house of Dharma.

This story tells us: desire can be destructive when misdirected—but when purified, it becomes a noble force that serves Dharma.

Final Reflection: All Glory Belongs to Him

In summary, Śrī Kṛṣṇa teaches that:

- The source of all beings is Him (bīja).
- The intellect, the brilliance, the strength, and the dharmic desire within us—all are His.
- When we accomplish something noble, we must not attribute it to our ego. The real doer, the real power behind it, is Bhagavān alone.

By recognising His subtle presence in our capacities and tendencies, we are led from ego to surrender, from pride to devotion. This is the transformative power of knowing His Vibhūtis.

In the next śloka, He will unfold the nature of this energy (prakṛti)—its divine origin and its manifold expressions.

ye caiva sāt̥tvikā bhāvā, rājasāstāmasāśca ye, matta eveti t̥anviddhi, na tvahaṃ(n) teṣu te mayi. 7.12

Whatever other entities there are, born of Sattva (the quality of goodness), and those that are born of Rajas (the principle of activity) and Tamas (the principle of inertia), know them all as evolved from Me alone. In reality, however, neither do I exist in them, nor do they in Me.

Beyond the Guṇas: Paramātmā is the Unbound Source

After declaring that He is the source of all—intellect, strength, brilliance, and even dharmic desire—Śrī Kṛṣṇa now provides a deeper understanding of Prakṛti and its constituents in the next śloka.

He explains that although everything originates from Him, the material world functions through three fundamental qualities—the three Guṇas:

- **Sattva** - goodness, clarity, balance
- **Rajas** - passion, activity, restlessness
- **Tamas** - inertia, ignorance, delusion

These Guṇas pervade all of Prakṛti. Every aspect of creation—including our actions, thoughts, intellect (buddhi), and ego (ahaṅkāra)—is influenced by these three forces. Even what we perceive as our strengths or achievements is, in reality, a product of these Guṇas acting through us.

But Śrī Kṛṣṇa makes an essential distinction:

"Although the Guṇas arise from Me, they do not bind Me."

He is their origin, but not their subject. Just as light may shine upon all things yet remain untouched by what it illuminates, Paramātmā remains unaffected by the Guṇas that emerge from His own Prakṛti.

An Analogy: The Poison of the Snake

To illustrate this, consider a poisonous snake. Its venom is lethal to others, but it does not harm the snake itself. The poison is part of the snake's nature, but it does not bind or damage its own being.

In the same way, the Guṇas—Sattva, Rajas, and Tamas—arise from Prakṛti, which is empowered by Bhagavān. But they do not touch or limit Him. They affect only the manifested aspects of reality—the conditioned beings, not the Supreme Being.

Intellect, Though Divine in Origin, Is Conditioned

Take for instance the intellect (buddhi). It originates from Para-Tattva, the Supreme Truth. But once it enters the realm of Prakṛti, it becomes susceptible to the three Guṇas. A person's clarity, decision-making, or wisdom is colored by whether Sattva, Rajas, or Tamas dominates their mind.

Thus, while the source of intellect is divine, its functioning is conditioned. Similarly, everything we see around us—thoughts, actions, desires—is shaped by the ever-shifting influence of the Guṇas.

Paramātmā Is the Source, Yet Ever Free

Śrī Kṛṣṇa wants us to understand this fundamental truth:

Though He is the root of creation and all its movements, He is not bound by any of it. He is Asaṅga—unattached. He is Guṇātīta—beyond the Guṇas.

All good that we accomplish is by His energy. But the moment we become egoistic or attach ownership to our abilities, we fall under the spell of Rajas or Tamas.

Recognising this distinction helps us grow in humility. Whatever good results come in our life—clarity of thought, inner strength, noble desire—it is by His grace, through His energy.

The wise, therefore, strive not merely to act, but to act without being bound—rising beyond the Guṇas, and aligning with the Supreme.

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.

Deluded by Prakṛti, Disconnected from the Creator - A Reflection on the Guṇas

Śrī Kṛṣṇa continues to elaborate on a very profound truth:

This entire universe is composed of three **Guṇas—Sattva, Rajas, and Tamas.**

Everything we perceive—our surroundings, our mind, our senses—is enveloped in Prakṛti, and Prakṛti is governed by these three Guṇas. Whether it is the functioning of the intellect, the flickering of emotions, or the impulses of our senses—all are colored and influenced by these Guṇas.

Because these Guṇas are all-pervasive, we too become influenced, even entangled, in their play. And what is the result?

We become deluded—so immersed in the surface beauty and activity of the world that we forget the Divine source behind it.

An Analogy: The Chef Behind the Feast

Let us take a simple example. Suppose we go to a fine restaurant and enjoy a lavish meal. We relish the dishes, we keep ordering more—“bring this, bring that!”—but do we ever pause to think of the chef who prepared the food? Rarely.

Similarly, imagine visiting a beautiful tulip garden in Kashmir or the Himalayas. We admire the colors, take pictures, and say “Wow!” But how often do we remember the unseen gardener, who planted those bulbs months ago?

Or we walk down a tree-lined road on a hot summer day, enjoying the cool breeze and shade. Do we stop to wonder who planted these trees years ago, ensuring this comfort today?

We Forget the Source Behind the Beauty

In the same way, we are surrounded by the splendour of Prakṛti, but rarely do we remember the Paramātmā—the Divine intelligence behind it all. This is the great irony of human life.

The beauty of the world becomes a veil. Instead of drawing us closer to the Creator, it often distracts us from Him.

This veil is Māyā—the divine illusion that hides the truth. It is a curtain behind which the Supreme stands, smiling patiently, waiting for us to seek Him.

Even when we enter our pūjā room and bow before a small murti of Śrī Kṛṣṇa or Śiva, how often do we truly contemplate that these are not just images, but representations of the very Creator of this vast universe?

To the one whose eyes are opened, even the stone image becomes transparent, revealing the infinite Divine presence behind it.

Human Life: A Chance to Lift the Veil

Bhagavān has hidden Himself behind this curtain not to deny us, but to invite us to seek.

And it is only in human life—among all species—that we have the capacity to lift that curtain of Māyā, to overcome the delusion of the Guṇas, and to directly realise the Paramātmā.

But alas, how few actually try.

Śrī Kṛṣṇa, in the next set of ślokas, will guide us further—how to recognise the play of the Guṇas, and more importantly, how to rise above them, how to pierce the veil, and connect with the one unchanging truth behind the changing world.

Conclusion

Let us therefore reflect:

Are we caught in admiring the creation without remembering the Creator?

Are we enjoying the show, but forgetting the One behind the curtain?

True awakening begins when we shift our attention from the seen to the Seer.

The sacred wisdom be offered at the lotus feet of Śrī Kṛṣṇa and the revered Gurudeva, who are the eternal light on the path of Dharma and Mokṣa.

श्रीकृष्णार्पणमस्तु।

श्रीगुरुभ्यो नमः।

In the next session, we will explore the upcoming śloka where Śrī Kṛṣṇa begins to reveal the true nature of Prakṛti, the bondage caused by the Guṇas, and the path to liberation.

The **Question and Answer session**, where thought-provoking queries were addressed with practical wisdom and deep spiritual insights.

QUESTION AND ANSWER

Anita Ji

Q: Can you explain the second part of Śloka 11?

A: The word dharmāviroddhaḥ means “not opposed to Dharma.” In this context, Śrī Kṛṣṇa says:

“kāmo 'smi bharatarṣabha – I am that desire, O best of the Bhāratas, which is not in conflict with Dharma.”

So, Kāma or desire, in itself, is not inherently bad. When it leads to righteous, sat-karmas (virtuous actions) and does not violate Dharma, then such desire is facilitated by Paramātmā Himself.

For example, a desire to serve society, care for one’s parents, or undertake spiritual practice — all of

these are valid, dharmic desires. But any desire that tempts one into Adharma, even subtly, must be rejected, as it becomes dharmā-viruddha kāma — and that is not Divine.

Sobha Ji

Q: Śloka 12 speaks of the three Guṇas—Sattva, Rajas, and Tamas. Bhagavān says each Guṇa is His material energy. Does this mean He is more present in Sattva?

A: Excellent question. Yes, the three Guṇas are indeed Bhagavān’s material energies—they arise from His Prakṛti. But Śrī Kṛṣṇa clearly declares:

“matta eva te — they originate from Me,”

“na tu mām teṣu te mayi — but they do not bind or affect Me.”

Though Sattva is the Guṇa closest to Divinity—promoting clarity, knowledge, and harmony—Bhagavān is not bound or limited by it. He is beyond all three. He is neither more present in Sattva nor less present in Tamas. Rather, He pervades and transcends them all.

In us, these Guṇas keep shifting, fighting for dominance based on our saṁskāras and actions, but Paramātmā is Niśtraiguṇya—beyond Guṇas.

Uma Ji

Q: The Gītā speaks of Puruṣārthas—Dharma, Artha, Kāma, and Mokṣa. So is desire for social service or personal development also Kāma?

A: Yes, indeed. Kāma means desire, and any desire that propels action—be it for self-improvement or social good—falls under this category.

However, the Gītā distinguishes between desire that aligns with Dharma and desire that is driven by greed or ego. For instance, wanting a vehicle to serve one’s family or perform duties is a dhārmika kāma. But wanting it merely to outshine others is rajasic kāma, often rooted in lobha (greed) or matsara (envy).

Desire within Dharma is a path. Desire beyond Dharma is a trap.

Poonam Ji

Q: Śloka 4 speaks of Kham or Ākāśa. Please elaborate.

A: Kham refers to space or ether. Though we often translate it as “sky,” it actually means the subtlest of the five great elements (pañca-mahābhūtas).

You cannot touch or hold space, yet it pervades all things. Everything exists within space. That is why Bhagavān says: “I am Kham among the elements” — for it reflects the all-pervasive and ungraspable nature of the Divine.

Mamta Ji

Q: How do we reconcile Śloka 11 of Chapter 7 (dharmāviruddho kāmo’smi) with Chapter 2, Śloka 55 (prajahāti yadā kāmān...)?

A: A beautiful connection indeed. Here is how we understand it:

In Chapter 7, Bhagavān affirms that desire aligned with Dharma is divine. Such desire leads us towards good actions, which purify the heart (chitta-śuddhi).

In Chapter 2, the Gītā speaks of the sthita-prajña, the one who has reached the state of inner fulfillment and has transcended all desires.

So, at the early stage, desire is useful—like a vehicle.

Let's take a practical example:

Suppose someone hires a taxi to travel from Nagpur to Alandi. The journey is smooth, and the car is comfortable. But once the destination is reached, he must leave the taxi. He cannot cling to the vehicle just because it gave comfort.

Likewise, dhārmika kāma takes us closer to Paramātmā. But upon reaching that inner state of completeness (ātma-tuṣṭi), even that desire must be let go. The mind becomes quiet, and actions flow without craving.

That is the true liberation—desireless action, born out of fullness.

The discourse concluded with a **prārthanā (prayer) offered at the padakamala (lotus feet) of Śrī Hari**, followed by the recitation of the **Hanumān Chalisa**.



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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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