

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 7: Jñāna-Vijñāna-Yoga

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YouTube Link: [https://youtu.be/Kz\\_h4MU0Pw4](https://youtu.be/Kz_h4MU0Pw4)

## From Knowing to Realizing: The Journey of Jñāna and Vijñāna

The **seventh chapter** of the *Śrīmad Bhagavad Gītā* is called **Jñāna-Vijñāna-Yoga**, which means **The Yoga of Knowledge (Jñāna) and Wisdom or Realisation (Vijñāna)**.

We began our session with heartfelt prayers, lighting a lamp to remove the darkness of ignorance, remembering the Divine, and bowing to our beloved Guru:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।  
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्  
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्।  
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्  
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

With devotion, we chanted:

ॐ श्रीगुरवे नमः। ॐ श्रीकृष्णाय नमः। जय श्रीकृष्णः।

Today, we are starting the **second part of Chapter 7**. Let us revise first!  
Who remembers the name of this chapter?

“Arya Didi, would you like to tell us?”

**Arya Didi:** *Jñāna-Vijñāna-Yoga*  
**Excellent! That was very clear.**

Pranika Didi?

**Pranika Didi:** *Dñāna-Vijñāna-Yoga*

**Very good!**

Indulekha Didi?

**Indulekha Didi:** *Jñāna-Vijñāna-Yoga*

**Wonderful! Now we've heard the different ways this can be pronounced.**

So what is this *Jñāna-Vijñāna-Yoga*?

- **Jñāna** means knowing the true nature (*Svaroop*) of Bhagavan.
- **Vijñāna** means understanding how the entire universe works – just like we study science in school!

But here's the special part: When we have *Jñāna* of Bhagavan, it helps us use *Vijñāna*—science and knowledge of the world—in a good and wise way.

We must always have *curiosity*—a deep desire—to understand Bhagavan better.

In the first verse, Śrī Bhagavān says:

**असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु॥**

"Now listen, and I will tell you how to know Me completely and without any doubt."

When we say, "I want to be friends with Bhagavan," we must also say, "I want to **know** Bhagavan!"

Just like we know everything about our best friend—what they like, dislike, their favorite games or colors—we should also try to know:

- What does Bhagavān love?
- What makes Him happy?
- What actions please Him?
- What actions displease Him?

Let me give you an example.

You know me as **Janhavi**, right? You know my name, and maybe a little more from the introduction at the start.

But who knows me the most? My **mother**!

She knows what I like to eat, which subjects I enjoy, what makes me laugh, what I'm afraid of, and what I love doing.

Why? Because she is **very close** to me.

In the same way, if we want to be **close to Bhagavan**, we need to know Him **fully**—just like a mother knows her child.

Śrī Bhagavān says that in this chapter, He is going to **reveal all the secrets**—both *Jñāna* and *Vijñāna*—so that we can truly understand Him.

In the **previous session**, we studied many of Bhagavan's **Vibhūti**s—His divine glories and where He can be seen in the world around us.

In **today's session**, we are going to learn something even more wonderful—how Bhagavan has created this **entire universe**.

We touched on this earlier in Chapter 9, but today we will understand it even more clearly.

Yes, some of it may seem a little difficult at first—but if we stay **focused, sit straight**, and listen with **full attention**, it will become easy and enjoyable.

In the **12th verse**, Śrī Bhagavān tells us **how He has made this world**:

ये चैव सात्त्विका भावाः, राजसास्तामसाश्च ये।  
मत्त एवेति तान्विद्धि, न त्वहं तेषु ते मयि॥ (7.12)

Let us remember — we studied this concept again in **Chapter 14**, where we learned about the **three guṇas of Prakṛti**.

Can anyone tell which are those three guṇas through which Bhagavān created this *samsāra*?

**Pranika Didi**, would you like to share?

**Pranika Didi**: *Sāttvika guṇa*  
**Excellent!**

**Swara Didi**, your turn.

**Swara Didi**: *Rājasic guṇa*  
**Very good!**

**Sonali Didi**, the last one?

**Sonali Didi**: *Tāmasic guṇa*  
**Wonderful!**

So Bhagavān explains that **this entire Prakṛti**, or the world around us, is made up of these **three guṇas**:

- **Sattva guṇa** – goodness, purity, knowledge
- **Rajo guṇa** – passion, activity, desire
- **Tamo guṇa** – ignorance, laziness, confusion

Since **we are also part of Prakṛti**, we too are influenced by these guṇas.

Because of this, we say things like:

“I am studying Gītā-jī,”

“I did something good,”

“I passed the Gītā Pāṭhik exam,”

“I got good marks.”

This little feeling of **"I" or ego (ahaṅkāra)** comes from the effect of these guṇas.

But Śrī Bhagavān now tells us something very special—

Even though **He is the one who created** these guṇas and the world,

**He is not bound** by them.

Why?

Because **He is beyond the guṇas**.

He is their **creator**, but **not affected** by them. Just like a toy-maker is not a toy, or a painter is not the painting—they may create it, but they are **greater** than what they create.

So, if we want to become closer to Bhagavān, we too must slowly rise **above the pull of the guṇas**.

Let us begin with the next verse.

## 7.13

**tribhirguṇamayairbhāvaiḥ(r), ebhiḥ(s) sarvamidam(ñ) jagat,  
mohitaṁ(n) nābhijānāti, mām ebhyaḥ(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.

Let us understand what Bhagavān is telling in this verse.

He has made this beautiful world using three invisible threads called **guṇas**—they are like the colours in nature that make everything bright, dull, or mixed. These guṇas also affect **how we think, feel, and behave**.

- **tribhiḥ guṇa-mayaiḥ bhāvaiḥ** – These are the **three types of moods or feelings** that come from the guṇas:
  - *Sattva* – when we feel peaceful, happy, and kind
  - *Rajas* – when we feel restless, busy, or full of desire
  - *Tamas* – when we feel sleepy, lazy, or confused
- **ebhiḥ sarvam idaṁ jagat** – The **entire world**, including people, animals, and nature, is affected by these guṇas. They are everywhere!
- **mohitaṁ** – Because of these guṇas, the world becomes **mohitaṁ**, meaning **confused** or **trapped**—like trying to see clearly through foggy glasses.
- **na abhijānāti mām** – So, people **do not recognise Bhagavān**, even though He is always there—just like sunlight hidden behind clouds.
- **mām ebhyaḥ param avyayam** – Bhagavān reminds us, “I am **beyond all these guṇas**. I do not get affected or changed by them. I am **eternal, unchanging, and always free**.”

Imagine walking into a **beautiful garden** full of flowers. You enjoy the colours, the breeze, the butterflies. You might even take selfies, pick a flower, or run around joyfully. But do you stop to think about **the gardener** who planted and cared for every plant with love?

Hardly anyone does.

In the same way, we enjoy life—fun, food, games, friends—but often forget about **Bhagavān**, who lovingly created everything around us.

This forgetfulness is called **moha**—we enjoy the creation, but forget the Creator.

**Why does this happen? How do we get trapped in this illusion again and again?**

**Bhagavān explains in the next verse why and how this happens.** He also shows us the way to come out of this confusion and truly know Him.

### **Key Insight:**

Bhagavān is the **Creator of the guṇas**, but He is **not bound by them** like we are.

When we live with **clean thoughts, selfless action**, and **loving remembrance** of Him, we begin to **rise above the guṇas**.

That's when we start to **see Bhagavān**, feel close to Him, and walk the path of joy and freedom.

## **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.

In the previous verse, **Bhagavān explained how the world becomes confused** by the three guṇas—**Sattva** (goodness), **Rajas** (activity), and **Tamas** (ignorance). These guṇas together create **Māyā**, which hides Bhagavān from our sight.

Now in this verse, Bhagavān tells us:

- **daivī hy eṣā guṇa-mayī mama māyā** – “This Māyā of Mine is **divine** and made up of the **three guṇas**. It is very subtle and powerful.”
- **duratyayā** – “It is **very difficult to cross** on your own.” Like a vast, stormy river that no one can swim across alone.
- **mām eva ye prapadyante** – “But those who **surrender only to Me**—who come to Me with trust and love...”
- **māyām etāṃ taranti te** – “They are the ones who can **cross over this Māyā** safely.”

Have you seen the mighty flow of **Gangā-ji** at **Rishikesh** or **Haridwār**?

It's wide, fast, and full of energy. Only expert swimmers would even dare to cross it!

Now imagine—if **Gangā-ji is so powerful**, and Bhagavān created her, then **how powerful must Bhagavān be?**

And how powerful would His **Māyā** be?

So how do we cross this powerful river of Māyā?

**Bhagavān has already built a bridge for us.**

That bridge is called **surrender** (*prapatti*).

Whenever we:

- Study or play for **Bhagavān**,
- Help someone with love in our heart,
- Do our duty while remembering Him,

...it is like we are **walking safely on that bridge**.

When we carry Bhagavān in our heart, **He carries us** through all difficulties.

### **Interactive Story Moment:**

Let's think of someone who showed this kind of complete surrender to Bhagavān right from the beginning...

**Does anyone know the story of Bhagavān Śrī Kṛṣṇa's birth?  
Where was He born? Was it Gokul?**

**Indulekha Didi**, will you tell?

**Indulekha Didi:** *Didi, Mathurā kī kārāgār mein.*

**Very good!** That's correct!

All of us agree with this, right?

Bhagavān Kṛṣṇa was born in **a prison cell in Mathurā**, not in Gokul.

His **father Vasudeva ji** was worried for His safety because **Kaṁsa**, His cruel uncle, was killing every child born to Devakī.

On that dark, rainy night, Vasudeva ji **placed baby Kṛṣṇa in a basket (ṭopālī)** and carried Him across the **flooded Yamunā river**.

Now here's the amazing part:

Vasudeva ji **thought he was carrying Kṛṣṇa** across the river.

But in truth, **it was Bhagavān who was helping Vasudeva** cross the ocean of fear and danger.

The Yamunā's water **rose higher and higher**, not to stop him, but because she **wanted to touch the tiny lotus feet of Śrī Kṛṣṇa**.

And when those divine feet touched the water, **Yamunā became calm**. The storm stopped. The river parted.

**Vasudeva ji walked safely to Gokul**, carrying not just a baby—but the Supreme Bhagavān.

In the same way, when **we surrender to Bhagavān**, the powerful flood of **Māyā begins to recede**.

We often think, *"I have to carry all the burden."*

But Bhagavān gently says, *"Just carry Me in your heart... and I will carry you across everything."*

### **Key Insight:**

- **Māyā is very strong**, but **Bhagavān is even stronger**.

- When we take **refuge in Him**, He helps us cross every difficulty, fear, or confusion.
- We don't need to fight Māyā alone.
- We just need to **walk the path of surrender**—*with love, trust, and devotion*—and Bhagavān does the rest.

## 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.

In the last verse, Bhagavān told us that those who surrender to Him can cross over Māyā.

But now He explains that **some people never even try** to come to Him. Why?

- **duṣkṛtinaḥ** – Because they do **bad actions**, not by mistake, but knowingly and repeatedly.
- **mūḍhāḥ** – Because they are **foolish**, ignoring the truth and running after temporary pleasures.
- **narādhamāḥ** – Because although they have human bodies, they behave **worse than animals**, without compassion or values.
- **māyayā apahṛta-jñānāḥ** – Because their **knowledge is stolen** by Māyā—they can no longer see what is right.
- **āsuram bhāvam āśritāḥ** – Because they live with a **demonic nature**—full of pride, anger, selfishness, and hatred.

Such people do **not surrender to Bhagavān**, even though He is ready to accept them with love.

### Example from Mahābhārata: Duryodhana

We saw this in the story of **Duryodhana**.

When Śrī Krishna advised him to follow Dharma, Duryodhana proudly said:

जानामि धर्मं न च मे प्रवृत्तिः  
जानाम्यधर्मं न च मे निवृत्तिः

**“I know what is right, but I don't want to do it.  
I know what is wrong, but I cannot stop myself.”**

That is the **āsurī bhāva** Bhagavān is speaking about.

## A Good Child vs an Asuric Nature:

But we are all **good children**. Once we learn what is right, we try to follow it.

We love studying the Gītā, listening to stories of Bhagavān, doing puja, speaking kindly, and helping others.

But those with **āsurī bhāva** do not want to do such things.  
They turn away from divine thoughts and stay trapped in Māyā.

## Newton and the Apple Tree:

We all know that **apples fall from trees**. Many people must have seen it.  
But **only one person, Isaac Newton**, asked *why*—and discovered the **Law of Gravity**.

In the same way, many people see this world, but **very few stop to ask**:  
“**Who created all this? Who is running the universe?**”

Only a few take that **deep step of inquiry**—and those are the ones who walk toward Bhagavān.

## Story: Śrī Ramakrishna Paramhansa

Let me tell you a real story of one such devotee who **truly knew Bhagavān as his best friend**.

You’ve heard of **Śrī Ramakrishna Paramhansa**, the **Guru of Swami Vivekananda**, right?

When he was a child, his parents passed away early.

His **elder brother told him**: “*Kālī Mā is our Divine Mother. You must speak to Her when you need guidance. She will help you.*”

Young **Ramakrishna believed this with full faith**. His heart was so **pure and filled with love**, that whenever he wanted to speak to **Kālī Mā**,  
**She would actually appear before him and talk to him**—just like a mother speaks to her child!

His bhāva (devotional feeling) was so intense, so deep, and so true, that the **Divine Mother could not stay away**.

## Is This Really Possible?

Yes!

Bhagavān is **our best friend**.

He can become so close to us that **if we close our eyes**, we feel He is **right there with us**—talking to us, guiding us, loving us.

This has happened in the lives of **many Yogis in Bhārat**—through love, surrender, and deep connection.

So what about those **who are not asuric**, but also not fully surrendered yet?  
What about **those who take even a little step** toward Bhagavān?

**For such people, Bhagavān gives a beautiful assurance in the next verse**—He tells what He does for those who make even **a little effort** to know Him.



## **caturvidhā bhajante mām(ñ), janāḥ(s) sukr̥tino'rjuna, ārto jijñāsuarthārthī, jñānī ca bharataṣabha. 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.

Bhagavān says that not everyone ignores Him—there are **some people who turn to Him**. These people are called **sukṛtinaḥ**—noble-hearted and good.

He says they come to Him in **four different ways**:

### **1. ārtah - The one in trouble**

When we are sad, afraid, or in pain, we remember Bhagavān.

“He Bhagavān, please bring back the light so my online exam doesn’t fail!”

“Bhagavān, stop the rain—I need to go!”

“Bhagavān, help my mother get well.”

This is **ārta bhakti**—praying in times of distress.

- It is a good beginning.
- But we should not remember Bhagavān **only** during problems.

### **2. jijñāsuḥ - The one who is curious**

Some people have many spiritual questions:

“Who is Bhagavān?”

“Why did He create this universe?”

“What happens after death?”

They are not in pain—but are **searching for truth**.

Like **Swami Vivekananda**, who asked Śrī Ramakrishna, “*Have you seen God?*”

This is **jijñāsā bhakti**—wanting to understand.

### **3. arthārthī - The one who wants something**

Many people pray to Bhagavān to **get something**:

When young: “*Bhagavān, give me a bicycle.*”

When older: “*Bhagavān, help me get a car.*”

“*Bhagavān, help me win this match!*”

Even though they come with wishes, they are still **turning toward Bhagavān**, which is a **good step forward**.

### **4. jñānī - The wise one**

This is the **most special type** of devotee.

The **jñānī bhakta** has understood who Bhagavān is. He or she **does not want anything**—only to be with

Bhagavān.

They say:

*“Bhagavān, I don’t want toys, medals, or money. I want only You!”*

Their love is deep, pure, and constant.

**Example:**

- Sant Tukārām,
- Mirābai,
- Sant Dnyāneshwar—

They all **sang, remembered, and worshipped Bhagavān with deep love, not asking for any worldly thing.**

Also, **Śrī Ramakrishna Paramhansa** was a **jñānī bhakta**.

He saw Kālī Mā with his own eyes. But his **bhakti didn’t stop** there—he kept loving Her more and more.

That’s the heart of a **true jñānī**—one who **knows Bhagavān** and **continues to love Him endlessly**.

**What’s Next?**

Bhagavān now says:

“All four types of devotees are dear to Me.”

But... among them, **which one is My favorite?**

That answer is coming **in the next verse**.

**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.

Earlier, Bhagavān told us that there are **four kinds of good people** who come to Him:

1. The **ārtah** – one who prays in pain
2. The **jijñāsuḥ** – one who wants to know
3. The **arthārthī** – one who prays for something
4. And the **jñānī** – one who knows Bhagavān and wants only Him

Now Bhagavān says:

**"Among all these, the jñānī is the most special to Me."**

Why?

Because the jñānī:

- is **always connected** to Me (*nitya-yukta*),
- has **exclusive devotion**—no second thought (*eka-bhakti*),
- and **sees Me in everything**.

### **Beautiful Analogy: Mother and School Principal**

Suppose our **mother is the principal of our school**.

What a lovely thought! Everyone's face lights up with a smile

All other students need to:

- Take an appointment,
- Wait in line,
- Follow school rules just to meet the principal.

But **we can go directly to her anytime**, even to tell her small things like:

"Mummy, I forgot my tiffin."

"Mummy, I got a small scratch."

Why?

Because she's not just the **principal**—she's **our mother**.

And since we **live in the same house**, we see her **every day**, not just in office hours!

In the same way...

For **Bhagavān**, all bhaktas are **equal**—He loves them all.

But the **jñānī bhakta** is like the **child living in Bhagavān's house**—**always connected, always close, and always welcome**.

### **Śrī Ramakrishna Paramhansa - A Living Example**

We have heard the story of **Thakur Ramakrishna Paramhansa**.

His heart was so pure, his **bhāva so clean**, that whenever he wanted to speak to **Kālī Mā**, **She would appear and talk to him like a real mother**.

He didn't ask for gifts—he just opened his heart like a child.

**Bhagavān became accessible** to him because he lived in **constant love and awareness**.

### **Dhruva's Tapasya - How Long Will It Take for Us?**

Little **Dhruva** performed **tapasya and bhakti** for **five months** without a break.

He was only five years old, but so determined!

And then what happened?

**Bhagavān appeared before him**, shining like a thousand suns.

So, how long will it take **us** to see Bhagavān?

**Bhagavān says**, *“I am not partial to anyone. But I become accessible when your **bhāva (feeling)** becomes clean and deep.”*

As we remove anger, jealousy, laziness, and selfishness...  
As we fill our hearts with **love, purity, and surrender**,  
**Bhagavān becomes easier to reach.**

Just like a clear mirror reflects our face—  
A clean heart reflects Bhagavān.

### **Why Does Bhagavān Love the Jñānī So Much?**

Bhagavān Himself tells us:

- **nitya-yuktaḥ** – The jñānī is **always connected** to Him, not just once a day.
- **eka-bhaktiḥ** – The jñānī loves **only Him**, not divided between the world and God.
- **aham sa ca mama priyaḥ** – Bhagavān says: and the jñānī is extremely dear to Me.”
- “I am extremely dear to the jñānī,

It is **not a one-sided love**—it is a **two-way bond**, just like between **mother and child**, or **best friends forever**.

### **Key Insight:**

Bhagavān loves **all who come to Him**.

But the one who:

- seeks **only Him**,
- sees **Him in everything**,
- and stays **connected always**—

...becomes the one **Bhagavān keeps closest to His heart**.

## **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 the previous verse, **Bhagavān said** that the **jñānī bhakta** is the **dearest to Him**.

Now, He goes even further and says something **very deep and very loving**:

"All four kinds of devotees are noble (udārāḥ)

But the jñānī—he is not just close to Me...

**He is My very Self!"**

Imagine that!

Bhagavān is saying:

*"I see Myself in the jñānī bhakta!"*

That means the love is so deep...

the connection is so strong...

that **there is no difference left** between Bhagavān and His devotee!

### **What Makes the Jñānī So Special?**

**āsthitaḥ sa hi yuktātmā** – The jñānī is **firmly established**, completely united in heart and mind with Bhagavān.

**mām eva anuttamām gatim** – And he sees **Bhagavān alone as the highest goal**, not wealth, not fame, not pleasure—**just Bhagavān**.

Just like a river wants to merge into the ocean,

the jñānī wants to **merge his thoughts, love, and life** into Bhagavān alone.

### **Reminder of the Previous Verse:**

In the last verse, Bhagavān said:

"The jñānī is extremely dear to Me, and I am extremely dear to him."

Now He says:

"He is **not separate** from Me at all—He is **My very Self**."

This is the **deepest form of love**, where there is **no 'I' and 'You'—only Us**.

### **What Does This Teach Us?**

Yes, all bhaktas—ārtaḥ, jijñāsuḥ, arthārthī, and jñānī—are noble.

Bhagavān appreciates every step we take toward Him.

But we should try to become like the **jñānī**—the one who:

- Is always united with Bhagavān
- Loves Him without asking anything
- Sees Bhagavān as the **only goal**

Then, one day, **Bhagavān will say to us too**:

"You are not just dear to Me...

**You are My very Self."**

### **Key Insight:**

- All sincere devotees are good.
- But the **jñānī bhakta**, who seeks **nothing but Bhagavān Himself**, becomes so close that **there is no gap** between them.
- Bhagavān and the devotee become **like mirror and reflection, river and ocean, mother and child—inseparable**.

## 7.19

**bahūnām(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.

Bhagavān is telling us something very deep and beautiful.

- **bahūnām janmanām ante** – After **many lives**,
- **jñānavān mām prapadyate** – A wise person finally **surrenders completely to Me**, with understanding.

Not out of fear or asking for something—but with **pure love and deep realization**.

### What Does the Jñānavān Say?

**“Vāsudevaḥ sarvam iti” –**

“Everything is Vāsudeva. Everything is Bhagavān.”

- The air we breathe
- The food we eat
- The sky above
- The people we meet

**—all are forms of Bhagavān.**

### Bhagavān Says:

“Such a **mahātmā** is **very rare** (*sudurlabhaḥ*).”

They are called **mahātmā**—a great soul.

Not because they are famous or clever, but because they have understood the **highest truth**:

“There is nothing apart from Bhagavān.”

### Key Insight:

- This verse shows how **great and rare** it is to reach the understanding that **Bhagavān is**

everything.

- The person who reaches this point becomes **fully devoted** to Him, not just with words—but with their **whole heart**.

## 7.20

**kāmaistaistairhṛtajñānāḥ(ph), prapadyante'nyadevatāḥ,  
taṁ(n) taṁ(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.

Bhagavān explains here how **desires** can affect a person's spiritual path.

- **kāmaiḥ taiḥ taiḥ hṛta-jñānāḥ** – When someone has many desires (like wanting toys, marks, success, gifts), their **true understanding gets covered**.  
They forget to ask:  
“Who am I? Who is Bhagavān?”
- **prapadyante anya-devatāḥ** – So they turn to other deities, praying not out of love, but just to **get something quickly**.
- **taṁ taṁ niyamam āsthāya** – They follow the specific **rituals** of that deity.
- **prakṛtyā niyatāḥ svayā** – They do this because their **own nature pulls them** toward it.

### Every Bhakti Has Its Path - But Bhakti Has Its Rules

Bhagavān accepts all forms of worship, but He gently reminds us:

**Bhakti is not magic. Bhakti is transformation.**

Here's a simple example to understand this:

#### Real-Life Example: Driving Licence

If someone wants a **driving license**, can they just go to the **police station** and demand it?

No.

They have to go to the **RTO office**.

And they must be **above 18 years old**.

Even if they're at the right office, if they're too young, they won't get it.

Why?

Because **there are rules and readiness** required.

**Bhakti also needs this readiness.**

You don't get everything just by asking.

You have to **grow inside**.

सद्गुणों की साधना में, ध्येय-ज्योति नित जले।

*In the pursuit of noble values, the flame of your goal must keep burning.*

### **The Bag of Life Analogy:**

Imagine your school bag is full of:

- Crumpled papers
- Old wrappers
- Unused junk

Is there space left for your textbooks?

No!

You have to **clean your bag**.

Just like that, our mind and heart must be cleaned of **negative emotions**:

- Anger
- Jealousy
- Laziness
- Fear

And slowly fill it with:

- Love
- Truth
- Patience
- Gratitude

As the "**maṅgalatā**" (**goodness**) increases, the "**amaṅgalatā**" (**negativity**) disappears.

Bhagavān becomes happy and **our Bhakti becomes pure**.

### **Key Insight:**

- Desires can mislead us, but they can also be the starting point.
- Bhagavān is compassionate—He guides us no matter where we begin.
- But we must grow from "asking for things" to "longing for Him".

## **7.21**

**yo yo yāṁ(m) yāṁ(n) tanuṁ(m) bhaktaḥ(ś), śraddhayārcitumicchati,  
tasya tasyācalāṁ(m) śraddhāṁ(n), tāmeva vidadhāmyaham. 7.21**

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



Let us now understand what Bhagavān is telling us in this beautiful verse.

• **yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayā arcitum icchatī**

- Whoever wishes to worship Me in any specific form with faith and devotion,
- Be it Gaṇeśa, Śiva, Durgā, Sūrya, or any personal form like Kṛṣṇa or Rāma,
- If they do it with a true heart, Bhagavān recognizes that faith.

• **tasya tasyācalāṁ śraddhāṁ tām eva vidadhāmi aham**

- Bhagavān personally strengthens that very devotion.
- He makes their faith firm and unwavering.
- Even if their worship begins with worldly desires, Bhagavān helps them grow through it.

**A Heartwarming Assurance:**

- Bhagavān says: "Let people come to Me in any form.
- If their heart is full of love and faith, I will help them."
- This shows how compassionate and inclusive Bhagavān truly is.

**A Beautiful Truth About Us:**

- All of us here are studying Bhagavad Gītā.
- That means, in some previous birth, we had a desire to know Bhagavān just a little more.
- That small desire was enough for Bhagavān to respond: "Come! I will show you the way."
- And that is how we came to Geeta Pariwar, began listening, chanting, and reflecting.
- Memorizing the Gītā deepens our understanding.
- When understanding grows, it starts shaping our daily life.
- And then something magical begins:
  - We start experiencing victory and confidence at every step.
  - We feel Bhagavān's presence guiding us.

**Key Insight:**

- Bhagavān accepts all sincere forms of devotion.
- When someone truly wants to know Him, He clears the path.
- He walks with us through every stage of our spiritual journey.
- Living the Gītā brings us closer to His heart.

## 7.22

**sa tayā śraddhayā yuktaḥ(s), tasyārāadhanamihate,  
labhate ca tataḥ(kh) kāmān, mayaiva vihitānhi tāt. 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 the previous verse, we learned that people worship different forms because of their desires. Now, Bhagavān explains what happens next:

- **sa tayā śraddhayā yuktaḥ** – The person becomes full of faith in their chosen deity. They believe: “This Devī or Devatā will surely help me.”
- **tasyārāadhanam ihate** – So they worship with devotion and follow rituals sincerely.
- **labhate ca tataḥ kāmān** – As a result, they get their desired things—success, health, wealth, etc.
- **mayaiva vihitān hi tāt** – But Bhagavān reveals a secret: “Even those things... I am the one who grants them!”  
Even if someone prays to another Devatā, the blessing still comes through Bhagavān—because He is the one running everything.

### Even Here, Eligibility Matters

Even here, the important thing is to enhance our eligibility.

Just like in the RTO, you won’t get a driving license if you’re under 18,

similarly—if we are not spiritually mature or ready, our desires may not be fulfilled immediately.

Bhagavān checks:

- Are you growing in good values?
- Are you doing selfless actions?
- Are you trying to connect with Me with love?
- If yes, then even desires can lead you closer to Him.

### Key Insight:

- Faith is powerful.
- Bhagavān is the source of all blessings.
- Desires may be fulfilled, but the greater goal is to know and love Him directly.
- We must grow our eligibility by improving our character and Bhakti.

## 7.23

## **antavattu phalaṁ(n) teṣāṁ(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 the earlier verse, Bhagavān said He gives the results even when people worship other Devatās. Now He says something even deeper:

- **antavat tu phalaṁ teṣām** – The reward these people get is **temporary**. It might make them happy for some time—but it doesn't last.
- **alpa-medhasām** – These people have **less wisdom** because they aim for short-term gains and forget the eternal truth.
- **devān deva-yajo yānti** – Those who worship Devatās with different desires go to those Devatās and receive their blessings.
- **mad-bhaktā yānti mām api** – But those who worship Me—Bhagavān Śrī Krishna—come to Me alone. I give them something much bigger: Myself.

### **Why Do We Say “Śrī Kṛṣṇārpaṇamastu”?**

At the end of every good action, we say:

**“Śrī Kṛṣṇārpaṇamastu” - May this be offered to Śrī Krishna.**

But let's ask ourselves:

Do we really offer it to Him? Or do we quietly wish in our hearts:

*“I hope I get good marks” or “I hope my wish comes true.”*

If such desires **do not** come up—**that is wonderful!**

But often, they do.

### **So why offer the action to Bhagavān if the result is anyway going to come?**

- Because it **keeps our mind and heart clean**.
- It helps us **remove ego** and say: “Bhagavān, I did this for You, not to show off or gain praise.”
- Offering the result to Him frees us from stress and pride.

People with many desires often forget:

**These rewards are short-lived.**

They are like bubbles—here now, gone in a moment.

### **Key Insight:**

- Temporary goals give temporary happiness.
- Worship done with true love for Bhagavān takes us to Him—forever.

- When we offer every action to Him, we stay humble and peaceful inside.
- Let's train our hearts to say "Śrī Kṛṣṇārpaṇamastu" and **mean it truly**.

## 7.24

### **avyaktaṁ(m) vyaktimāpannaṁ(m), manyante māmabuddhayaḥ, paraṁ bhāvamajānanto, mamāvyayamanuttamam. 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.

At this point in Chapter 7, Śrī Bhagavān is helping us understand why many people, even those who hear His stories or pray to Him, still fail to grasp His true nature. Despite all the devotion, something crucial may be missing—**the clarity of understanding**.

Let us now understand what Śrī Bhagavān is telling in this verse:

- **avyaktaṁ vyaktim āpannaṁ** – Bhagavān says, "I am originally formless and beyond perception, but when I lovingly take form to come close to My devotees, people think I am just another human being."
- **manyante mām abuddhayaḥ** – Those who lack proper understanding see Me as a limited being, not recognizing My divinity.
- **paraṁ bhāvam ajānantaḥ** – They do not understand My supreme nature—that I am the origin, maintainer, and dissolver of the universe.
- **mamāvyayam anuttamam** – I am imperishable, eternal, and the highest of all. But those whose understanding is limited cannot realize this truth.

Extended Reflection:

Because of **lack of clear understanding**, many devotees stay in the earlier three categories—**Ārta**, **Arthārthī**, or **Jijñāsu**—but do not reach the level of a **Jñānī bhakta**, who sees Bhagavān in everything.

They often focus on the form of Bhagavān and their personal desires, but **do not realize His true nature**—unlimited, eternal, beyond all forms.

Reference from Chapter 9, Verse 22 – A Great Promise:

Bhagavān has said:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ (9.22)

"To those who constantly worship Me with one-pointed devotion, I personally take care of their needs and protect what they have."

Bhagavān has given such a **great promise**.

Based on our action, Bhagavān is going to provide us the results.

Then why worry so much?

The Reason – Desires Distract Us:

Despite such a divine promise, **various worldly desires** (kāmas) trap us.

They pull us away from the path of jñāna and complete surrender to Bhagavān.

Instead of trusting Him, we start chasing small results—like marks in exams, gifts, or name and fame.

Even after reading one adhyāya of the Gītā, many of us unconsciously think,

“Let me get good marks,” or

“May I get this thing I prayed for.”

There’s **nothing wrong** in praying during difficult times—like when power goes out during an online exam or rain disturbs travel plans.

But if our **only** connection to Bhagavān is for solving problems or gaining objects, we remain stuck in earlier stages of Bhakti.

Key Insight:

- People who don’t recognize Bhagavān’s **supreme nature** stay bound to limited forms and desires.
- **Desire** is what pulls us away from jñāna.
- But if we seek **true understanding**, see Bhagavān in everything, and surrender to Him with love, we rise to the state of a **jñānī bhakta**.
- Bhagavān is ready to help—**we must keep the lamp of understanding and surrender burning**.

## 7.25

**nāhaṁ(m) prakāśaḥ(s) sarvasya, yogamāyāsamāvṛtaḥ,  
mūḍho'yaṁ(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.

Continuing from the previous verse, Śrī Bhagavān explains **why many people still fail to recognize His divinity**, even though He is always present.

Let us understand the meaning of this verse:

- **nāhaṁ prakāśaḥ sarvasya** – "I do not reveal Myself to everyone." Not everyone can see or understand the true nature of Bhagavān.

- **yogamāyā-samāvṛtaḥ** – Bhagavān is covered by Yogamāyā, His divine power that hides His true form from those not yet ready to perceive it.
- **mūḍhaḥ ayam na abhijānāti** – Those who are confused or lacking right understanding (called mūḍhaḥ) do not truly know Him.
- **loko mām ajam avyayam** – People fail to recognize that He is unborn (ajam), unchanging, and indestructible (avyayam).

Bhagavān gently reminds us **not to forget Him**.

We listen to Gītā-vivechan sessions with great interest. But the very next day, we may go back to our old habits—asking our parents, “I want this... I want that...” We forget the deeper truths we just heard.

- **Who gave us the ability to speak and recite the Gītā verses?**  
It is Bhagavān who gifted us the power of speech.
- **Who gave us the eyes to see beautiful things?**  
It is He who made our vision possible.
- **Who gave us the ability to smell fragrance, think, move, and feel joy?**  
All of it is due to the **energy and resources provided by Bhagavān**.

Yet, when people forget this and think “**I did this,**” “**This is mine,**” “**I want more**”, Bhagavān uses the word “**mūḍhaḥ**”—meaning deluded or unwise.

They are not bad people, but they miss the truth behind everything—they **fail to see Bhagavān working through all**.

#### Key Insight:

- Bhagavān doesn’t hide Himself to punish us. His divine Yogamāyā works like a filter—it only lifts when we are ready to see Him with a pure heart.
- When we remain **selfish, distracted by desires, or driven by ego**, we remain veiled.
- But when we develop **bhakti, humility, and the longing to know Him**, that veil slowly lifts.

#### 7.26

**vedāhaṁ(m) śamatitāni, vartamānāni cārjuna,  
bhaviṣyāṇi ca bhūtāni, mām(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.

Bhagavān is now sharing something very amazing about Himself. Unlike us, He is not limited by time.

We remember what happened yesterday or last year. We might even remember some events from when we were little. But do we remember anything from before we were born? Or what will happen in the future? No, right?

But Bhagavān knows everything:

- **vedāham samatītāni** – "I know everything that happened in the past." Every story of every person, every action—they're all known to Him.
- **vartamānāni ca arjuna** – "I know what's going on right now." In every house, every heart, every mind—He sees it all.
- **bhaviṣyāni ca bhūtāni** – "I know what is going to happen in the future." The good days, the tough times, the choices—we may not know, but He does.
- **mām tu veda na kaścana** – "But no one can fully understand Me unless I help them." Our minds are small, and He is so great!

We'll see this even more clearly in Chapter 11, when Bhagavān shows Arjuna His amazing, cosmic form. Arjuna sees everything—past, present, and future—happening together! And guess what? We'll see it too when we reach that chapter.

Even earlier, in Chapter 4, Verse 5, Bhagavān had lovingly said:

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ 4.5॥

"Both you and I have had many births, O Arjuna. I remember all of them. But you don't."

Why don't we remember? Because of Māyā—the illusion that makes us forget who we truly are. But Bhagavān is beyond Māyā. He remembers everything.

Key Insight:

- Bhagavān is **Sarvajña** – the one who knows everything.
- He knows every little and big thing from all time—before, now, and ahead.
- We may not understand Him fully, but that's okay. What we can do is love Him and keep learning about Him.
- With love and devotion (**bhakti**), He slowly helps us understand more and more about Him.

**icchādvēṣasamutthena, dvandvamohena bhārata,  
sarvabhūtāni saṁmohaṁ(m), sarge yānti parantapa. 7.27**

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

Bhagavān is explaining why people are unable to recognize Him easily.

As soon as a soul takes birth in this world, it enters into the **confusion of opposites**—this is called **dvandva-moha**.

- We like something and call it **good**.
- We dislike something and call it **bad**.
- We run behind what we **desire** (icchā).
- We try to avoid what we **hate or fear** (dveṣa).

These pairs of feelings trap us into a constant cycle of choosing, rejecting, being happy, being sad.

Bhagavān says:

- **icchā-dveṣa-samutthena** – this confusion is born from desires and dislikes.
- **dvandva-mohena** – opposites like success/failure, praise/blame, pleasure/pain.
- **sarvabhūtāni saṁmohaṁ yānti** – all beings fall into this confusion.
- **sarge** – this happens **right from birth**.

When a baby is born, it already starts expressing what it likes and dislikes. This shows how deeply desire and aversion are tied to our nature.

When we sit for **dhyān** (meditation), within a minute, so many different thoughts pop up in our mind. Has that happened to you? Just when you try to meditate, suddenly the idea of making your favorite food pops up! Or you remember something else you want or don't want. That's how strong this dvandva-moha is.

This **duality in the mind**—constantly swinging between likes and dislikes—prevents us from becoming **jñānī** (truly wise).

Bhagavān wants us to recognize this cycle so that we can **rise above it**.

Key Insight:

- Everyone is born with likes and dislikes. But they can **blind us** from the truth.
- We must become **aware** of these opposites, and slowly go beyond them.
- The more we get caught in pleasure/pain, like/dislike, the more we forget Bhagavān.
- With practice, we can calm these impulses and stay focused on Him.



**yeṣāṃ(n) tvantagataṃ(m) pāpaṃ(ñ), janānāṃ(m) puṇyakarmaṇām,  
te dvandvamohanirmuktā, bhajante mām(n) dṛḍhavrataḥ. 7.28**

But those men of virtuous deeds, whose sins have come to an end, being freed from delusion in the form of pairs of opposites born of attraction and repulsion, worship Me with a firm resolve in every way.

In the previous verse, Bhagavān explained how all beings get caught in **dvandva-moha** (the delusion of opposites like joy and sorrow, gain and loss) as soon as they are born. Now, He tells us who can rise above this.

Bhagavān says:

- **yeṣāṃ tv antagataṃ pāpaṃ** – those whose past wrong actions (pāpa) have ended.
- **janānāṃ puṇyakarmaṇām** – those who have done good deeds in the past and continue to do so.
- **te dvandva-moha-nirmuktāḥ** – they become free from the confusion of opposites.
- **bhajante mām dṛḍha-vrataḥ** – such people worship Me with a steady and strong resolve.

Bhagavān is telling us that the **path to devotion** becomes easy when our heart is purified by good actions. When the mind is no longer pulled by constant likes and dislikes, it becomes steady.

- Good actions (puṇyakarma) help clean our inner mind.
- When the mind becomes calm and pure, it naturally turns towards Bhagavān.
- Such devotees are called **dṛḍha-vrataḥ** – firm in their determination and devotion.

This is like cleaning a dirty mirror. Only when the mirror is clean can we see our own face clearly. In the same way, only when our heart is clean, can we see Bhagavān clearly.

When we make a resolve to study two adhyāyas today, we should be **firm in our resolve** and not compromise it with play time or other distractions. Many reasons will arise—like guests coming over or an outing being planned—that can tempt us away from our goal.

Even if we set aside the goal of attaining Bhagavān, we know that even for scoring well in an exam, we must have firm resolve and dedicated effort. **To achieve even a small goal, determination is essential.**

And here, we are aiming to know Bhagavān! That requires even greater firmness.

We have great examples of **dṛḍha-vratī bhaktas**:

- **Bhakta Prahlāda**, who stood by his faith despite immense challenges.
- **Nachiketā**, who insisted on knowing the eternal truth and would not be tempted by

distractions.

Key Insight:

- When we do good actions and avoid wrongdoings, our mind becomes clean.
- A clean mind is not confused by pairs like pain/pleasure or success/failure.
- With a clear and steady mind, we can worship Bhagavān with true love.
- **Purity leads to clarity, and clarity leads to unwavering devotion.**
- With firm resolve, we too can walk the path of these great devotees and make Bhagavān the goal of our life.

## 7.29

**jarāmarāṇamokṣāya, māmāśritya yatanti ye,  
te brahma tadviduḥ(kh) kṛtsnam, adhyātmaṁ(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),

This verse is very encouraging for those of us who want to go beyond the cycle of birth and death. Bhagavān tells us that such people:

- **jarā-maraṇa-mokṣāya** – Wish to become free from old age and death. That means they don't want to keep coming back again and again into this world.
- **mām āśritya yatanti ye** – They strive (put efforts) by taking refuge in Me—that is, they fully depend on Bhagavān and walk the path of devotion and knowledge.
- **te brahma tad viduḥ kṛtsnam** – They come to know the Supreme Truth (Brahman) completely—not just in words, but as a living experience.
- **adhyātmaṁ karma cākhilam** – They also understand the soul (Adhyātma) and all aspects of karma—what causes actions, what its results are, and how it binds or frees us.

Once a Bhakta becomes **jñānī**, taking birth in this world again does not become a problem. The **jñānī** is always with Bhagavān. For example:

- **Thakur Ramakrishna Paramhansa** was a **jñānī**, yet he took birth to guide others on the path.
- **Sant Jñāneshwar Maharaj** was also a **jñānī**, and he appeared to uplift the world.

So, even if a **jñānī** appears in this world, he is never away from Bhagavān. He works for the good of others.

**Let's take an example:**

Suppose we want to join a Zoom meeting. We need to know how to install the app, enter the meeting ID, start the video, and use the microphone. Without this knowledge, we can't join the meeting.

In the same way, to reach the state of a **jñānī**, Bhagavān tells us the things we need to know:

- What is the soul?
- What is Brahman?
- What is Karma?
- How does everything connect back to Bhagavān?

Knowing these answers begins with taking **refuge in Bhagavān**, just like starting Zoom begins with downloading the app!

### Key Insight:

- Freedom from birth and death comes from true effort guided by surrender to Bhagavān.
- Such seekers don't just read about spiritual truths—they **experience** them.
- They come to know Brahman, the Self, and the law of karma fully.
- This path begins with **refuge in Bhagavān** and continues through **steady effort and devotion**.

## 7.30

**sādhībhūtādhīdaivam(m) mām(m), sādhiyajñam(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.

Let's imagine you are solving a puzzle, and someone tells you, "Here's the trick—look for the hidden pattern." Suddenly, everything makes sense!

Bhagavān now gives us the key to the biggest puzzle of all—life, death, and what lies beyond. He says, some people—after a lot of learning and love—understand Him in *all* forms:

- **sādhībhūta-adhīdaivam mām** – They know Bhagavān is present in all the physical world (Adhībhūta), like trees, animals, stars, and also as the divine forces (Adhidaiva), like the sun, rain, wind, and gods who support nature.
- **sādhiyajñam ca ye viduḥ** – They also know Bhagavān is the one who receives all offerings and efforts in any Yajña (Adhiyajña)—even simple prayers or good actions.
- **prayānakāle'pi ca mām** – Even at the moment of death, these rare people keep Bhagavān in their heart.
- **te viduḥ yukta-cetasaḥ** – Their mind is totally focused, like a steady flame. They truly know Bhagavān!

This isn't something that happens by chance. It takes a whole life of love, remembrance, and faith. It's like practicing for years so you can play your favorite song perfectly—even in front of a big audience.

Such a devotee can think of Bhagavān even in their final moment. That's a sign of deep connection!

### **Connection to What Comes Next:**

In this verse, Bhagavān uses some special words: **Adhibhūta**, **Adhidaiva**, and **Adhiyajña**. Even Arjuna feels, "I don't fully understand these!"

So in the next chapter, the first thing Arjuna does is ask Bhagavān: "What do these mean?" We'll explore those answers together in the next level.

### **Key Insight:**

- A bhakta who sees Bhagavān in nature, in rituals, and in the universe—has a deep understanding.
- Even at the time of death, their mind is calm and connected to Bhagavān.
- We too can grow this connection day by day—by remembering, loving, and learning about Him with faith and joy.

The session concluded with Harinām Sankīrtan, followed by a joyful and thoughtful Question & Answer Session.

## **Question & Answer Session**

### **Sonali Kunte Didi**

**Q:** How can we perform any activity with firm resolve (Dṛḍha Niścaya)?

**A:** First, understand clearly what your goal is, and then plan the steps to reach it. For example, if you want to wake up early, you must sleep early. If your goal is to study better, ask yourself:

- What subjects should I focus on?
- How many hours should I study each day?
- How can I avoid distractions?  
Also, don't take on too much at once. Start small and stay consistent. Like a baby learning to walk, step-by-step is the way to go!

### **Pranika Didi**

**Q:** Can we gain some divine qualities in this birth and the rest in the next?

**A:** Yes, absolutely! Look at yourself—you're studying Gītā at such a young age. That's not ordinary—it's the fruit of your good deeds from earlier lives. Many people start reading Gītā at 70 or 80 years of age. But

you’ve started early! Think of our past karma like soot on a glass lamp. When we do good deeds, we slowly clean that soot, and then the light of jñāna (knowledge) starts shining through. This cleaning takes time—sometimes several lifetimes.

**Q:** How do we know where we were in our past life?

**A:** We don’t need to worry about that. Bhagavān knows everything! He has already given you the right family, the right environment, and connected you to Gītā study. So instead of looking back, ask yourself:

- What can I do now?
- How can I best use this birth?  
Leave the past and future to Bhagavān—focus on what you can do today.

### **Ambika and Arnav**

**Q:** You mentioned cleaning happens over many lives. When will we finally get jñāna?

**A:** It’s a beautiful and gradual journey. Think about how we make close friends. On the first day of school, we meet many students, but over time—through shared experiences—a best friend emerges. Getting jñāna (true knowledge of Bhagavān) is like that. We slowly grow closer to Him—by remembering, loving, and living with Him in our heart. It takes time, but every step brings us nearer.

### **Gauri Kulkarni Didi**

**Q:** How to calm the mind? I feel confused and can’t take decisions.

**A:** That’s a common feeling. We get caught between likes and dislikes—this is called dvandva-moha (delusion from duality). Trying to solve everything only through logic sometimes makes it worse. The best solution? Surrender to Bhagavān. Say from your heart: “Bhagavān, I trust You. Please guide me.” When we surrender with love, clarity comes and the mind becomes peaceful.

### **Indulekha Didi**

**Q:** Why is Chapter 7 called “Jñāna-Vijñāna-Yoga”?

**A:** This name was given by Sage Ved Vyāsa. As Śrī Kṛṣṇa and Arjuna talked, Ved Vyāsa listened carefully and saw that this chapter teaches us two things:

- **Jñāna** – Spiritual wisdom about Bhagavān
- **Vijñāna** – Deep, personal understanding and living that wisdom in real life  
So, he beautifully named this chapter “Jñāna-Vijñāna-Yoga”—the path of connecting to Bhagavān through knowledge and realization.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyāṁ(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde  
jñānavijñānayogo nāma saptamo'dhyāyaḥ**

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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