

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

2/3 (Ślōka 10-18), Sunday, 02 November 2025

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI

YouTube Link: <https://youtu.be/wFsmt0Grcyl>

From Māyā to Bhakti — The Evolution of Divine Recognition

The seventh chapter of the Śrīmad Bhagavad Gītā is titled **Jñāna-Vijñāna-Yoga — The Yoga of Jñāna (knowledge of the Nirguṇa Brahman) and Vijñāna (experiential knowledge of the manifest Divinity)**.

The discourse commenced with the ceremonial lighting of the Dīpam (lamp) at the lotus feet of Śrī Bhagavān, invoking divine grace and enveloping the gathering in a profound atmosphere of Bhakti and reverence.

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

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतः क्लेशनाशाय गोविन्दाय नमो नमः ॥

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम् ।
पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम् ॥

रत्नाकराधौतपदां हिमालयकिरीटिनीम् ।
ब्रह्मार्षिराजरत्नाढ्यां वन्दे भारतमातरम् ॥

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

नमोस्तुते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥

With these auspicious invocations complete, the discourse began with heartfelt prostrations at the feet of Param Pūjya Śrī Govinddev Giri Mahārāj, and warm greetings were extended to all the Gītā Sādhakas assembled for this sacred study.

Tasmāt Yogī Bhava Arjuna: The Supreme Call to Become a Yogi

At the conclusion of the sixth chapter of the Bhagavad Gītā, Bhagavān Śrī Kṛṣṇa delivers the essential message of the Learn Gītā Program, **“Tasmāt yogī bhava Arjuna”** “Therefore, O Arjuna, become a Yogi.”

Bhagavān declares that among all types of seekers, ascetics, and learned beings, the yogī is the highest. He says:

**“Tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ
Karmibhyaśca adhiko yogī tasmād yogī bhavārjuna”**

(Bhagavad Gītā 6.46)

“Superior to ascetics is the yogī; superior even to men of knowledge and men of action is the yogī; therefore, O Arjuna, become a yogī.”

Here, Bhagavān addresses Arjuna, but in truth, HE speaks to all of humanity through Arjuna, who serves merely as a divine instrument (nimitta-mātra). Bhagavān’s message extends universally: “O human being, become a yogī.”

Now, when Arjuna hears this, his mind possibly conceives that to become a yogī means to renounce the world, to abandon duties and take up sannyāsa. But Bhagavān immediately clarifies at the beginning of this very chapter that sannyāsa and yoga are not merely external states; they are inner dispositions. Outwardly, one may appear as a renunciate or a householder, but inwardly, both can attain the same state of equanimity and divine connection. Therefore, HE tells Arjuna, “Do not get entangled in the external form of sannyāsa. Become a yogī, one who acts without attachment and remains inwardly united with the Divine.”

Thus, HE concludes: “Tasmāt yogī bhava Arjuna”, “Therefore, O Arjuna, become a Yogi.”

But among all yogīs, who is the greatest? Bhagavān reveals:

**“Yoginām apī sarveṣāṃ mad-gaṇāntarātmanā
Śraddhāvān bhajate yo mām sa me yuktatamo mataḥ”**

(Bhagavad Gītā 6.47)

“Among all yogīs, the one who, with faith and devotion, constantly worships HIM, whose inner self is absorbed in HIM, such a yogī is considered by HIM the most intimately united and supreme.”

Here, Bhagavān employs the superlative **yukta-tamaḥ**, the most perfectly united. Among all who practice yoga, the one who engages in Bhagavat-bhakti with unwavering faith is the highest yogī.

At this point, Arjuna raises no further questions. The teaching has penetrated deeply. Bhagavān then proceeds to explain how Bhagavat-bhakti, devotion to the Divine, itself becomes the path to the highest jñāna (knowledge) and realization.

HE instructs that one should continue performing one’s duties, one’s karma-yoga, without expectation of personal reward, without attachment, and without the delusion of doership. Yet, here Bhagavān adds something more profound:

If the seeker yearns for jñāna and the bliss of sacchidānanda (the eternal-conscious-bliss reality), then

let the mind become attached, not to transient worldly things, but to sacchidānanda-svarūpa Bhagavān Himself.

“Mayyāsakta-manāḥ pārtha yogam yuñjan mad-āśrayaḥ”

(Bhagavad Gītā 7.1)

“O Pārtha, with your mind attached to Me, taking refuge in Me, practice yoga in the way I shall now declare to you, so that you may know Me completely.”

Thus, Bhagavān Śrī Kṛṣṇa, the very embodiment of sacchidānanda, seated before Arjuna, gently says, “Leave aside attachment to all else; let your mind become attached to Me.”

Perform your duties, but do so as **mad-āśrayaḥ**, one who takes shelter in the Divine. Such action, done in this spirit, leads to true jñāna.

Bhagavān then promises to reveal both jñāna (knowledge) and vijñāna (realized, experiential wisdom):

“Jñānam te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ”

(Bhagavad Gītā 7.2)

HE says that HE shall declare this knowledge and its applied realization in full, the comprehensive understanding of both the world (vijñāna) and the Self (ātma-jñāna).

Yet, HE laments that few truly strive to attain it:

“Manuṣyāṇāṁ sahasreṣu kaścīd yatati siddhaye

Yatatām api siddhānām kaścīn mām vetti tattvataḥ”

(Bhagavad Gītā 7.3)

“Among thousands of men, perhaps one strives for perfection; and among those perfected, perhaps one truly knows HIM in essence.”

Thus, those who have turned sincerely toward this jñāna-vijñāna, the knowledge and realization of the Divine, are indeed rare. One must, therefore, feel blessed that by HIS grace and inspiration, one has been drawn to the study and contemplation of the Bhagavad Gītā.

Bhagavān then explains the structure of creation, vijñāna, or the knowledge of the phenomenal world. HE describes prakṛti in its twofold aspect, aparā-prakṛti (the lower, material energy consisting of earth, water, fire, air, ether, mind, intellect, and ego) and parā-prakṛti (the higher, conscious energy, the jīva-śakti).

When these two unite, all beings, all elements, and the entire cosmos come into manifestation.

But where is Paramātma in all this? Bhagavān declares that the entire prakṛti, both parā and aparā, arises from HIM alone.

“Ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā”

(Bhagavad Gītā 7.6)

HE is the origin and dissolution of the whole universe. Therefore, apart from HIM, nothing truly exists.

“Mattaḥ parataram nānyat kiñcid asti dhanañjaya

Mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva”

(Bhagavad Gītā 7.7)

“There is nothing whatsoever higher than HIM, O Dhanañjaya. All this world is strung on HIM, as pearls are strung on a thread.”

Just as pearls are held together by a single invisible thread, the entire cosmos, with its infinite galaxies, stars, and planets, is held together by the unseen presence of Bhagavān. Each follows its ordained path; the Sun never deviates from its orbit, nor do the planets of the solar system wander aimlessly.

What sustains this order, this cosmic rhythm, is HIS law, HIS will, and HIS presence. HE pervades all, supports all, and holds everything together in perfect harmony.

“Mayi sarvaṁ idaṁ protaṁ sūtre maṇi-gaṇā iva.”

Thus, there is no need to ask where Bhagavān resides. HE is everywhere, in every form, every law, every harmony of the universe.

HE further declares:

“Raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ”

(Bhagavad Gītā 7.8)

“O Kaunteya, I am the taste in the waters, the radiance in the Sun and the Moon.”

Through these divine descriptions, Bhagavān gradually unveils HIS immanence, the presence of the Supreme in every aspect of the manifest world.

7.10

**bijaṁ(m) māṁ(m) sarvabhūtānāṁ(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.

“O Pārtha, know HIM to be the eternal seed (bijaṁ sanātanam) of all beings. Among the intelligent, HE is their intelligence; among the radiant, HE is their brilliance.”

This declaration reveals a profound truth: Bhagavān is not merely the creator of beings but the eternal seed (sanātana-bija) from which all life, intelligence, and radiance emerge.

Every form in creation, from the smallest living entity to the most evolved human, arises from that divine seed. It is not a perishable seed of matter, but the eternal spiritual essence from which all existence blossoms.

When one encounters a person of extraordinary intelligence, one instinctively feels reverence. Without realizing it, one bows not merely to the individual but to the divine brilliance expressing through that person.

Why do we bow before such a one? Because intelligence (buddhi) is itself sacred. Bhagavān reveals, “Among the intelligent, that intelligence is none other than Me.” HE is the very buddhi in the buddhimān.

Similarly, when one beholds a radiant saint, a noble sage, or a person whose presence exudes inner light, one feels a deep respect. That radiance, that luminous strength which inspires and uplifts, Bhagavān declares, “Among the radiant, that radiance is Mine.”

Thus, every spark of brilliance in the wise, every glow of virtue in the noble, and every creative

impulse in the inspired, all arise from the same Divine Source.

When we witness intelligence, it is HIS intelligence shining through a human form. When we witness splendour, it is HIS splendour manifesting through another being.

Therefore, to recognize Bhagavān everywhere is to perceive HIS presence in all that is noble, luminous, and life-giving, in wisdom, in virtue, and in the very seed of existence itself.

HE is the **sanātana-bija**, the timeless seed of all that was, is, and shall ever be.

7.11

balam(m) balavatām(ñ) cāham(ñ), kāmarāgavivarjitam, dharmāvīruddho 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.

“O best of the Bharatas, among the strong, know HIM to be the strength that is free from desire and attachment. And in all beings, HE is that desire which is not opposed to Dharma.”

This verse opens yet another doorway into divine vision, to perceive Bhagavān through the quality of bala (strength).

When one beholds a powerful person, there arises an instinctive reverence. Strength commands respect; everyone bows before it because no one can resist its force. Bhagavān declares: that very strength, when devoid of selfish desire and attachment, is His own manifestation.

The bala of the balavān (the strength of the strong) is not visible to the eyes, but it can be felt. One experiences it. Just as one feels the brilliance of a radiant saint or the intelligence of a wise person, one senses the power that pervades a mighty being.

Bhagavān is teaching here the art of divine perception through experience. The divine is to be experienced, to be seen through the heart’s awareness, not merely through the eyes. Whenever a spark of divinity shines through, in brilliance, wisdom, or power, the heart naturally folds its hands in reverence.

As Sant Jñāneśvar beautifully expressed:

दिव्यत्वाची जेथ प्रचिती तेथे कर माझे जुळती ॥धू.॥

“Divyatvāchī jeth prachiti, tethe kar mājhe juḷati.”

Wherever divinity is perceived, there my hands join in reverence.

Thus, wherever there is divinity, there is Bhagavān. The divyatva that evokes reverence in us is none other than Paramātmā’s own presence.

Bhagavān explains further: that strength which is kāma-rāga-vivarjitam, free from selfish desire (kāma) and attachment (rāga), is His divine form.

There exists a kind of strength that destroys, harms, or dominates others for selfish gain, that is not His strength. But the power that exists for universal welfare (sarva-bhūta-hite ratāḥ), for protection and upliftment of all beings, that strength is indeed Bhagavān’s manifestation.

True divine strength is selfless, a power that acts not for personal fulfilment but for the wellbeing of others.

Bhagavān then adds:

“Dharmāviruddho bhūteṣu kāmo’smi Bharatārṣabha.”

“And among beings, I am that desire which is not opposed to Dharma.”

This is a subtle and profound insight. Not only is the desire-free strength His form, but even desire itself, when in harmony with Dharma, is a divine manifestation.

Sant Jñāneśvar Mahārāj elaborates on this beautifully:

भूतांच्या ठायीं कामु । तो मी म्हणे आत्मारामु ।

जेणें अर्थास्तव धर्मु । थोरु होय ॥ ४६ ॥

“Bhūtāñcyā ṭhāyī kāmū, to mī mhaṇe ātmārāmu,

Jeṇe arthāstav dharmu, thorū hoye.” (7.46)

“The desire that exists in beings for the sake of righteous purpose, that desire is none other than the indwelling Self, Bhagavān Himself.”

Every being is born with desires, for desire (kāma) is the first impulse toward action. But the question is, what kind of desire?

If a householder desires the wellbeing of his family, wishes for his children to be educated and prosperous through righteous means, such desires are not contrary to Dharma. They align with one’s duties (svadharma). Hence, they are divine.

However, when desire becomes unrighteous, seeking fulfilment through deceit, greed, or harm, it ceases to be divine. For example, if one’s desire for wealth leads to corruption or exploitation, it has deviated from Dharma.

Jñāneśvar Mahārāj clarifies further:

एन्हवीं विकाराचेनि पैसे । करी कीर इंद्रियांचि ऐसें ।

परी धर्मासि वेखासें । जावों नेदी ॥ ४७ ॥

“Erhavīm vikāračeṇi paise, karī kīr indriyāñchi aiseṁ,

Parī dharmāsi vekhāseṁ, jāvoṁ nedī.” (7.47)

“When desire grows strong but refuses to act against Dharma, when it keeps the senses under control and abides by righteousness, that desire itself is divine.”

Even when desire expands, if it does not cause one to forsake Dharma, it becomes an instrument of divine will.

जो धृतीसी सदां प्रतिकूळु । नियमाही नागवे सळु ।

आशारसें दोंदिलु । जाला सांता ॥ १६८ ॥

“Jo dhṛtīśī sadāṁ pratikūḷu, niyamāhīm nāgave saḷu,

Āśā-rāsēṁ doṇḍilu, jāla sāntā.” (7.168)

Desire that remains disciplined by firmness (dhṛti) and restrained within ethical boundaries becomes a sanctified force, no longer binding, but liberating.

Bhagavān thus reveals that not all desire is to be renounced; only that which contradicts Dharma must be discarded.

“Dharmāviruddhaḥ kāmahaḥ, that which does not transgress righteousness, is divine.”

Such desire is not uncontrolled indulgence (svairācāra), but niyamabaddha kāma, desire bound by discipline and guided by Dharma.

Hence, Bhagavān declares that even righteous desire is His own form. The Yogī-nātha, the supreme master of Yogīs, reveals Himself as both the selfless strength and the dharmic desire within all beings.

Therefore, if a desire arises within us, we need not suppress it blindly. We must simply ask: Is this desire in harmony with Dharma? Does it uplift, or does it corrupt?

If it aligns with righteousness, then that very desire becomes a means of divine experience, a reflection of Bhagavān within our own heart.

Through this vision, one learns to see Bhagavān everywhere, in intelligence, in brilliance, in power, and even in righteous desire.

To perceive thus is to live in continuous divine awareness, where every noble impulse becomes an act of worship, and every experience becomes a glimpse of the Eternal.

7.12

ye caiva sātṭvikā bhāvā, rājasāstāmasāśca ye, matta eveti tānviddhi, 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.

Bhagavān Śrī Kṛṣṇa, reveals a most subtle and fascinating truth about the origin of the three guṇas—Sattva (purity and harmony), Rajas (activity and desire), and Tamas (inertia and ignorance).

HE declares that these three dispositions, sātṭvika, rājasika, and tāmasika, are all born from HIM alone. They are not independent powers but divine emanations of HIS own creative energy.

These bhāvas (inner attitudes) influence human conduct in every aspect of life. In the seventeenth chapter, it was shown how these guṇas manifest in behaviour:

- The sātṭvika person’s food (āhāra) is pure, balanced, and life-sustaining.
- The rājasika person’s food is stimulating and passion-driven.
- The tāmasika person’s food is stale, impure, or harmful.

Likewise, charity (dāna) too bears the colour of one’s inner disposition, sātṭvika dāna, rājasika dāna, or tāmasika dāna.

Thus, all attitudes and actions are shaped by these three guṇas. Bhagavān says:

“All these states of being, whether born of Sattva, Rajas, or Tamas, know them to have originated from Me alone. Yet, I am not in them, nor are they in Me.”

At first, this seems paradoxical. If all three guṇas arise from HIM, how can HE say that HE is not in them and they are not in HIM?

To illuminate this mystery, Jñāneśvara Maharaj offers a simple yet profound illustration in his Jñāneśvarī (7.12 commentary):

जैसी रसाचीच सुघट । बीजकणिका घनवट ।

परी तिyeस्तव होय काष्ठ । अंकुरद्वारे ॥ ५५ ॥

“Jaisī rasācīca sughaṭa, bījakaṇikā ghanavaṭa,
Parī tiye stav hoy kāṣṭha, aṅkuradvāre.” (5.55)

“The seed, filled with vital sap, transforms through the sprout into wood. Though the wood comes from the seed, the seed is not present in the wood, nor is the wood present in the seed.”

He explains, just as a small seed, full of life-essence (rasa), germinates and gives rise to a plant, which later grows into a tree, from which comes kāṣṭha (wood)—the wood ultimately originates from the seed. Yet, in the wood itself, the seed no longer exists, and within the seed, the wood does not yet exist.

This analogy beautifully clarifies Bhagavān’s declaration. The three guṇas, Sattva, Rajas, and Tamas, arise from HIM, just as wood arises from the seed. Yet, HE remains untouched and independent of them.

They proceed from HIM, but HE is not confined within them. HE pervades all, yet remains transcendental, beyond the conditioning of these guṇas.

This is why, though everything in the universe is woven from the threads of the three guṇas, Bhagavān, the Paramātmā, remains unseen to the ordinary mind. The vision clouded by guṇas cannot perceive that which is beyond them.

It is only when one rises above Sattva, Rajas, and Tamas that the true vision of the Divine becomes possible.

HE is the source of all guṇas, yet untouched by their play, the eternal Witness, ever pure, beyond the woven fabric of Prakṛti.

7.13

**tribhirguṇamayairbhāvaiḥ(r), ebhiḥ(s) sarvamidaṃ(ñ) jagat,
mohitaṃ(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 these three modes of material nature, Sattva, Rajas, and Tamas, this entire world is enchanted and does not truly know HIM, who is beyond them and imperishable.”

Bhagavān reveals a subtle yet astonishing truth. This whole universe, everything visible and invisible, is woven from the fabric of the three guṇas: Sattva (purity), Rajas (activity), and Tamas (inertia). These are not merely psychological tendencies but the very building blocks of Prakṛti (Nature) itself.

Because of these guṇas, the entire jagat (world) becomes mohitam, deluded, hypnotised, enchanted. The term mohita means “charmed” or “spellbound.” Just as a magician casts a spell that makes people see what is not truly there, the guṇas of Prakṛti cast a spell of Māyā upon all beings.

Bhagavān says this world is like that. It appears dazzling and convincing, yet its essence remains unknown. We see the universe, the stars, planets, beings, matter, and space itself—but the Divine Source, the Paramātmā, remains unseen.

HE declares that all this has arisen from HIM, yet because of the deluding power of the guṇas, beings fail to perceive HIM who is the eternal foundation of all.

Prakṛti, the manifest Nature, is *triguṇātmikā*, composed of the three guṇas. It is through these guṇas that we experience diversity, pleasure, pain, movement, and rest. But beyond this guṇamayī Prakṛti exists the Supreme Reality, **māme param avyayam**, that imperishable Paramātmā, subtler and higher than all creation.

Though the words are spoken by Śrī Kṛṣṇa, the description is of Paramātmā Himself. Indeed, such an exposition can only come from the Supreme Consciousness. Therefore, when Bhagavān says mām, “Me,” it refers not to a human personality but to the Infinite Reality, the eternal, changeless essence beyond Prakṛti.

HE explains: beings may vaguely sense that there is a Divine Power governing and sustaining all, yet they do not truly know HIM—na abhijānanti. The term abhijānāti means “to know completely, to realise fully.” Ordinary knowledge of “some divine force” is not enough. One must know HIM in totality, beyond the deluding veil of the guṇas.

But this veil of Māyā, this hypnotic spell, is so powerful that even while living in the midst of Divinity, beings remain unaware of it.

Bhagavān compares this to a magician’s art. Even a simple magician can amaze an audience—his illusions appear real though they are not. One sees movement, transformation, and wonder, yet cannot grasp how it happens. If such wonder arises from a mere human magician, imagine then the astonishing artistry of that Supreme Magician, Bhagavān Himself, whose Māyā creates, sustains, and deludes the entire cosmos.

Thus, Bhagavān’s revelation is both humbling and liberating:

The world, in all its splendour, is a play of the three guṇas, a grand cosmic illusion. Deluded by it, beings fail to perceive HIM, the eternal, imperishable Reality, the Paramātmā, ever beyond the reach of Prakṛti and its guṇas.

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.

Bhagavān Śrī Kṛṣṇa declares:

“This divine Māyā of HIS, composed of the three guṇas, is indeed difficult to cross. But those who take refuge in Me alone, they alone cross beyond this Māyā.”

Bhagavān reveals the profound secret of existence, this world that seems so real, dynamic, and tangible is none other than His Māyā, His Divine Power.

HE says, mama mājā, “This is HIS Mājā.” It is His own magical creation, the mysterious energy through which Prakṛti manifests and sustains the entire cosmos. The term Mājā is used both for Prakṛti (Nature) and for the divine illusion that veils the Truth. Thus, this entire world is like a wondrous magical performance, constantly changing, never the same for even a moment.

The very word saṁsāra comes from the root sṛ, “to move, to flow.” Hence, saṁsāra means “that which is ever changing.” What existed in one moment vanishes the next; what exists now will not remain the same in the moment to come.

A Western philosopher once beautifully said:

“You cannot wash your hands in the same river twice.”

The river flows, and by the time you return, its waters have already changed. So too, this world is in continuous flux.

But why is it so difficult to understand or transcend this ever-changing world? Bhagavān answers:

Daivī hyeṣā, this Mājā is Divine, extraordinary, not ordinary.

It is Daivī because it belongs to the Deva, to Bhagavān Himself. It is His power, His play. Hence, it cannot be comprehended by the human intellect. It is the magic of the Supreme Magician.

HE calls it **guṇamayī**, woven with the threads of the three guṇas: Sattva, Rajas, and Tamas. And duratyayā, impossible to cross by one’s own effort.

Śrī Jñāneśvar Mahārāj offers a vivid example to explain this truth. He says this Mājā is like a great river that must be crossed in order to reach Bhagavān, the Supreme on the other shore.

This Mājā-nadī, the river of illusion, is full of whirlpools and dangers:

whirlpools of envy (dveṣa),

eddies of jealousy (matsara),

and the deep waters filled with great fish of negligence (pramāda), passion, and delusion.

Jñāneśvar Mahārāj describes it poetically:

जे द्वेषाच्या आवर्ती दाटत । मत्सराचे वळसे पडत ।

माजीं प्रमादादि तळपत । महामीन ॥ ७२ ॥

Je dveṣācyā āvartīm dāṭat, matsarāce vaḷase paḍat,

Mājīm pramādādi taḷapat, mahāmīna. (72)

“In the whirlpools of hatred one sinks, in the eddies of jealousy one is caught, and in the deep waters dwell the great fish of heedlessness that devour man.”

Thus, this river of Mājā is perilous, filled with *kāma*, *krodha*, *lobha*, *moha*, *mada*, *matsara* (lust, anger, greed, delusion, pride, envy). It pulls beings down again and again.

To cross it by one’s own strength is impossible. But Bhagavān gives the key:

Mām eva ye prapadyante mājām etāṁ tarantī te.

Only those who surrender to HIM, mām eva prapadyante, attain freedom.

Prapatti means total śaraṇāgati, complete surrender. When one takes refuge in the Supreme, HE Himself lifts the devotee beyond the current of Mājā.

Śrī Jñāneśvar Mahārāj adds: the river does not dry up, nor does the world vanish. The world remains, but the delusion ceases.

The problem of not seeing Bhagavān is not in the world, it is in our perception. Hence, “There is no solution to the problem; the dissolution of the problem itself is the solution.”

When the illusion dissolves, one sees not the world but Paramātmā everywhere. The river of Māyā still flows, but the devotee now sees the Divine current beneath its surface.

Bhagavān says that **śaraṇāgati**, surrender, is the only way. Yet, it is not a superficial act. True surrender is not merely bowing before an idol or uttering “I am Yours” in a temple. It is an inner, constant state of giving oneself wholly to the Divine Will.

As Śrī Kṛṣṇa declares, “This entire universe is My Māyā, My creation. To understand the magic, one must approach the Magician Himself.”

Indeed, the paradox is profound, the same Māyā that arises from Bhagavān becomes the very veil that hides HIM from our sight.

Jñāneśvar Mahārāj illustrates this mystery with two luminous metaphors:

The Tears in the Eyes

हैं असो डोळ्यांचें । डोळांचि पडळ रचे ।

तेणें देखणेंपण डोळ्यांचे । न गिळजे कायी ? ॥ ६२ ॥

Heṁ aso doḷyāñce, doḷānchi paḍaḷ rache, Teṇeṁ dekhṇeṁpaṇ doḷyāñche, na giḷaje kāī. (62)

“When the eyes fill with tears, the very water born from the eyes clouds their vision. The eyes’ own moisture blinds them.”

Just as tears, arising from the eyes, prevent the eyes from seeing, so too Bhagavān’s own Māyā prevents beings from perceiving HIM.

The Curtain of Shadow

तैसी हे माझीच बिंबली । त्रिगुणात्मक साउली ।

कीं मजचि आड वोडवली । जवनिका जैसी ॥ ६३ ॥

Taisī he mājhīch bimbalī, triguṇātmaka sāvalī,

Kīm majachi āḍ vōḍavalī, javanikā jaisī. (63)

“This triguṇātmikā Māyā is but My own shadow, appearing within Me. Yet, like a curtain, it stands between Me and the beings, veiling My vision from them.”

Thus, Māyā is Bhagavān’s own power, His shadow, through which HE creates, sustains, and deludes.

But to cross it, to truly behold HIM, there is only one way, mām eva prapadyante.

Those who take complete refuge in HIM, surrendering all ego and doership, are lifted beyond Māyā’s veil and are blessed with the vision of the Paramātmā.

In that moment, there is no world left to be crossed, for the river itself turns into the reflection of the Divine.

7.15

**na mām(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.

Here Bhagavān speaks of those who fail to surrender unto Him. He declares:

“The deluded and sinful ones, whose knowledge has been stolen away by Māyā, and who have taken refuge in demoniac tendencies, do not surrender unto HIM.”

The word **āsuram bhāvam āśritāḥ**, “those who have taken shelter in demoniac disposition”, is significant. Earlier, in the sixteenth chapter, Bhagavān had already explained in depth what constitutes Daivī Sampadā (divine qualities) and Āsurī Sampadā (demoniac tendencies). Here, He refers to those who live absorbed in the latter.

These individuals, says Bhagavān, become āsurī, demoniac, because Māyā robs them of true wisdom. Their understanding gets clouded; they can no longer discern truth from delusion. They come to believe that they alone exist, “I am everything.” Their arrogance, vanity, and pride (dambha, darpa, māna) increase manifold.

In the sixteenth chapter, Bhagavān describes such people thus:

**dambho darpo'bhimānaś ca krodhaḥ pārūṣyam eva ca
ajñānam cābhijātasya pārtha sampadam āsurim (16.4)**

Pride, arrogance, hypocrisy, anger, harsh speech, and ignorance, these mark the Āsurī Sampadā.

Those in whom these qualities dominate become **duṣkṛtinaḥ**, doers of evil actions, for they act solely for selfish pleasure and self-glorification. They live only for their own enjoyment, indifferent to the suffering or welfare of others. Their motto becomes, “Let me enjoy life to the fullest; I care not for the rest of the world.”

Such thinking, unfortunately, is common today. There are even groups and social trends that teach, “Life is only for enjoyment! Eat, drink, make merry, that is all there is to existence.” This mindset, though popular, arises from ignorance.

True enjoyment, ānanda, cannot come from transient pleasures. It arises only from realizing Sat-Cit-Ānanda, the eternal nature of the Self. Without this understanding, so-called “enjoyment” leads only to deeper bondage.

This philosophy of blind hedonism was once advocated by the Western philosopher Schopenhauer. He believed that life was merely for pleasure; and when pleasure ended, suicide was the only logical conclusion. But later, when Schopenhauer encountered the Upaniṣads and the Bhagavad Gītā, he was utterly transformed. He confessed:

“The Upaniṣads and the Bhagavad Gītā are the solace of my life and will be the solace of my death.”

He realized that his earlier views were false and that true peace lies only in spiritual realization.

Yet, even in ordinary people, āsurī tendencies occasionally arise. One should not imagine that these are absent in oneself. Every human being is touched by the three guṇas of Prakṛti, sattva, rajas, and tamas, and when tamas and rajas dominate, āsurī bhāva awakens.

In the sixteenth chapter, Bhagavān compassionately teaches how to overcome these tendencies by cultivating Daivī Sampadā through humility, self-control, compassion, and surrender to the Divine.

Those in whom the demoniac nature becomes too strong, however, fall entirely under the spell of Māyā. Their knowledge is stolen, māyayāpahṛta-jñānāḥ. They become deluded and **mūḍhāḥ**, foolish, and thus, mām na prapadyante, they never take refuge in Bhagavān. They remain lost in their own false sense of control and enjoyment.

But Bhagavān immediately balances this by saying, not all are like this. There are others, noble souls, who turn towards Him, who worship Him, and who seek Him as the supreme refuge. These are of four types, as He describes next.

Thus, Bhagavān first reveals the four types who do not surrender, and then, in the following verses, the four types who do, those who seek Him with faith and devotion, desiring to attain the bliss of the Supreme.

7.16

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

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

Bhagavān continues, explaining that not all people turn away from Him. Some, by the merit of their good actions and purified tendencies, take refuge in Him. He declares:

“O Arjuna, four kinds of virtuous men worship HIM, the afflicted, the seeker of knowledge, the seeker of wealth, and the man of wisdom.”

In the previous verse (7.15), Bhagavān had spoken of those who, due to ignorance and delusion, never surrender, **the duṣkṛtinaḥ, narādhamāḥ, and māyayāpahṛta-jñānāḥ**. But now He speaks of the sukṛtinaḥ — those who perform noble and righteous actions. These people, guided by virtue and faith, turn toward Him.

Bhagavān distinguishes four kinds among them:

1. Ārta — The Distressed Devotee

The first kind is the Ārta, the one who remembers Bhagavān in moments of deep distress. When life becomes unbearable, when disease, pain, danger, or helplessness strike, the Ārta calls out: “O Bhagavān, save me!” This prayer born of suffering is itself a form of bhakti.

Draupadī is the perfect example. When she was being disrobed, she first tried to protect herself through human effort. But when she realized she was powerless, she cried out with full surrender, “He Kṛṣṇa! He Govinda! Protect me!” Bhagavān responded immediately.

Thus, even the cry of distress reaches the Divine. Though this devotion arises from pain, it is still noble, for it is directed toward Bhagavān.

2. Jijñāsu — The Seeker of Knowledge

The second type is the Jijñāsu, the seeker who yearns to know the Divine. Such a person wonders, “Is Bhagavān real? If He is, what is His nature? How does He pervade everything?”

This curiosity impels the Jijñāsu to study scriptures, meditate, and seek the truth sincerely. His devotion springs from a thirst for knowledge rather than immediate need. Though his faith may still be developing, his search is sacred.

3. Arthārthī — The Seeker of Worldly Gain

The third kind is the Arthārthī, one who has faith in Bhagavān but seeks Him for material benefits, wealth, success, fulfillment of desires, or relief from worldly problems. He prays for prosperity, health, and comfort.

Though his motive is personal gain, his direction is right, he approaches Bhagavān. Bhagavān does not condemn him; on the contrary, He includes him among those who worship Him. For even one who seeks material gain from Bhagavān eventually purifies his heart and progresses toward selfless devotion.

4. Jñānī — The Devotee of Wisdom

The fourth, says Bhagavān, is the Jñānī, the one who truly knows Him. This devotee understands that Bhagavān alone pervades everything, that He is the essence behind all forms, the substratum of all existence.

Unlike the Ārta, the Jijñāsu, or the Arthārthī, the Jñānī does not approach Bhagavān for help, curiosity, or gain. He worships purely out of love, because he has recognized Bhagavān as his very Self. For him, there is no separation between the worshipper and the worshipped.

Such devotion is known as Jñānottara Bhakti, devotion arising after realization. Having known the nature of the Divine, the Jñānī spontaneously loves Him, not for any reason, but out of natural oneness.

Thus, Bhagavān reveals a hierarchy of devotion:

- The Ārta remembers Him in sorrow,
- The Jijñāsu seeks to understand Him,
- The Arthārthī prays for material blessings, and
- The Jñānī loves Him for His own sake.

Each form of devotion is good and leads upward, for all who turn toward Him are sukṛtinaḥ (virtuous). Yet among them, the Jñānī Bhakta, who worships Bhagavān as the very essence of existence and love itself, stands supreme.

Bhagavān calls out tenderly to Arjuna, “He Bharataśabha”, O best of the Bharata lineage, understand that the path begins even from distress or desire but culminates in the pure, unconditional devotion of the Jñānī.

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.

Bhagavān explains that among the four types of devotees, ārta (the distressed), arthārthī (the seeker of wealth), jijñāsu (the seeker of knowledge), and jñānī (the knower)—the jñānī bhakta is the most exalted.

Among them, says Bhagavān, **the jñānī is nitya-yuktaḥ**, ever united with Him, ever absorbed in His remembrance and devotion. The other three categories of devotees approach the Divine when in need, but their devotion often ends with the fulfilment of that need.

Bhagavān illustrates how these devotees remember Him only until their distress is gone. Once the problem disappears, so does their remembrance.

The Devotee Who Forgot After His Wish Was Granted

There is a light-hearted story that conveys this.

A husband and wife were talking one evening. The wife said, “Let’s go watch a movie today.” The husband replied, “I would love to, but there’s always such a crowd there, and we never find a parking spot.”

But the wife insisted, “No, no, we must go!”

Finally, the husband agreed and said, “All right, as you wish—but Bhagavān, please, just grant me one parking space. I ask for nothing else.”

As soon as they reached the theatre, a parking space appeared right in front of them. Seeing this, the husband quickly said, “Oh Bhagavān, don’t worry—I’ve found one myself!”

He had prayed sincerely, but only until his problem was solved. After that, he forgot the very One who had helped him.

This is the condition of the first three kinds of devotees. Their remembrance of the Divine lasts only until their worldly desires or crises are resolved.

The Jñānī’s Devotion - Ever United, Ever One-Pointed

But the jñānī bhakta is different. Bhagavān describes him as *nitya-yuktaḥ eka-bhaktiḥ*, ever connected, with single-pointed devotion. His love is not conditional, nor is it born of fear or desire.

He does not seek liberation, wealth, or relief from sorrow. He seeks only Paramātma Himself. His heart knows no other goal, no other joy.

To explain this deep, undivided love, a simple story helps illustrate.

The Child Who Wanted Only His Mother

A small child once went to a grand exhibition with his mother. There were dazzling toys, rides, and stalls everywhere.

When they passed a toy store, the boy saw a remote-control car and said, “Mother, please buy me that toy!”

The mother gently replied, “No, dear. It’s too expensive. We’ll get something later. Let’s go see the rest of the exhibition first.”

As she moved ahead, the child’s attention remained fixed on the toy. In the crowd, the mother’s hand slipped away.

The boy looked around and could no longer see her. Fear gripped him. He began to cry, “Mother! Mother! Where are you?”

People nearby tried to comfort him. One person offered a chocolate, saying, “Don’t cry, here, take this.”

The boy refused, “No, I don’t want it.”

Another offered him a toy, saying, “Play with this until your mother comes.”

The boy pushed it away and said, “No, I don’t want anything. I just want my mother.”

Even when someone brought the same remote-control car he had earlier desired, he rejected it. “I don’t want that. I want my mother.”

Such is the devotion of the jñānī bhakta. He no longer wants the “toys” of the world, pleasures, possessions, or even liberation. He wants only his eternal Mother—his own Paramātmā.

The Mutual Love Between Bhagavān and the Jñānī

This kind of love, says Bhagavān, is viśiṣyate, unique and supreme.

“priyo hi jñānino 'tyartham ahaṁ sa ca mama priyaḥ”

“The Jñānī is exceedingly dear to Me, and I am exceedingly dear to him.”

Bhagavān’s statement here is extraordinary. Generally, everyone loves Bhagavān. He is naturally dear to all beings. But here, He reverses the relationship: the Jñānī is dear to Him.

It is not merely that the Jñānī loves Bhagavān deeply, Bhagavān Himself says, “He is dear to HIM.”

The others love Bhagavān for a purpose, to fulfil desires or to remove suffering, but the jñānī loves Him for who He is. That selfless, pure love draws Bhagavān’s own heart toward the devotee.

Thus, in this relationship, Bhagavān becomes the lover and the Jñānī the beloved. Both are bound in divine affection, one who knows, and one who is known.

7.18

udārāḥ(s) sarva evaite, jñānī tvātmaiva me matam, āsthitaḥ(s) sa hi yuktātmā, mānevānuttamāṃ(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.

Bhagavān explains that all four types of devotees—the distressed (ārta), the seeker of wealth (arthārthī), the seeker of knowledge (jijñāsu), and the knower (jñānī), are noble.

“**Udārāḥ sarva evaite**”—all of them are large-hearted, all are good. For whoever turns towards the Divine, in whatever condition, is indeed blessed.

Here, Bhagavān is laying the foundation of Bhakti Yoga. While the twelfth chapter is explicitly titled Bhakti Yoga, its roots lie here in the seventh.

At the end of the sixth chapter, Bhagavān had said:

**“yoginām api sarveṣāṃ mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ” (6.47)**

“Among all yogīs, he who worships Me with faith, his inner self absorbed in Me, is the most united with HIM.”

Now, in the seventh chapter, Bhagavān begins to show what this Bhagavat-Bhakti truly means.

The Jñānī - The Dearest of the Devotees

Out of the four devotees, Bhagavān says the jñānī bhakta, the devotee of wisdom, is the most beloved.

While all are noble, **“jñānī tu ātmaiva me matam”**, the jñānī is verily His own Self.

This is an astonishing declaration. Bhagavān says:

“The jñānī bhakta is not separate from HIM; he is HIS very Self. He resides in HIS heart.”

The jñānī does not see anything apart from the Divine. His mind, intellect, and senses are all absorbed in Paramātmā. Whatever he sees, he perceives Bhagavān there. His eyes see forms, but his vision beholds only the One.

Saint Jñāneśvar Mahārāj expresses this beautifully:

जें जें भेटे भूत । तें तें मानिजे भगवंत ।

हा भक्तियोगु निश्चित । जाण माझा ॥

“Whatever the realized one encounters, he beholds Bhagavān therein. This indeed is the true and certain path of Bhakti.”

Such a devotee performs all worldly duties, yet his inner being is ever united with Bhagavān—yuktātmā.

The Supreme Attainment - The Paramagati

Bhagavān continues: **“māmevānuttamāṁ gatim”**, “He alone attains Me, the Supreme and unsurpassable Goal.”

Every being, knowingly or unknowingly, is journeying toward that Supreme.

Some wander in the cycles of pleasure and pain, ego and attachment, but in the end, every soul must return to Paramātmā.

Thus, Bhagavān says, “He who is united with HIM who abides in HIM, attains HIM alone, the supreme destiny of life.”

This is not merely union with Bhagavān; it is residence in Bhagavān.

As He Himself says, “The jñānī abides in HIM, and HE abide in them.”

The Devotee in Whose Heart Bhagavān Dwells

To illustrate this divine intimacy, there is a story of Nārada Muni.

Once, Nārada Muni visited the abode of Bhagavān. He knocked on the door, and Bhagavatī (Śrī Lakṣmī) opened it.

Nārada inquired, “Where is Bhagavān?”

She replied, “He is performing His worship.”

Nārada was astonished, “The One whom the entire universe worships, whom does He Himself worship?”

Bhagavatī smiled, “That I do not know. When He worships, He closes the door, and even I am not permitted to enter.”

Curious, as is his nature, Nārada found a small keyhole and peered inside.

What he saw left him overwhelmed, Bhagavān was seated in deep meditation, performing pūjā before an image of Nārada himself!

It was the worship of the devotee by the Divine!

Indeed, the Bhakta dwells in the heart of Bhagavān, and Bhagavān dwells in the heart of His Bhakta. Such is the mutual love that transcends all barriers of separation.

The Bhakti that Follows Realization - Jñānottara Bhakti

This is not the Bhakti of request or ritual, it is Bhakti that arises after realization (jñānottara bhakti).

The Vedas speak of karma-kāṇḍa (rituals), upāsanā-kāṇḍa (worship), and jñāna-kāṇḍa (knowledge). There is no separate bhakti-kāṇḍa, because Bhakti is the culmination of all three.

Through karma, one becomes disciplined. Through upāsanā, one becomes devoted. Through jñāna, one becomes aware of the Divine Truth.

And when jñāna matures, it blossoms into pure bhakti, love for Paramātmā free from desire, ego, and ignorance.

- Before realization, devotion is a means to attain knowledge (jñāna-pūrva upāsanā).
- After realization, devotion is the expression of knowledge (jñānottara bhakti).

This post-realization devotion is the highest, because it is not born of seeking, but of knowing and loving the Divine as one's very own Self.

Jñāneśvar Mahārāj's Sublime Realization

Saint Jñāneśvar describes this divine state with rare beauty:

एहवीं ज्ञानिया जो म्हणजे । तो चैतन्यचि केवळ माझे ।
हे न म्हणावे परि काय कीजे । न बोलणे बोलों ॥ १२६ ॥

"The one who is called 'jñānī', that is none other than My very Consciousness itself. What else can be said? To remain silent about this truth would be an injustice."

Bhagavān Himself had said, "**jñānī tu ātmaiva me matam**", "The Jñānī is verily My own Self."

This is the height of spiritual union, the jñānī is not a devotee who loves from afar; he is the very embodiment of Divine Consciousness (Chaitanya).

The Fruit of True Bhakti

To love Paramātmā, one must first seek to know Him.

When knowledge matures into love, love that wants nothing but Him, that is ananya bhakti, the supreme devotion.

When such Bhakti arises, Paramātmā cannot remain apart. The devotee attains Him effortlessly, for Bhakti itself is the state of divine attainment.

On this sacred Ekādaśī, the Jāgrati Ekādaśī of Kārtika month, may this inner awakening of Bhakti arise within all hearts.

As devotees gather in Paṇḍharpur to behold Śrī Viṭṭhala, may each one feel the same realization, that Bhagavān is not distant, but the very Self within.

May this pure **jñānottara bhakti**, the love born of realization, awaken in our hearts.

The discourse concluded with this offering at the divine feet of that Supreme Bhagavān.

Om Tat Sat. Śrī Kṛṣṇārpaṇamastu.

QUESTION AND ANSWER

Bhushan ji

Q: You said that the Jñānī and Bhagavān are one, HE is in the Jñānī and the Jñānī is in HIM. Can you explain who a true Jñānī is?

Ans: To know Bhagavān is not mere intellectual knowledge; it is oneness with HIM. Just as only space itself can truly know its vastness, only Paramātmā can reveal HIS own nature. One who realises this truth becomes one with the Divine, that is a true Jñānī.

Real enquiry begins with “Who am I?” When one realises, “*I am but an aṁśa (part) of that Supreme Being,*” and later sees that this entire universe is none other than that same vast Self, when individuality dissolves into universality, such a person no longer remains separate from Paramātmā.

That union is called Yoga. The root “yuj” means to join and become one. To merge completely with HIM, that is Yoga, that is Samādhi.

In practice, this journey begins with Karma-Yoga, performing one’s duties as offerings to HIM. Through such action arises Jñāna, the inner experience of the Divine presence. As that understanding deepens, Bhakti, love for HIM, naturally awakens.

Thus, Karma, Jñāna, and Bhakti are not separate paths but stages of one continuous evolution: Karma leads to Jñāna, Jñāna blossoms into Bhakti, and Bhakti culminates in oneness with Bhagavān, the true state of the Jñānī.

Sujata ji

Q: We have our sacred scripture, the Bhagavad Gītā. Once, we had framed the verse “Yadā yadā hi dharmasya glānir bhavati Bhārata...” and placed it in our home. Later, people said we should not keep that frame in the house. Why is that so?

Ans: Whoever says that is mistaken. There is no such rule. The Bhagavad Gītā is the very essence of the Mahābhārata, and the Mahābhārata itself is called the Pañcama Veda, the fifth Veda, because all the wisdom of the Vedas is contained within it. Both the Mahābhārata and the Gītā are scriptures of victory (Jaya). They bring success and inner strength to those who study, reflect upon, or even keep them at home.

This false belief, that keeping Mahābhārata or the Gītā causes family quarrels, has no basis. The real name of Mahābhārata is Jaya Itihāsa, meaning “the history of victory.” Whoever follows its teachings attains triumph in life. When a pregnant woman studies Mahābhārata, her child is said to be born with courage and virtue—because this scripture awakens valor and dharma.

Even Śrī Chhatrapati Shivājī Mahārāj was raised on the stories of the Mahābhārata told by his mother, Jijābai. That spiritual training made him victorious.

So, the Bhagavad Gītā and Mahābhārata should not only be kept in homes but also revered and studied daily. They are scriptures of light, not of conflict. Anyone who says otherwise simply does not understand their true power.

The session concluded with prayers offered at the lotus feet of **Śrī Hari**, followed by the recitation of **Hanumān Cālīsā**.



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṄAMASTU ||