

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

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

Knowledge to understand Paramatma and the ways to gain this with devotion

The Seventh chapter of the Bhagavad Gītā is called *Jñāna-Vijñāna-Yoga*

The session commenced with prayer to the almighty with lighting of lamp and obeisance to the Gurus.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

The Guru is Brahmā (the creator), the Guru is Viṣṇu (the preserver), the Guru is Maheśvara (the destroyer). The Guru is verily the embodiment of the Supreme Brahman. Salutations to that revered Guru.

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

Salutations to Śrī Kṛṣṇa, the son of Vasudeva and the Supreme Being (Paramātmā). I bow to Govinda, Who destroys the afflictions of those who surrender to Him, salutations again and again.

रत्नाकरधौतपदां हिमालयकिरीटिनीम् ।
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥

Whose feet are washed by the gem-filled ocean, whose crown is the majestic Himalayas, and who is adorned with the jewels of Brahmarṣis and Rājarṣis, I bow to that Mother India.

- **Question:** What is the name of this chapter?
- **Answer:** Siya ji answered correctly as **Jñāna-Vijñāna-Yoga**.

It means Bhagavān explained to **jnana** the knowledge and the technique to learn how to experience this knowledge.

- **Question:** What is the ultimate knowledge that Bhagavan spoke about?
- **Answer:** Smriti ji replied that Bhagavān spoke on **Brahmā vidya**

The **Brahmā jnana** gives us the ultimate understanding of the universal form of Bhagavān.

Eg: When we meet each other over a Vivechan session, we have a conversation which makes us know each other to some extent. On the other hand, our parents also know us. However, the way our parents know us in depth cannot replicate a casual meeting over the session, and hence our conversation does not give us a complete knowledge of each other. Bhagavān said that we do hear and know **Brahmā jnana**, but not the way we know Sri Ram ji, Bhagavān Sri Krishna ji.

We also do not know as much in depth as the saints see and understand HIM.

Eg: The way we know our best friend closely, others will not know about our best friend. We get to know the taste, the hobbies, the likes and dislikes of the best friend.

Likewise, we know Bhagavān, but we do not know HIM completely. We believe that Ganesh ji, Lakshmi mata, and Sri Krishna ji are all different. Bhagavān said that only when we see through clear eyes can we understand the **Brahma jnana** and start knowing HIM little by little.

Who can know HIM?

There must be some criteria to know HIM, and that can only be by becoming HIS friend. We have in the previous session understood the 2 types of worship, the one with faith and knowledge and the other in ignorance. Bhagavān also gave us 4 types of devotees.

When that veil is lifted, we begin to see how beautiful, blissful, and auspicious Bhagavān truly is. He can be known only by becoming His friend and His devotee.

Śrī Kṛṣṇa further explains that there are four kinds of devotees:

***“Catur-vidhā bhajante mām janāḥ sukṛtino ’rjuna
ārto jijñāsura arthārthī jñānī ca bhāratarṣabha.”***

- **Question:** Which are the 4 types of devotees?
- **Answer:** Agastya ji gave the answer as 4 types of devotees- **artho, jignasu, artharathi, jnani.**

Bhagavān describes four kinds of devotees who worship Him:

1. Ārtaḥ (the distressed devotee):

The one who remembers and prays to Bhagavān in times of pain or difficulty.

For example, when we are in a hurry to go to school and cannot find our pencil, socks, or compass box, we call out to our mother in distress to help us find them. Similarly, when faced with problems, this devotee cries out to Bhagavān for help.

2. Jijñāsuḥ (the inquisitive seeker):

A devotee like Arjuna, who sincerely asks questions to understand the truth and seeks guidance from Bhagavān on how to live rightly and come closer to Him. When we, too, question deeply to understand and grow in wisdom, we belong to this category.

3. Arthārthī (the seeker of material or intellectual gain):

Agastya Ji explained that artha can mean both meaning and wealth. However, in this context, it refers to material gain or prosperity. This type of devotee worships Bhagavān to achieve success, wealth, or progress — such as praying for good marks, wisdom, or a desired opportunity.

In our culture, wealth (artha) is not limited to money — good character, knowledge, and intelligence are

also considered forms of wealth.

4. Jñānī (the wise devotee):

The one who asks for nothing except true knowledge of Bhagavān Himself. He worships not for gain, but for union with the Divine.

All these types of devotees are dear to Bhagavān, but He later reveals which among them is dearest to Him.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते /
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः // 17//

Amongst these, I consider them to be the highest who worship Me with knowledge, and are steadfastly and exclusively devoted to Me. I am very dear to them, and they are very dear to Me.

All devotees are his favourite, but the most favourite is the **jnani**. The reason is that such a devotee is connected to HIM all the time. We think of HIM now and then, unlike the **jnani** who is always thinking of Bhagavān.

They are like the river that flows into the ocean all the time and becomes one with it. The process never stops and continues forever as the river joining the ocean happens all the time. Likewise, the **jnani** devotee worships Bhagavān all the time.

7.18

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

All the devotees, no doubt, are special to HIM, but the **jnani** is his most favourite. We all have different reasons to worship. We do so with some desire in mind.

It could also be to become a good person, which is indeed a noble reason to worship. Yet, even such a pure and virtuous desire is still a form of seeking something in return from Bhagavān, for it arises from the hope of gaining goodness through His grace.

A **jnani** does not ask for anything but is immersed unconditionally in HIS devotion all the time.

7.19

**bahūnāṃ(ñ) janmanāmante, jñānavānmāṃ(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.

The **jñānī** devotee attains union with Him only after many, many births. Bhagavān has said that

reaching the stage of a jñānī requires countless lifetimes of steadfast practice in performing righteous actions.

We have been studying the Gītā for several years now; perhaps this inclination itself has arisen due to the influence of our past lives.

- **Question:** In the 16th chapter, we learnt the **daivi guna**. How many **daivi guna** were in the first three sloka of this chapter?

- **Answer:** Agastya ji recited the first sloka,

श्रीभगवानुवाच

अभयं(म) सत्त्वसंशुद्धिः(र), ज्ञानयोगव्यवस्थितिः।

दानं(न) दमश्च यज्ञश्च, स्वाध्यायस्तप आर्जवम्॥१६.१॥

Vriti ji recited the second sloka

अहिंसा सत्यमक्रोधः(स), त्यागः(श) शान्तिरपैशुनम्।

दया भूतेष्वलोलुप्त्वं(म), मार्दवं(म) हीरचापलम्॥१६.२॥

and Riya ji recited the third sloka.

तेजः क्षमा धृतिः(श) शौचम्, अद्रोहो नातिमानिता।

भवन्ति सम्पदं(न) दैवीम्, अभिजातस्य भारत॥१६.३॥

Bhagavān has given us **twenty-six Daivī Guṇas, divine qualities, in these three ślokas.**

Those who perform sādhana, like the ṛṣis and munis who gathered at the Kumbha Melā, engaged in various forms of worship such as yajña (sacrifice), yoga (discipline), and japa (repetition of the Divine Name). Though their practices differed outwardly, the ultimate goal of all their efforts was the same, to become one with Bhagavān.

Following the twenty-six Daivī Guṇas is an essential part of such sādhana. Hence, it is vital to know, understand, and gradually cultivate these divine qualities in our daily lives, little by little, until they become our very nature.

By walking this path sincerely, we too can slowly and steadily progress over many lifetimes toward the state of the jñānī, the realized devotee.

For example, even when learning a simple hobby or new skill, progress comes step by step.

When we were children and first began to write, our letters were uneven and awkward. But through consistent practice, those crooked strokes gradually turned into beautiful handwriting.

Similarly, to become a jñānī devotee requires immense and continuous practice, by living according to the twenty-six Daivī Guṇas across many births — until our vision becomes so pure and steady that we perceive Bhagavān Vāsudeva everywhere, in everything, as the only reality.

Illustration:

From a scientific point of view, we know that everything is made up of atoms. Within every atom exist electrons, protons, and neutrons.

In chemistry, we study various elements in the periodic table.

- The first element, Hydrogen, has one electron.
- Add one more electron, and it becomes Helium (2 electrons).
- Add another, and it becomes Lithium (3 electrons).

- Add yet another, and it becomes Beryllium (4 electrons).
- Add one more, and it becomes Boron (5 electrons).

We notice that though the composition changes, the basic building blocks, electrons, protons, and neutrons, remain the same. The difference arises only due to the change in configuration.

In the same way, a jñānī may express devotion in different forms, but within the essence, the awareness of the one Divine Truth, remains unchanged.

And why we are unable to reach that state, Bhagavān explains further in the coming verses.

7.20

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

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

We are unable to reach the state of the jñānī because our attention is not fully fixed on Bhagavān. Though we may engage in worship and devotion, our minds are still entangled in desires, seeking one thing or another in return for our prayers. As long as this seeking continues, our focus remains divided, and the one-pointed concentration required for realization does not arise.

A jñānī, on the other hand, is never distracted. HIS awareness remains steadfastly anchored in Paramātmā, unmoved by external disturbances.

Illustration:

When children play with toys, they might have a rubber lizard that looks real but has no life. If it is thrown at a younger sibling, the child may jump in fear, believing it to be real. But the elder, who understands, does not react.

Similarly, during school examinations, a child may feel fear and tension, but the parents console them, saying there is nothing to fear. The difference lies in understanding and maturity. The one who knows the truth is not disturbed; the one who does not, fears unnecessarily.

In the same way, fear, anxiety, and distraction arise because the mind is not yet fully centred on Bhagavān. The more the awareness rests on HIM, the less the world can shake it.

In daily worship, devotees often prostrate before many deities, seeking knowledge and intellect from Gaṇeśa, strength and courage from Hanumān, and wealth and harmony from Lakṣmī. There is nothing wrong in worshipping different manifestations of the Divine, for all are forms of the same Bhagavān.

However, the problem arises when one keeps shifting devotion from one deity to another merely because a desire was not fulfilled. Such wavering worship, based on expectation, is not the true form of devotion.

True bhakti requires **śraddhā (faith) and niṣṭhā (steadfastness)**, unwavering trust that whichever form of Bhagavān one worships, that prayer will reach HIM. For all forms are but expressions of the one Supreme, and HE alone is the giver of all fruits.

Thus, the path toward becoming a jñānī begins with stability in worship, faith that does not flicker,

devotion that does not depend on outcomes, and a mind that remains anchored in Bhagavān amidst all distractions.

7.21

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

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

All beings have different desires, and therefore worship various manifestations of the Divine, **Hanumān-jī, Sarasvatī Mā, Lakṣmī Mā**, and many others. This diversity in worship is perfectly natural and right. It does not mean that one deity is greater or another lesser. What truly matters is the faith (śraddhā) and focus (niṣṭhā) with which one worships.

Even faith itself is a gift of Bhagavān. As one continues to worship with devotion, that faith deepens and steadies. Over time, the quality of bhakti grows stronger, it becomes more refined, selfless, and constant.

Thus, though each person may worship Bhagavān in different forms, there should never be conflict over which form is more powerful. Nowhere in the scriptures is it said that only one particular form of Bhagavān is supreme. When we contemplate Bhagavān, we see HIM as all-powerful, all-pervading, and all-compassionate.

Bhagavān manifests in infinite forms, sometimes gentle and beautiful, sometimes fierce and protective, depending on the need of the devotee.

For instance, when HE came to protect Prahāda, HE manifested as Narasimha, a most awe-inspiring and fearsome form, to destroy the tyranny of Hiraṇyakaśipu.

When devotees think of Śrī Kṛṣṇa as Vittala, HE appears as a calm, smiling, and compassionate form.

Bhagavān can manifest in any form, and in whatever form the devotee thinks of HIM, HE becomes that. HE is present everywhere, in a butterfly, in an ant, in the sun, in the soul, for all forms are HIS forms, and HE alone pervades everything.

This vision leads to the noble ideal of **“sarva-dharma-samabhāva”** seeing all religions and paths as equal.

But as Swāmī Govind Giri Mahārāj beautifully explained, we should go a step further and live by **“sarva-dharma-samādara”** — not just seeing all faiths as equal, but respecting and honouring all.

Illustration:

Each one of us loves our own mother deeply, that love is personal, intimate, and incomparable. Yet, we also respect other mothers and treat them with honour. The love for our mother, however, is of a different order, it cannot be transferred or equated with others.

Similarly, our chosen form of Bhagavān holds a special, personal bond with us, yet that should never prevent us from honouring and revering other forms of the Divine.

True bhakti lies not in claiming, **“My Bhagavān is greater,”** but in realising that all forms are HIS and HE alone shines through them all.

Bhagavān said here that the basic premise should be the same for whichever Supreme Divine we worship, though the feeling may be different. The premise towards any person's religion, any beliefs, any other faith, any thoughts, is the same whether others have belief in them or not. Bhagavān is the one who gives us faith and the intelligence to perform so.

7.22

**sa tayā śraddhayā yuktaḥ(s), tasyārādhanamihate,
labhate ca tataḥ(kh) kāmān, mayaiva vihitānhi tān. 7.22**

Endowed with such faith, he worships that particular deity and obtains through that deity without doubt his desired enjoyments as verily ordained by Me.

Bhagavān declared that whichever deity is worshipped, the fruit of that worship is ultimately granted by HIM alone, according to what each devotee deserves.

Different deities preside over different divine functions. Sūrya Deva bestows brilliance and vitality, Lakṣmī Mā grants prosperity, Sarasvatī Mā blesses with intellect and wisdom, and Hanumān-jī strengthens courage and devotion. A devotee may thus worship any form of Bhagavān based on their need or temperament. However, when the prayers are fulfilled, it is Bhagavān alone who sanctions and delivers the result through those forms.

To illustrate this, imagine the Central Government with its various ministries and departments, along with the state governments functioning under it. If there is a power outage in Maharashtra, one cannot directly call the Prime Minister's Office for help. The matter is handled by the state electricity department, which acts within the authority delegated to it. Only if the issue remains unresolved does it escalate to higher levels.

Similarly, Bhagavān explains that when we desire intellect, we worship Sarasvatī Mā; when we seek strength, we pray to Hanumān-jī; when we long for radiance and vitality, we turn to Sūrya Deva; and so on. Each deity represents a specific divine channel through which Bhagavān's grace flows.

Just as a district collector exercises power delegated by the Government, all the devatās bestow blessings only within the sphere of authority granted to them by Bhagavān.

Thus, while the forms of worship may vary, the source of every benediction is one and the same, Bhagavān, the Supreme Paramātmā, who pervades and empowers all.

7.23

**antavattu phalaṃ(n) teṣāṃ(n), tadbhavatyalpaMedhāsām,
devāndevayajo yānti, madbhaktā yānti māmapi. 7.23**

The fruit gained by these people of small understanding, however, is perishable. The worshippers of gods attain the gods; whereas My devotees, howsoever they worship Me, eventually come to Me and Me alone.

It is further explained that as an answer to our prayers, whatever is received by us will not stay with us permanently. Whether it is wealth or House or vehicles or toys, or any material possession, it will not stay forever. They are not permanent.

However, the one who worships HIM has the prayers reach HIM.

It is certainly acceptable to pray to any Bhagavan, but we should also pray to HIM with the thought in mind that we do not want anything else except to be with HIM. Affirm that we are happy and have everything, and the only need is to be with Bhagavān.

7.24

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

Those who are attached to material desires and worship Bhagavān only for worldly gains are regarded as being at a lower stage in the hierarchy of Bhakti. Their devotion is transactional, motivated by temporary needs rather than spiritual realization.

For example, during Śrī Kṛṣṇa Janmāṣṭamī, many worship Śrī Kṛṣṇa merely as a historical divine being, one who was born in Mathurā, performed wondrous deeds, and then departed from this world. Yet, Bhagavān did not come and go in the way mortals do. HE manifested Himself in the form of Śrī Kṛṣṇa; thus, HE was in the past, is in the present, and will ever remain in the future.

Those engrossed in material thinking fail to perceive this eternal truth. They view HIM only as a child, a warrior, or a king, limiting their vision to the human aspects of HIS manifestation.

In contrast, Arjuna, the Pāṇḍavas, Kuntī Mā, and Bhīṣma Pitāmaha all beheld Śrī Kṛṣṇa as Paramātmā Himself, the Supreme Reality dwelling in all beings. Their devotion was born of realization and surrender.

But Śiśupāla and Duryodhana could not see beyond the external form. Though they saw Śrī Kṛṣṇa with their physical eyes, they never recognized the divinity that shone through HIM. Their vision was clouded by arrogance and ignorance; therefore, they could not perceive the eternal spirit of Bhagavān that transcends form.

Bhagavān reveals that HE indeed remains unmanifest (avyakta) beyond the grasp of ordinary perception, yet HE also manifests at times for the sake of devotees and dharma. Those who lack devotion and spiritual vision cannot recognize HIM even when HE stands before them.

True Bhakti thus lies not in ritual or appearance but in the inner awakening that sees Bhagavān, eternal, all-pervading, and compassionate, in every time and every form.

7.25

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

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

The people who are ignorant do not want to understand. The illusion of HIS creation hides HIS real self, which they cannot perceive.

Eg: Like the earlier example, the toy is of plastic, but the child does not know the truth and hence perceives the toy as real. However, as we grow and gain knowledge, we understand that there is no need to fear, as we know it is unreal.

As the light of knowledge enters the darkness of ignorance is removed and the truth of the toy comes to the fore.

Bhagavān said the people who are so immersed in illusory effects cannot see the light enter into their intellect and hence cannot see HIM, whereas the jnani effectively removes the veil of ignorance and sees HIM with devotion as the Paramātmā tattva.

As discussed earlier, Bhakta Prahlāda stands as a shining example of unwavering devotion. When Bhagavān Viṣṇu manifested in the fierce form of Narasimha, the entire court trembled in terror; even the mighty Hiranyaśipu was consumed with rage and fear at the sight of that awe-inspiring form.

Yet, in the midst of this, Prahlāda remained calm and fearless. His heart was filled with pure love and complete faith in Bhagavān. When Bhagavān Narasimha lifted him gently into HIS arms, Prahlāda simply stroked HIS face with affection, and at that tender touch, the ferocity of the divine form dissolved into serenity and compassion.

Such is the nature of an ardent devotee (bhakta), one who sees Bhagavān not through fear or doubt but through love and surrender. For the true bhakta, there is no fear in any form of Bhagavān, for they recognize that every form, whether fierce or gentle, is born of the same boundless compassion and divine will.

To such a devotee, Bhagavān is never distant, never frightening, but ever-present and ever-loving.

7.26

vedāhaṃ(m) śamatitāni, vartamānāni cārjuna, bhaviṣyāni ca bhūtāni, māṃ(n) tu veda na kaścana. 7.26

Arjuna, I know all beings, past as well as present, nay, even those that are yet to come; but none, devoid of faith and devotion, knows Me.

- **Question:** How many Yugas are there?
- **Answer:** Agastya ji answered that there are four Yugas.
- **Question:** Name the four Yugas.
- **Answer:** Agastya ji replied: Satya Yuga, Vritti ji said: Tretā Yuga, Vanshika ji said: Dvāpara Yuga, Prapti ji said: Kali Yuga

Bhagavān, however, refers not merely to these four Yugas but to countless cycles of time that have passed, the Kalpas and Manvantaras, vast epochs beyond ordinary comprehension. HE alone knows the past, present, and future, all of which are perfectly known to HIM, whereas human beings are aware only of the fleeting present.

In the fourth chapter of the Bhagavad Gītā, Bhagavān reveals:

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥ (4.1)

“I taught this eternal Yoga to Vivasvān (the Sun God); Vivasvān taught it to Manu; and Manu imparted it to Ikṣvāku.

Bhagavān explained to Arjuna that the wisdom HE was now imparting was not new, it was the same timeless knowledge taught at the dawn of creation. When Arjuna wondered how Bhagavān could have instructed Vivasvān long ago when HE appeared only recently, Bhagavān clarified that Arjuna had many births, yet HE, the eternal Paramātmā, remains ever-present across all times.

Thus, HE knows the entire continuum of existence, past, present, and future.

- **Question:** Who else is known to have such knowledge of all three times, past, present, and future?
- **Answer:** Agastya ji and Vritti ji correctly answered Maharṣi Vedavyāsa.

Indeed, Vedavyāsa-jī was endowed with divine insight and foresight. The Mahābhārata itself begins with King Janamejaya, the great-grandson of Arjuna, asking Sage Vaiśampāyana, a disciple of Vyāsa, to narrate the story, long after the events had occurred. Vyāsa had already composed the epic, describing not only the past but also the future, with perfect knowledge of all that was, is, and will be.

Hence, Bhagavān affirms that HE possesses this complete, eternal knowledge, and one who truly understands HIM through Bhakti and Jñāna may also gain a glimpse of this divine omniscience. But those who remain in ignorance and delusion cannot comprehend HIS eternal presence or HIS infinite wisdom.

7.27

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

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

1. Many of us continue to live in ignorance, and the Gītā clearly explains the symptoms and characteristics of such ignorance.

Our desires are unending, we keep praying for one thing or another, constantly seeking fulfilment through external means.

When these desires remain unfulfilled, they give rise to anger and frustration.

For instance, a student might have studied sincerely, yet if the results do not meet expectations, anger and disappointment arise. If one studies well, good marks can be achieved; if not, one must accept the outcome calmly.

2. In life, opposing pairs always exist: good and bad, happiness and sorrow, profit and loss, praise and criticism.

For example, profit brings joy while loss brings grief. When we are praised, we feel pleased; but when scolded or humiliated, we feel hurt.

When one passes an examination like Pathik and receives appreciation, it brings happiness. But if the opposite happens, sorrow follows.

Our mental state constantly fluctuates with these opposites.

Bhagavān teaches that we must remain balanced amidst all such dualities, to maintain samatva (equanimity) at all times. If we fail to do so, we remain trapped in the endless cycle of birth and death. But one who rises above these emotional disturbances, staying steady and equipoised in all

circumstances, attains oneness with HIM and remains forever united with the Divine.

7.28

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

The ones who are free from these extreme opposing natures of extreme happiness or extreme sorrow will always have tension in the mind and be stressed. One must have balanced reactions to any situation and not get rattled by anything that may or may not happen.

Such persons will be immersed in worshipping HIM in every action that is carried out as their duty is carried out in the name of Bhagavān.

In social media, one gets influenced by dresses, eating in restaurants. One must live one's own life without getting unduly influenced by external sources that there will be no instance to feel sorrow.

7.29

**jarāmaraṇamokṣāya, māmāśritya yatanti ye,
te brahma tadviduḥ(kh) kṛtsnam, adhyātmaṃ(ñ) karma cākhillam. 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),

The one who is free from such emotions will be liberated and can see Paramatma, and does not get into any other distractions.

7.30

**sādhibhūtādhidaivaṃ(m) māṃ(m), sādhiyajñaṃ(ñ) ca ye viduḥ,
prayānakāle'pi ca māṃ(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.

Arjuna also does not understand these new concepts uttered by Bhagavān, and in the first sloka of the 8th chapter starts with Arjuna asking the question to Bhagavān to explain further.

Overall, it means here that the ones who know HIM as these three will, in certainty, get liberation and merge with Paramatma.

Bhagat Singh, the freedom fighter:

- When the British caught Bhagat Singh, the freedom fighter, they took him to hang him to death. In that last moment, he made one request to carry the Gita along with him to the gallows.

Standing there awaiting the hanging, he had a calm and smiling face.

- When the jailor asked how he was not fearing death and feeling sad, Bhagat Singh replied that he was not being killed as the British officer thinks, as they can only destroy his body, whereas his soul will be born again and again. He vowed that in every birth, he will be dedicated to the nation and will serve Bharat Mata again and again.
- He understood the truth of his soul and oneness with Paramatma.

As long as we think of HIM even while living our lives and doing our Karma duties, such a person will gain knowledge and will become a jnani devotee and will be closer to Bhagavān always.

The session ended with the chanting of **Harisankirtan**.

Winners of the L3 Quiz is Vismaya ji scoring 88 marks by answering the quiz in 7.25 minutes.

Question and Answers

Ananya ji

Question: Indra Deva was not a good person. How is he known as a Bhagavan?

Answer: It is true that Indra had certain negative traits. However, he also possessed many virtues, and because of those merits, he attained the position of Indra. He performed many yajñas and meritorious deeds. Once he gained authority, a certain dilution may have occurred, just as it happens with people in power who sometimes take wrong decisions. They may have had good qualities, but get clouded by ego or attachment.

If Indra continues to act improperly, he can indeed be removed from his position, and another worthy being can become Indra in his place. Indra is the King of the Devas, but even he is accountable to Dharma — and Bhagavān, or even the Rishis and Munis, can correct or punish him when needed to bring him back on the right path.

Lokshith ji

Question: Śrī Krishna spoke the Gītā in Kurukṣetra. How much time did these conversations take? In one chapter there are 76 ślokas. How could all of this happen in just one hour?

Answer: It is said that Bhagavān might have spoken the Gītā in less than an hour. Swamiji explains that when two people converse deeply, it does not happen chapter by chapter, like first Sāṅkhya Yoga, then Karma Yoga, and so on. The discussion flows naturally, arising from questions, situations, and emotions. Later, Maharṣi Vedavyāsa structured the Gītā into chapters and sections for our understanding and study. The original dialogue between Śrī Krishna and Arjuna flowed spontaneously, hence the short duration.

Question: How can one remain focused at all times and in all actions?

Answer: Start small. Try to concentrate for short time intervals. Begin with 30 minutes of focused work, then take a 10-minute break. Gradually increase to 45 minutes, then to one hour, with short breaks in between.

During breaks, refresh yourself, look at nature, talk to your parents or grandparents, and then return to study.

Also, spend at least 5 minutes sitting quietly with closed eyes, calming the mind while chanting Om Namo Bhagavate Vāsudevāya or Śrī Rām Jaya Rām Jaya Rām, or any sacred name.

Chant one chapter of the Gītā daily, this keeps the mind serene and focused.

Question: In Tretā Yuga, Bhagavān Viṣṇu killed Rāvaṇa; and in Dvāpara Yuga, Śrī Krishna

said that sometimes adharma can be used to protect dharma. Which is correct?

Answer: When protecting Dharma, if someone persists in adharma, it is not right to remain silent. In the Mahābhārata, Bhagavān Śrī Krishna advised certain actions that appeared adharmic, such as the killing of Karṇa, but there was a larger reason behind it.

The Kauravas were repeatedly counseled to act fairly and even requested to give just five villages to the Pāṇḍavas. Despite all such efforts, they remained bent upon injustice.

Thus, when every peaceful means failed, Bhagavān acted for the greater good, to restore Dharma. Sometimes, as the saying goes, “a diamond cuts another diamond” or “a thorn removes another thorn.”

Question: How does a person get jealous, bad, or good thoughts? Where do they come from?

Answer: These arise from our inherent nature, the three guṇas: sattva, rajas, and tamas.

To become good, one must move upwards through bhakti, from tāmasika to rājasika, and then to sāttvika tendencies. By following good habits, consuming sāttvika food, and engaging in noble actions, our thoughts gradually become pure and uplifting.

Ananya ji

Question: How can we open the chakras within us?

Answer: There are many types of dhyāna (meditation) and dhāraṇā (concentration) that require great discipline.

The first step is to cultivate good qualities and control over the mind.

When we live a balanced and disciplined life, we slowly gain the power to focus deeply.

Chant the Gītā daily, eat sāttvika food, keep the mind calm, practice yoga and Sūrya Namaskāra, and help others.

All these are sādhanā that gradually purify the body and mind. Opening the chakras is not a one-time act, it unfolds naturally through a life of discipline, purity, and devotion.

Question: How can we stop thoughts?

Answer: There is no need to stop thoughts completely. Instead, channel them in the right direction.

The very nature of the mind is to think. When you sit for meditation, guide your thoughts towards Bhagavān, contemplate His form, His qualities, and His leelās.

Fill the mind with divine thoughts, and it will automatically become still and peaceful.

Vriti ji

Question: In the 4th chapter, it is said that a few ślokas should be chanted daily. Why?

Answer: Yes, even in the 16th chapter, the first three ślokas are recommended for daily chanting.

The reason is that regular recitation keeps these divine ideas alive in our consciousness.

Even if one cannot chant the entire Gītā daily, chanting certain ślokas regularly leaves a deep impression on the mind and reminds us constantly of the ideals to live by.

Swadha ji

Question: Why did the Mahābhārata war happen?

Answer: The kingdom originally belonged to King Pāṇḍu.

When he went to the forest for hunting, he left the responsibility of governance with his elder brother Dhṛtarāṣṭra, who was blind.

In the Rāmāyaṇa, when Śrī Rāma went to the forest, his brother Bharata ruled the kingdom only in Rāma’s name, keeping Rāma’s pādukā on the throne, and returned it faithfully when Rāma came back.

In contrast, when King Pāṇḍu died and his sons, the rightful heirs, returned, Dhṛtarāṣṭra and his sons, led by Duryodhana, refused to return the kingdom.

Duryodhana had been brought up believing it was his own right to rule, and thus he acted out of greed and adharmā.

If someone gives you a precious gem for safekeeping, it is your duty to return it when they come back.

Duryodhana failed in this basic Dharma.

Hence, to restore justice and righteousness, where women, elders, and Dharma itself would be respected, the Mahābhārata war became inevitable.

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



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

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Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||