



श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

Chapter 7

Volume 1

श्री भगवान् उवाच

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This 7th chapter of भगवत् गीता entitled ज्ञान विज्ञान योग – The Yoga of परमेश्वर ज्ञानं – ब्रह्म ज्ञानं and The Direct Realization of That Knowledge, is entry into भक्ति योग, which is another aspect of कर्म योग, and it is in natural continuation of chapter 6 on ध्यान योग – The Yoga of Meditation and Contemplation on परमेश्वर.

In the concluding verse of ध्यान योग, Sri Krishna says:



योगिनामपि सर्वेषां, मद्वतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां, स मे युक्ततमो मतः ॥

6-47

Even among all the योगीs who practice ध्यान योग as advised herein, the one who worships ME – The परमेश्वर, with unqualified श्रद्धा, and whose अन्तःकरण – mind and बुद्धि is totally absorbed in, and totally committed to परमेश्वर, सः युक्ततमः – that person is the most exalted among योगीs.

The above statement gives rise to two questions:

- how does a person become मत् गत अन्तरात्मा – one whose अन्तःकरण – mind and बुद्धि, is totally absorbed in, and totally committed to, परमेश्वर? and,
- what is the Nature of परमेश्वर?

The answers to these two questions connect ध्यान योग and भक्ति योग in the sequential cultivation of ब्रह्म ज्ञानं in oneself, for which श्रद्धा, unqualified faith in गीत उपदेश, Teachings of भगवत् गीता are necessary.

The श्रद्धा here is a matter of attitude – an attitude of Sanctity in this knowledge, which makes one question only one's understanding of the knowledge, and not the knowledge itself.

श्रद्धावान् लभते ज्ञानं – The one who has this kind of श्रद्धा gains ब्रह्म ज्ञानं, assures Sri Krishna (4-39). This is how Sri Krishna introduces भक्ति योग in this chapter.

श्री भगवान् उवाच

मय्यासक्तमनाः पार्थ, योगं युञ्जन् मदाश्रयः ।

असंशयं समग्रं मां, यथा ज्ञस्यसि तत् शृणु ॥

7- 1

Through out the भगवत् गीता, Sanjaya refers to Sri Krishna as भगवान्. भगवान् is an उपचार वचनं, which means it is a Form of referring to a person with Divine Respect. Literally, भगवान् is one who is endowed with the Six-fold virtues of भग – namely ज्ञानं, वैराग्यं, वीर्यं, यशस्, श्री and ऐश्वर्य – all in an absolute sense;



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ब्रह्मविद्या **Brahma Vidya**

ज्ञानं is सर्वज्ञत्वं – All-Knowledge

चैराग्यं is Total Dispassion, which means one who is Ever Full – पूर्णम्

वीर्यं is All-Powerfulness – the capacity to create, sustain and resolve

यशस् is Fame – intuitively recognized by every person, every being

श्री is All-wealth – All-resources, and

ऐश्वर्यं is ईश्वरत्वं – Over lordship

The one who is endowed with all the above virtues in an absolute sense, is भगवान्. Sri Krishna is, of course, भगवान्. He is not कर्म-born – He is an अवतार पुरुष, which means His appearance is by आत्म मायया – by his own inherent infinite power – माया. Sri Krishna has सर्वात्मकत्वं – He is in everything, everywhere, at all times. As long as I see Sri Krishna, He is there in That Form.

In the भगवत् गीता, Sri Krishna speaks as सर्वात्मक ब्रह्मन् – as परमेश्वर Itself. When Sri Krishna refers to Himself as “I” or “ME” – That means परमेश्वर.

Here, Sri Krishna tells Arjuna

पार्थ – O! Arjuna, the श्रेयस् you are seeking is Myself, The परमेश्वर. Knowing ME is gaining श्रेयस्. Knowing Me is reaching Me, therefore,

यथा मां समग्रं (समस्तं) ज्ञास्यसि – how you will be able to know me, the Means by which you will be able to know my

पूर्ण स्वरूपं – Total Nature

असंशयं – beyond any doubt

तत् शृणु – That I will tell, please listen. This is how you should listen to what I say.

मय्यासक्तमनाः means मयि एव आसक्तमनः सन् – detaching yourself from all other thoughts and pre-occupations, with your अन्तःकरण – mind and बुद्धि, totally fixed on ME, and holding on to ME – The परमेश्वर, at all times, under all circumstances, with your mind and बुद्धि ever filled with Myself alone, listen to ME. At the same time,

योगं युञ्जन् – practicing योग, which means giving undivided attention to what I say, and trying to understand and absorb what I say, listen to ME. At the same time,

मदाश्रयः – means परमेश्वरः एव आश्रयः सन्



ब्रह्मचिद्या **Brahma Vidya**

आश्रय means आधारं – That on which one depends entirely for the success of one's endeavor. परमेश्वर is the only आश्रय for reaching परमेश्वर. There is no other Means for reaching परमेश्वर. Therefore, भगवान् says:

मदाश्रयः – with your mind and बुद्धि holding on to ME as your only आश्रय – as your only Means for reaching ME; with your mind and बुद्धि released from any sense of dependence on anything else, other than ME, for reaching your goal of श्रेयस्; with your conviction that परमेश्वर is the only Means for reaching परमेश्वर, listen to ME.

With your mind and बुद्धि filled with Myself, giving full attention to what I say, and holding on to ME alone as your आश्रय, please listen how you will be able to know, beyond any doubt, My Full Nature, knowing which, you will certainly gain श्रेयस् – The Freedom, Joy and Peace that you seek, says Sri Krishna.

मय्यासक्तमना: is same as मन् मना भव – Be engaged in ईश्वर ध्यानं at all times, under all circumstances

मदाश्रयः is same as मद्भक्तो भव – Be engaged in ईश्वर कैङ्कर्य with ईश्वर आराधन बुद्धि at all times under all circumstances.

When the above two states of Existence (ईश्वरध्यानं and ईश्वर कैङ्कर्य) are connected by योग – योगं युञ्जन् – meaning listening, understanding and absorbing The गीत उपदेश - The Teachings of the भगवत् गीता, one becomes what Sri Krishna described earlier in ध्यानयोग as मत् गत अन्तरात्मा – meaning परमेश्वर गत अन्तरात्मा – one totally committed to परमेश्वर.

Therefore, total commitment to परमेश्वर means being with an अन्तः करण – mind and बुद्धि, ever filled with the Glory of परमेश्वर; being with a mind and बुद्धि ever holding on to परमेश्वर as one's ONLY आश्रय, – as one's only Means for reaching परमेश्वर, for recognizing ब्रह्मन् in oneself as ONESELF Itself; and assiduously cultivating ब्रह्मज्ञानं through श्रवणं, मननं and निदिध्यासनं – listening and understanding, reflecting and absorbing the content of गीत उपदेश – The Teachings of The भगवत् गीता.

Such commitment to परमेश्वर simply means total commitment to the Best and the Highest in one's own self at all times, which commitment is a never-failing source of



ब्रह्मविद्या **Brahma Vidya**

Strength to oneself under all circumstances of life. That is the कल्याण गुण विशेष of भक्ति योग – The Ever Auspicious Nature of भक्ति योग (The word कल्याण indicates जीव-ब्रह्म ऐक्यं, in Vedanta).

Having introduced भक्ति योग in the above manner, Sri Krishna extends His Introduction in the next two verses as follows:

ज्ञानं तेऽहं सविज्ञानं इदं वक्ष्यामि अशेषतः ।

यत् ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यं अवशिष्यते ॥

7-2

ते अहं वक्ष्यामि – I will tell you

अशेषतः – completely, without omitting anything

इदं ज्ञानं – इदं ईश्वर ज्ञानं – this knowledge about परमेश्वर

सविज्ञानं meaning विज्ञान सहितं – as the directly experienced immediate knowledge

What Sri Krishna is going to tell about परमेश्वर is not some second hand information. It is विज्ञानं ज्ञानं, विशेष ईश्वर ज्ञानं. It is अपरोक्ष ज्ञानं. It is स्व अनुभव ज्ञानं. It is परमेश्वर ज्ञानं – Knowledge of परमेश्वर as directly and immediately recognized and experienced by Sri Krishna Himself.

Who can give authoritative ईश्वर ज्ञानं – knowledge of परमेश्वर, completely and beyond doubt? Only परमेश्वर can give such knowledge. Sri Krishna, being परमेश्वर Himself, imparts ईश्वर ज्ञानं here, in its most direct, authoritative, complete and unambiguous form. The one who listens, understands and absorbs that knowledge and the one who becomes the embodiment of that knowledge, gains That knowledge likewise. That person becomes a ब्रह्मवित्, ब्रह्मवित् आप्नोति परं. The ब्रह्मवित् reaches ब्रह्मन्, gains श्रेयस्. Therefore, Sri Krishna says:

यत् ज्ञात्वा – gaining this ईश्वर ज्ञानं – listening, understanding and absorbing the knowledge about परमेश्वर that I am going to tell you

इह – in this world of plurality

अन्यः भूयः ज्ञातव्यं न अवशिष्यते – there is nothing more for you to know for the purpose of gaining the श्रेयस् you seek for the purpose of realizing ब्रह्मन् in yourself, as Yourself.



ब्रह्मविद्या **Brahma Vidya**

I will tell you everything that you need to know about परमेश्वर, so that you can uplift yourself, discover yourself, and gain the status of परमेश्वर yourself, which is what gaining श्रेयस् means.

The भगवत् गीता gives both complete knowledge about परमेश्वर, and also the Means of uplifting oneself to the realization of That Knowledge in oneself as ONESELF Itself – which is सिद्धि in Life – Total Fulfillment in Life. Gaining such सिद्धि – Total Fulfillment in Life, is however not easy, because,

मनुष्याणां सहस्रेषु कश्चित् यतति सिद्धये ।

यततामपि सिद्धानां कश्चित् मां वेत्ति तत्त्वतः ॥

7-3

मनुष्याणां सहस्रेषु, कश्चित् यतति सिद्धये – Among the thousands of people, only some particular person makes the necessary efforts to gain सिद्धि in life – to gain मोक्ष in life
यततामपि सिद्धानां सहस्रेषु – even among the thousands of those who make the necessary efforts to gain सिद्धि – to gain मोक्ष in life, only some particular person comes to know My True Nature – My स्वरूप in Full, comes to know ME as I am, and becomes a ब्रह्मवित् – Knower of ब्रह्मन्.

Gaining सिद्धि, gaining श्रेयस्, gaining मोक्ष, becoming ब्रह्मवित् is difficult for two reasons:

- It is rare to find people seeking मोक्ष, because most people are either unaware, or only inconsequentially and superficially aware of मोक्ष. Therefore, most people go in for धर्म, अर्थ, काम pursuits only in their worldly life. These pursuits, by themselves, do not include मोक्ष, even though the pursuit of मोक्ष includes the benefits of धर्म, अर्थ, काम pursuits.

Even among those who are striving for मोक्ष, only very few succeed because of the difficulties associated in overcoming one's internal obstacles for gaining मोक्ष. The तपस् – the discipline, and the कर्म योग way of life needed for gaining मोक्ष are difficult to cultivate for most people. Therefore, for those who are not ready for तपस् and कर्म योग way of life, gaining सिद्धि – gaining मोक्ष is difficult – दुर्लभं.



ब्रह्मचिद्या **Brahma Vidya**

On the other hand, for those who are ready for तपस् and कर्म योग way of life, gaining सिद्धि, gaining मोक्ष is easy - सुलभं, because, सिद्धि (or मोक्ष) Itself is not the result of any action. It is already an accomplished fact. Everyone is already FREE. The effort here is only to overcome one's internal obstacles to recognize That Freedom. Everyone who makes the necessary efforts is bound to gain मोक्ष – it is only a matter of time. The one who strives for मोक्ष is a कल्याण कृत्. Such a person never loses one's way to मोक्ष – so assured Sri Krishna earlier:

न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥ (6-40)

That is why Sri Krishna uses the word सिद्धि here both for the one who has already gained सिद्धि, and for the one who is still striving to gain सिद्धि. This is Sri Krishna's Introduction to भक्ति योग. In this brief Introduction, Sri Krishna has pointed out to Arjuna that: total commitment to श्रेयस् is necessary for gaining ईश्वर ज्ञानं – for gaining मोक्ष. What He will be telling about Himself is authoritative ईश्वर ज्ञानं – direct, complete and unambiguous knowledge, knowing which one can gain श्रेयस् – one can gain मोक्ष, and though it is difficult for most people to gain मोक्ष, it is really within the reach of every person who is committed to the pursuit of मोक्ष. With this Introduction, Sri Krishna starts His Discourse on परमेश्वर ज्ञानं

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 7-4

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 7-5

In these two verses, Sri Krishna reveals Himself as the entire cause – as both the Material cause, as well as, the Efficient cause – for this entire creation.

The word प्रकृति is introduced here. प्रकृति means that which has the essential capacity to create. Thus प्रकृति is the cause for everything that exists. Sri Krishna as ब्रह्मन्, as परमेश्वर, is the abode of two kinds of causes, called पर प्रकृति and अपर प्रकृति. पर प्रकृति is the Supreme Cause, the ultimate Cause.



ब्रह्मविद्या **Brahma Vidya**

ब्रह्मन्, without itself undergoing any change, appears as this ever-changing universe. As such, That ब्रह्मन् is the ultimate cause, The Supreme Cause – the पर प्रकृति of everything that exists. Being the unchanging TRUTH in everything that exists, ब्रह्मन् is the subject “I” in every being there is, in every object there is. Consequently, the पर प्रकृति has the लक्षण of क्षेत्रज्ञ – The Knower in every one and everything there is.

On the other hand, अपर प्रकृति is the immediate cause for all the changes taking place in this phenomenal world; these changes arise from the माया शक्ति or माया Power which is inherent in ब्रह्मन्. माया is the inherent power associated with ब्रह्मन्. ब्रह्माश्रया माया owes its existence to, and derives its power entirely from ब्रह्मन्. Just as sunlight is associated with Sun, माया is associated with ब्रह्मन्.

The nature of माया is the three-fold गुणs - सत्त्व, रजस् and तमस् गुण about which Sri Krishna talks later (chapter 14). These गुणs account for all the changes encountered in this creation. Thus, this entire creation is only an expression of माया or अपर प्रकृति of ब्रह्मन्.

In the opening verse, Sri Krishna says:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

7-4

मे प्रकृतिः अष्टधा भिन्ना – My प्रकृति is divided 8-fold; they are

भूमिः Earth, आपः Water, अनलः Fire, वायुः Air, खं – आकाश – Space, मनः Mind, बुद्धिः Intellect, and अहंकार – Ego “I” – that which creates the sense of agency in oneself.

In the next verse, भगवान् says:

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां ।
जीव भूतां महाबाहो, ययेदं धार्यते जगत् ॥

7-5

महाबाहो O! Arjuna,



ब्रह्मविद्या **Brahma Vidya**

अपरा इयं – This is My अपर प्रकृति – the 8-components mentioned above constitute My अपर प्रकृति or माया प्रकृति

इतः तु अन्यां – Different from this माया प्रकृति,

मे परां प्रकृतिं विद्धि – you must learn to understand, learn to recognize My Higher प्रकृति –

My पर प्रकृति जीव भूतां – Which is the very life element in every living being, which is the essential nature of every individual person

यया इदं जगत् धार्यते – by which this universe is upheld

Therefore, the पर प्रकृति is जीवात्मा, which is परमात्मा, and It is the ONE which upholds everything in this creation, namely the माया and everything that arises from the माया प्रकृति. Thus the पर प्रकृति has the क्षेत्रज्ञ लक्षणं and the अपर प्रकृति or the माया प्रकृति has only क्षेत्र लक्षणं – the essential characteristic of an object or effect.

The अपर प्रकृति is the immediate cause for everything in this creation. Because of the interactions of the 8-components involved, it gives rise to an amazing variety of expressions, good and bad. For the same reason, the अपर प्रकृति, including all its expressions, is

अशुद्धं – not pure,

अनर्तकरी – one that brings about undesirable results or effects, and

संसार बन्धनात्मिका – one capable of bringing bondage with the transient world of objects and effects, giving rise to जीव शरीर, various body-vehicles, सुख, दुःख etc.

For the above reasons, the अपर प्रकृति is called Lower प्रकृति. The real unchanging nature of भगवान् – the स्वरूप of भगवान् is पर प्रकृति or उत्कृष्ट प्रकृति – The Most Exalted परप्रकृति – or simply The Higher प्रकृति which is विशुद्ध – Absolutely Pure, Uncontaminated and Untouched by anything. Knowing that पर प्रकृति, learning to recognize That पर प्रकृति – The जीवात्मा – The परमात्मा – in oneself as ONESELF Itself, one gets liberated from the powers of माया.

Thus Sri Krishna tells Arjuna:

- ✓ My real Nature is जीव भूत – the जीव that is you
- ✓ In you, the आत्मा always remains the same



ब्रह्मविद्या **Brahma Vidya**

- ✓ That आत्मा is क्षेत्रज्ञः – the one who knows the entire क्षेत्र sense-world etc.
- ✓ The आत्मा that illumines all of them is क्षेत्रज्ञः, which is you, the जीव, and also Myself
- ✓ The जीव – The आत्मा, is not part of अपर प्रकृति
- ✓ My real Nature is पर प्रकृति – and It sustains the entire जगत् – the Universe

We may note here that Sri Krishna included both अहंकार and जगत् in listing the 8-fold components of अपर प्रकृति, and He listed these components in the order going from the effect to the cause – which is the order one usually follows in all search for objective knowledge – In the case of the objects involved in अपर प्रकृति,

भूमि the effect came from आपः the cause. Similarly, आपः came from अनलः; अनलः came from वायुः; वायुः came from रंज (आकाश), and मनः came from बुद्धि, बुद्धि came from अहंकार, and अहंकार came from माया – all in their original subtle state, which means, the true nature of अहंकार is माया ; if one overcomes अहंकार – the ego, one overcomes माया. Overcoming the power of माया is necessary for reaching पर प्रकृति – for reaching ब्रह्मन् – for gaining श्रेयस् – मोक्ष .

Contrary to popular notion, अहंकार is not जीव. अहंकार is माया-born गुण, and ever subject to change.

जीव is पर प्रकृति – It is परमात्मा, It is परमेश्वर. The जीव in one is also the जीव in every one else; It is ever existent, not subject to change.

Sri Krishna continues:

एतत् योनीनि भूतानि, सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ 7-6

मत्तः परतरं नान्यत्, किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं, सूत्रे मणिगणा इव ॥ 7-7

We will see these two verses, next time.