



श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

Chapter 7

Volume 4

न मां दुष्कृतिनो मूढाः, प्रपद्यन्ते नराधमाः ।
मायया अपहृतज्ञानाः, आसुरं भावमाश्रिताः ॥ 7-15

चतुर्विधा भजन्ते मां, जनाः सुकृतिनोऽर्जुन ।
आर्तो, जिज्ञासुः, अर्थार्थी, ज्ञानी च भरतर्षभ ॥ 7-16

तेषां ज्ञानी नित्ययुक्तः, एकभक्तिः विशिष्यते ।
प्रियो हि ज्ञानिनः अत्यर्थम्, अहं स च मम प्रियः ॥ 7-17

उदाराः सर्व एवैते, ज्ञानी तु आत्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा, मां एव अनुत्तमां गतिम् ॥ 7-18

Recalling the last line of the last verse we saw last time,

मां एव ये प्रपद्यन्ते, मायां एतां तरन्ति ते ॥

ये मां एव प्रपद्यन्ते – Those who seek ME alone – मां एव – those who seek परमेश्वर alone, and nothing else,
ते एतां मायां तरन्ति – they cross this माया and reach परमेश्वर within themselves.

So said Sri Krishna.

Then, why is that people do not always seek परमेश्वर alone? Or, what kind of people do not seek परमेश्वर alone? In answer to this question, Sri Krishna says:

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
मायया अपहृतज्ञानाः आसुरं भावमाश्रिताः ॥ 7-15



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दुष्कृतिनः, मूढाः, नराधमाः, मायया अपहृतज्ञानाः and consequently आसुरं भावं आश्रिताः
Such people मां न प्रपद्यन्ते do not seek प्रमेश्वर.

Those people who are overpowered by certain माया गुणाs, lose their natural capacity to turn to परमेश्वर. Who are those people? Sri Krishna says:

दुष्कृतिनः means पापकारिणः – those engaged in पापकर्मs - improper and sinful actions, now or in their past lives,

- मूढाः – those who are deluded in their thinking
– those who are confused in their thinking
– those who have misled themselves through false values
– those who do not understand, what they are doing to themselves

नराधमाः – those whose human behaviour is of a very low order

मायया अपहृतज्ञानाः – those whose अन्तः करणs – mind and बुद्धि, and also the organs of perception and action, have been overpowered by माया गुणs of राग, द्वेष and मोह – likes, dislikes and intoxications of various kinds, and, as a consequence

आसुरं भावं आश्रिताः – those who have become dependent on

असुर भाव – demoniacal nature in their daily lives

असुर भाव means

दम्भः hypocrisy

दर्पः arrogance

अभिमानः self-conceit

क्रोधः anger

पारुष्यं harshness

अज्ञानं ignorance etc.

Such people,

मां न प्रपद्यन्ते – do not seek ME – The परमेश्वर. Such people have no understanding of परमेश्वर, and hence they do not seek परमेश्वर at all.

We must clearly understand that such असुर भाव – the qualities of demoniacal nature, such as hypocrisy, arrogance etc. – are not attributes exclusive to any particular person, or group of people. Such असुर भाव is dormant in every one, unless one continuously



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makes the necessary effort to keep such qualities under control through understanding, ethical behavior, and self-discipline at all times.

Having told what kind of people do not seek परमेश्वर, Sri Krishna now talks about people who do seek परमेश्वर in their every day life.

चतुर्विधा भजन्ते मां, जनाः सुकृतिनोऽर्जुन ।

आर्तो, जिज्ञासुः, अर्थार्थी, ज्ञानी च भरतर्षभ ॥ 7-16

भरतर्षभ अर्जुन – O! Arjuna,

सुकृतिनः जनाः मां भजन्ते

सुकृतिनः जनाः – Those people have some पुण्य कर्म

मां भजन्ते – worship ME – The परमेश्वर.

Only those people who have done some पुण्य कर्म have the necessary physical and mental disposition to worship परमेश्वर. Others are incapable of worshipping परमेश्वर in any manner. Those who have done some पुण्य कर्म either in this birth, or in their previous births, they worship परमेश्वर. They do not necessarily seek परमेश्वर, but they worship परमेश्वर in some form; therefore, they are Devotees of परमेश्वर – they are ईश्वर भक्तः.

चतुर्विधा : – There are four types of such भक्तः. They are: आर्तः, अर्थार्थी, जिज्ञासुः and ज्ञानी. All of them have sufficient recognition of परमेश्वर to be ईश्वर भक्तः. But among them, there is a gradation in the degree of recognition, attitude, approach, prayers etc.

आर्तः means आर्त परिगृहीताः – Devotees in distress. Those भक्तः who are in some kind of sadness, distress, discomfort, or crisis, seek the help of परमेश्वर to gain relief from their distress. Such भक्तः pray to God – worship परमेश्वर, only when they are in distress.

अर्थार्थी means धनकामाः – Devotees seeking wealth of some kind. As a Devotee – as an ईश्वर भक्त – the अर्थार्थी is mature enough to realize that in his quest for wealth, there are factors beyond human control. Therefore, he invokes the Grace of God to take care of factors beyond his control. He performs rituals, and whatever else he considers necessary, to seek the Grace of God to fulfill his अर्थकाम–pursuits to gain the objects of his desire. Here again, worship of ईश्वर is only for gaining one's objects of desire.



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जिज्ञासु : means भगवत् तत्त्वं ज्ञातुं इच्छुः - Devotees of परमेश्वर seeking knowledge of ईश्वर. A जिज्ञासु is not worshipping परमेश्वर for any अर्थ-काम pursuits. A जिज्ञासु worships परमेश्वर only for अन्तःकरण शुद्धि - clarity of mind and बुद्धि, only for the purpose of gaining ईश्वर ज्ञानं.

Finally, the fourth kind of भक्त is a ज्ञानी, means a ब्रह्मवित् - The one who knows ब्रह्मन्, the one who recognizes परमेश्वर in oneself as ONESELF Itself.

All the above four types of भक्तs recognize the existence of परमेश्वर. To the extent they recognize परमेश्वर, they are in union with परमेश्वर. But there are differences in their degrees of recognition. The most important difference is the following.

For the आर्तः, अर्थार्थी and जिज्ञासु, परमेश्वर is still separate from themselves. For the ज्ञानी, परमेश्वर is nonseparate from oneself. परमेश्वर is oneself itself. Consequently, the भक्ति of a ज्ञानी for परमेश्वर is अनन्य भक्ति. अनन्य means there is no other. अनन्य भक्ति is Devotion whose लक्षण - the distinguishing characteristic, is Total Identity with परमेश्वर. Therefore, about a ज्ञानी, भगवान् says:

तेषां ज्ञानी नित्ययुक्तः एक भक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थं, अहं स च मम प्रियः ॥

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तेषां ज्ञानी विशिष्यते - Of the above four types of भक्तs - Devotees of परमेश्वर, the ज्ञानी is the most exalted, the most distinguished type, the supreme type of ईश्वर भक्त. Why? Because,

नित्य युक्तः - The ज्ञानी remains ever united with परमेश्वर. How? The ज्ञानी is a ब्रह्मवित् - The one who knows ब्रह्मन्.

ब्रह्मवित् आप्नोति परं - The ब्रह्मवित् reaches ब्रह्मन् - recognizes ब्रह्मन् in oneself as ONESELF Itself. Therefore, ब्रह्मवित् is ब्रह्मन्, - The ज्ञानी is ब्रह्मन्, The ज्ञानी is परमेश्वर Itself. Recognizing परमेश्वर as आत्मा - The SELF in oneself, the ज्ञानी remains ever united with परमेश्वर. The ज्ञानी is one whose mind and बुद्धि - अन्तःकरण is always awakened to the आत्मा - The परमेश्वर. Such state of awakening is नित्य युक्तः :



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The other types of भक्तस do not have such awakening. As long as ईश्वर is remote (परोक्ष) from oneself, one has to make a connection with ईश्वर through some prayer, meditation, ritual etc.; once the prayer, meditation or the ritual ends, the connection also ends.

The आर्तः – one in distress, establishes a connection with परमेश्वर through his cry for help. The अर्थार्थी establishes a connection with परमेश्वर through his prayer for the fulfillment of his desires. Such connections are not नित्य – permanent, because, once the prayer is fulfilled, the connection also ends.

The जिज्ञासु who wants knowledge of ईश्वर is more frequently connected with ईश्वर, but since he still does not know what ईश्वर is, his connection with ईश्वर also is disjointed.

Only the ज्ञानी is नित्य युक्त : – ever united with परमेश्वर, by virtue of his अपरोक्ष ज्ञान – direct and immediate knowledge of ईश्वर – by virtue of his being a ब्रह्मचित् – by virtue of his total recognition of his identity with परमेश्वर.

Further, another reason for the unequalled superiority of the भक्ति of a ज्ञानी is that a ज्ञानी has एक भक्तिः, एकस्मिन् परमेश्वरे भक्ति. For a ज्ञानी – his commitment, his Devotion, his heart – everything is to परमेश्वर only. A ज्ञानी is non-separate from परमेश्वर.

In contrast, for the other three kinds of भक्तस, their devotion to परमेश्वर is less than their devotion to their objects of desire. Such भक्ति is not एक भक्ति to परमेश्वर. Only for the ज्ञानी, there is एक भक्ति – which is अनन्य ईश्वर भक्ति and to no other. Such अनन्य भक्ति is possible only when there is realized ईश्वर ज्ञानं, ब्रह्मचित्, ब्रह्म ज्ञानं – which means, when one discovers that the true nature of oneself is सत् चित् आनन्द स्वरूप ब्रह्मन् Itself.

The nature of एक भक्ति is परम-प्रेम स्वरूप ईश्वर भक्ति – Absolute Love for परमेश्वर, Love that is Total. In Absolute Love, there is no separation between the Alter of Love, and the one who loves, which means there is no ego. Therefore, the Alter of Love and the one who loves naturally fuse into ONE. Such natural fusion is अनन्य भक्ति.

Thus, the एक भक्ति of a ज्ञानी is अनन्य भक्ति for ईश्वर. It is also ब्रह्मज्ञानं of a ब्रह्मचित्. Thus for the ब्रह्मचित्, which means for the ज्ञानी, ईश्वर भक्ति and ईश्वर ज्ञानं are identical.



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For the ज्ञानी – a person of Wisdom, भक्ति is only ईश्वर भक्ति, and ज्ञानं is only ईश्वर ज्ञानं. Therefore, भक्ति and ज्ञानं are identical. Such natural fusion of भक्ति and ज्ञानं is ईश्वर शरणागति.

Thus ईश्वर भक्ति, ईश्वर ज्ञानं and ईश्वर शरणागति are all one and the same. We must understand the State of ईश्वर शरणागति properly. शरणागति means Total surrender. Total surrender of what? One might say – total surrender of अहंकार – ego “I”. Now, how can one surrender अहंकार? In the daily business of life, all that one is, is only अहंकार – ego “I”. One must be somebody other than अहंकार to surrender one’s अहंकार. One can surrender अहंकार only if one can identify some object as अहंकार, अहंकार is not an object. अहंकार is simply an erroneous notion about oneself born of अविद्या – ignorance, which is an expression of माया. अहंकार has no existence as an identifiable object.

Ego “I” is simply a false “I”. If one says “I surrender my ego”, one only gives reality to ego “I”, and the false “I” keeps on going. Therefore, अहंकार cannot be given up, by any process giving up. The परम प्रेम स्वरूप ईश्वर भक्ति – Absolute Love for परमेश्वर, is possible only when अहंकार totally disappears. Only then ईश्वर शरणागति is possible. The disappearance of अहंकार is possible only in the wake of realized ईश्वर ज्ञानं, which means पूर्ण ईश्वर भक्ति or एक भक्ति for परमेश्वर.

Thus by saying तेषां ज्ञानी नित्ययुक्तः एक भक्तिः विशिष्यते, Sri Krishna unfolds the identity of अनन्य ईश्वर भक्ति and पूर्ण ईश्वर ज्ञानं. Thus नित्ययुक्तः arises from पूर्ण ईश्वर ज्ञानं; एक भक्ति arises from अनन्य ईश्वर भक्ति. अनन्य ईश्वर भक्ति and पूर्ण ईश्वर ज्ञानं are identical; That State of Identity – That State of ज्ञान लक्षण ईश्वर भक्ति is indeed ईश्वर शरणागति.

In the next line, Sri Krishna unfolds the identity of a ज्ञानी and परमेश्वर by saying:

प्रियो हि ज्ञानिनः अत्यर्थं, अहं स च मम प्रियः ॥

हि - Indeed,

ज्ञानिनः अहं अत्यर्थम् प्रियः – For the ज्ञानी, I – The परमेश्वर, am the Most Beloved. अत्यर्थं प्रियः means परम प्रियः – The Most Beloved – The Absolute Love. For the ज्ञानी, परमेश्वर



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is The Most Beloved – is The Absolute Love, because, for everybody, आत्मा एव परम प्रियः – आत्मा – The Self alone is the most Beloved, since the very nature of आत्मा is परम आनन्द, ब्रह्मानन्द – The Highest form of Happiness.

If something makes me happy, I love it, which means, what I really love is my happiness, and आत्मा – The Self in oneself is indeed one's highest Happiness. All love towards anything in life is really Love for oneself alone - The आत्मा. परमेश्वर being The आत्मा of a ज्ञानी, परमेश्वर naturally becomes The Most Beloved for the ज्ञानी. परमेश्वर is the आत्मा for everyone, whether one is a ज्ञानी or अज्ञानी; but only the ज्ञानी realizes that परमेश्वर is आत्मा for him. Consequently, for the ज्ञानी, परमेश्वर is परम प्रियः – The Most Beloved.

Sri Krishna adds:

सः च (ज्ञानी च) मम अत्यर्थं प्रियः – Also, the ज्ञानी is My Most Beloved. Why? Because, ज्ञानी being ब्रह्मवित्, ज्ञानी is परमेश्वर Itself – which means, ज्ञानी is the आत्मा for परमेश्वर. ज्ञानी is the very SELF of परमेश्वर. Therefore, ज्ञानी becomes परम प्रियः – The Most Beloved for परमेश्वर.

By saying “I am The Most Beloved for the ज्ञानी, and ज्ञानी is My Most Beloved,” भगवान् is telling “परमेश्वर is the आत्मा for the ज्ञानी, and ज्ञानी is the आत्मा for परमेश्वर”. Thus Sri Krishna unfolds the identity of ज्ञानी and परमेश्वर; this is an identity without distinction.

Thus, in this verse, Sri Krishna unfolds the identity of ईश्वर भक्ति and ईश्वर ज्ञानं at maturity, and also the identity of a ज्ञानी and परमेश्वर. Because of this Upanishadic Message, we must try to absorb the content of this verse as a महावाक्य in गीतोपनिषत्:

तेषां ज्ञानी नित्युक्तः, एकभक्तिः विशिष्यते ।
प्रियो हि, ज्ञानिनः, अत्यर्थं अहं स च मम प्रियः ॥

प्रिय is a beautiful word in Vedanta. True Love, unqualified Love between two individuals is possible only when both of them rise above ego. Rising above ego is possible only through श्रद्धा in ईश्वर भक्ति and ईश्वर ज्ञानं, which means one's total identity with The



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Best and The Highest in one's own self at all times. That is the Upanishad Message on प्रिय – The Beloved.

Having said, that a ज्ञानी is the highest among the four types of भक्तस – Devotees of परमेश्वर, Sri Krishna does not disregard the other three types of भक्तस, namely the आर्तः, अर्थार्थी and जिज्ञासुः. Sri Krishna says:

उदाराः सर्व एवैते, ज्ञानी तु आत्मैव मे मतं ।

आस्थितः स हि युक्तात्मा, मां एव अनुत्तमां गतिं ॥

7-18

सर्व एते, उदाराः एव – All the other three types of भक्तस are also उदाराः which means उत्कृष्टाः, सुकृतिनः – exalted, noble. Compared to people who do not recognize ME at all, all the other three types of Devotees are surely exalted, because, all have some पुण्य कर्मस. All worship ME in some form or other. Such worship itself puts a dent in their अहंकार – ego. Therefore, in time, they will grow up in the extent of their recognition of परमेश्वर. Even as they are, all भक्तस are dear to ME; I accept their worship, and I bless them with what they want.

तु – Still, the ज्ञानी is The Most Dear to ME, because,

ज्ञानी आत्मा एव – The ज्ञानी is Myself only; the others also are Myself only, but they do not recognize ME as I am, and therefore, they go after lesser things in life. But the ज्ञानी is a ब्रह्मचित्. The ज्ञानी recognizes परमेश्वर as आत्मा – The SELF in oneself. The ज्ञानी recognizes the total identity of oneself and परमेश्वर. Consequently, I become the आत्मा of the ज्ञानी, and the ज्ञानी becomes the आत्मा of Myself – The परमेश्वर. The Nature of आत्मा being ब्रह्मानन्द, the ज्ञानी becomes अत्यर्थ प्रियः – The Most Dear to ME, The परमेश्वर.

Why does one love oneself? Because, मे मतं – the true nature of oneself being ब्रह्मानन्द – Supreme Happiness, one loving oneself is natural – मे मतं – The Eternal Law of Nature.

In the next line, भगवान् gives the basis for equating a ज्ञानी with परमेश्वर Itself.

आस्थितः स हि युक्तात्मा, मां एव अनुत्तमां गतिं – The ज्ञानी is equal to परमेश्वर हि –because,



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सः युक्तात्मा (सन्) – he being one whose अन्तः करण – mind and बुद्धि, is awakened to परमेश्वर as आत्मा. He being one whose mind and बुद्धि are totally absorbed in परमेश्वर through एक भक्ति, अनन्य भक्ति, परम प्रेम स्वरूप भक्ति. He being one so inseparably united with परमेश्वर through Absolute Love and Devotion

सः आस्थितः, मां एव – he is firmly established in the pursuit of ME – The परमेश्वर alone. He is firmly committed to the mission of reaching ME – The परमेश्वर alone, अनुत्तमां गतिं – as the ultimate Goal – as the Supreme Goal – to be reached. आस्थितः : means आरूढं प्रवृत्तः – totally committed to the goal of reaching परमेश्वर. Therefore, सः आरूढं प्रवृत्तः – the ज्ञानी is well on his way to reaching That Goal by thought, word and deed.

Such committed state of human endeavor itself qualifies a ज्ञानी to be equated to परमेश्वर, because, his reaching परमेश्वर is certain, and it is only a matter of time.

As Sri Krishna tells later, (18-66) once you are committed to the Goal of reaching परमेश्वर – and परमेश्वर only,

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि, मा शुचः : – what ever obstacles you may face in reaching That Goal, I will uplift you from all of them, and there is nothing for you to be concerned – so assures Sri Krishna.

This is an extra ordinary assurance. A भक्त needs only approach परमेश्वर by all means in one's power, and परमेश्वर takes care of the rest. Such is the Glory of भक्ति योग.

We will continue this topic next time.