



श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

Chapter Volume 7

इच्छाद्वेषसमुत्थेन, द्वन्द्वमोहेन भारत । सर्वभूतानि संमोहं, सर्गे यान्ति परंतप ॥	7-27
येषां तु अन्तगतं पापं, जनानां पुण्यकर्मणाम् । ते द्वन्द्वमोहनिर्मुक्ताः, भजन्ते मां दृढव्रताः ॥	7-28
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साधि भूताधिदैवं मां, साधियज्ञं च ये विदुः । प्रयाणकालेऽपि च मां, ते विदुः युक्तचेतसः ॥	7-30

इति श्रीमद्भगवद्गीतासु उपनिषत्सु
ब्रह्मविद्यायां योगशस्त्रे
श्री कृष्णार्जुनसंवादे
ज्ञान-विज्ञान योगो नाम सप्तमोऽध्यायः ॥

अल्पमेधा : – People whose प्रज्ञाबलं – power of wisdom is very limited. Such people do not recognize Sri Krishna as परमेश्वर, because, Sri Krishna says:

योग माया समावृतः, अयं मूढः (मोहितः) मां न अभिजानाति (7-25)

Their mind and बुद्धि, are obstructed by मोह – delusion and confusion, created by the powers of योग माया – by the आवरण शक्ति or अज्ञान शक्ति – the concealing power or the ignorance power of the three माया गुणs bundled together.

We must clearly understand that it is not the योग माया that obstructs the mind and बुद्धि. It is the मोह – the delusion and confusion created by the simultaneous exertions of the three माया गुणs bound together – the माया गुण युक्ति घटनं that obstructs the mind and बुद्धि from the Vision of परमेश्वर within oneself.



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We must understand योग माया properly. Earlier, Sri Krishna described माया as दैवी – Divine (7-14) माया is Divine. It is indeed so, because माया is the inherent Power of ब्रह्मन्. Being so, माया is ever associated with ब्रह्मन्.

ब्रह्माश्रया माया अस्ति - माया is inseparable from ब्रह्मन्. माया and ब्रह्मन् are ever in Union (योग). Such माया is योग माया, and hence योग माया is an expression of ब्रह्मन्, and, as such, It is दैवी – Divine.

This entire creation is an expression of योग माया. If योग माया is an obstruction to the recognition of ब्रह्मन्, one can never recognize ब्रह्मन् – which is contrary to all the Upanishad-Teachings.

On the other hand, our Upanishads do affirm repeatedly, that for those who have चित्तेक बुद्धि and प्रज्ञाबलं, योग माया is the means for recognizing ब्रह्मन् – for reaching ब्रह्मन् in oneself, by oneself as ONESELF Itself.

Understanding the nature of जीव, जगत् and ईश्वर, one crosses अन्नमय कोश, प्राणमय कोश, मनोमय कोश, विज्ञानमय कोश and आनन्दमय कोश, and ultimately, one reaches The आनन्द, ब्रह्मन् Itself in oneself, exactly as भृगु did. We must always remember Lord वरुण's advice to भृगु when he approached his father with the request :

अधीहि भगवो ब्रह्मेति - Please teach me how to reach ब्रह्मन् . Lord वरुण 's reply was:

अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ - which means, that in order to reach ब्रह्मन्, you do not have to go anywhere, outside your own शरीर – your own physical body – the organs of perception, and action you are already endowed with. अन्नं, प्राणं, चक्षुः, श्रोत्रं, मनः, वाचं etc. – and all your अन्तःकरणs are ब्रह्मज्ञान साधनानि – they are the Means for gaining ब्रह्मज्ञानं – they are ब्रह्म उपलब्ध ध्वाराणि – they are the doors through which you can enter into yourself, recognize ब्रह्मन् and reach ब्रह्मन् in yourself.

Following that advice, भृगु did reach ब्रह्मन् in himself by himself. Therefore, we must clearly understand that योग माया does not obstruct the अन्तःकरण – the mind and बुद्धि – from the Vision of परमेश्वर. It is the मोह – delusion and confusion created by the uncontrolled माया गुणs, that obstruct the mind and बुद्धि from आत्म ज्ञानं – the Vision of परमेश्वर in oneself. If the mind and बुद्धि are left undisciplined and uneducated in SELF-



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Knowledge – Upanishad Knowledge, that can only lead to मोह delusion and confusion in daily life.

On the other hand, if the same mind and बुद्धि are educated both in objective knowledge and Upanishad knowledge and also fully disciplined in terms of the basic Vedic Teachings, namely सत्यं वद, धर्मं चर, स्वध्यायात् मा प्रमदः, together with कर्म योग बुद्धि and ज्ञान लक्षण ईश्वर भक्ति, that will naturally lead to आत्मज्ञानं, which means Enlightenment, Happiness and Total Fulfillment in Life.

That is the Two-fold Power of योग माया which is available for every body – one is अविद्या रूपं – the path of ignorance, and the other is विद्या रूपं – the path of Enlightenment. Both these paths are open to every body at all times. The choice is one's own.

Further, about the मोह created by the undisciplined and ill-informed माया गुणs, भगवान् says:

इच्छाद्वेष समुत्थेन, द्रुन्द्र मोहेन भारत ।
सर्व भूतानि संमोहं, सर्गे यान्ति परंतप ॥

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मोह means delusion and inability of the mind and बुद्धि to see things clearly as they are. This inability is due to mental agitation and confusion, and the consequent incapacitation of the बुद्धि to discriminate properly. All मोह is indeed संमोह, which means delusion, which is the inevitable consequence of something else.

As we may recall, Sri Krishna talked about संमोह in Chapter 2 (62/63)

ध्यायतो विषयान् पुंसः, सङ्गस्तेषूपजायते
संज्ञात् संजायते कामः, कामात् क्रोधोऽभिजायते ।
क्रोधात् भवति संमोहः, संमोहात् स्मृतिविभ्रमः
स्मृतिभ्रंशात् बुद्धनाशो, बुद्धनाशात् प्रणश्यति ॥

From unfulfilled or obstructed desires, arise anger; from anger arises संमोह – delusion which is the inevitable consequence of anger; from such संमोह arises loss of memory of all essential knowledge and values (प्रज्ञाबलं); from such loss of memory arises destruction of बुद्धि; from such destruction of बुद्धि, one perishes – one gets degraded and



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incapacitated – one becomes unfit for any kind of पुरुषार्थ – whether it is धर्म, अर्थ, काम or मोक्ष

Thus, behind every kind of संमोह – delusion, there is a hidden, or manifest, anger arising from some unfulfilled desire.

In to-day's verse, Sri Krishna tells something more about संमोह – this is with particular reference to आत्मज्ञानं – Self Knowledge, for अल्पमेधा : – for those who are weak in mind and intellect

The संमोह here is द्वन्द्व - मोह - a delusion which is the inevitable consequence of द्वन्द्व – meaning, pairs of mutually opposing or conflicting thoughts, agitation and confusing the mind and बुद्धि simultaneously. When one is mentally and intellectually weak, feeding one's mind and बुद्धि with mutually conflicting thoughts results in mental agitation, confusion and intellectual incapacitation – That is द्वन्द्व मोह. Thus the द्वन्द्व – the pairs of conflicting thoughts agitating the mind and बुद्धि simultaneously – is the real cause for मोह delusion.

What is the origin of this द्वन्द्व causing द्वन्द्व मोह ? Sri Krishna tells Arjuna:

भारत, परंतप – O! Arjuna

इच्छा - द्वेष समुत्थ द्वन्द्व मोह

इच्छा and द्वेष, together, is the origin of द्वन्द्व causing मोह – Likes and dislikes, more particularly the nature of one's likes and dislikes, constitute the द्वन्द्व for the द्वन्द्व मोह.

All kinds of conflicts in one's mind and बुद्धि, on analysis, can be traced ultimately to the nature of one's likes and dislikes. Therefore, द्वन्द्व मोह is the inevitable consequence of the nature of one's likes and dislikes, powerful enough to intrude into, and dominate the normal functions of one's mind and बुद्धि.

मोह of any kind is not the धर्म of one's अन्त : करण – getting deluded, is not the स्वभाव – the innate nature, of one's mind and बुद्धि. Every mind seeks only Peace, and there can be no Peace in a deluded-mind. If only they realize – and they can, the mind and बुद्धि will naturally try to free themselves from the hold of मोह of every kind.

As pointed out, द्वन्द्व मोह arises from इच्छा and द्वेष – the nature of one's likes and dislikes. Now, what is the origin of such likes and dislikes? Likes and dislikes, and their nature,



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arise from the subtle impressions – the lingering smell, वासनाs – left behind by one's कर्मs – one's associations and experiences with the world of objects, both in this and past lives. These subtle impressions are cumulative. They remain dormant, until they grow and gain in strength by more and more such associations and experiences. Ultimately, they become strong enough to manifest themselves as इच्छा and द्वेष – as likes and dislikes of different kinds, and different intensities.

Not all इच्छा and द्वेष generate द्वन्द्व मोह. Those kinds of इच्छा and द्वेषs, which are contrary to Eternal Order and Natural Harmony do generate द्वन्द्व मोह, causing obstruction to the mind and बुद्धि from the Vision of the Best and the Highest in oneself – from the Vision of आत्मज्ञानं, from the Vision of परमेश्वर in oneself. Such द्वन्द्व मोह becomes also the very cause for one's birth, because, as we will see a little later, Sri Krishna says:

मां उपेत्य तु कौन्तेय, पुनर्जन्म न विद्यते (8-16)

For the one who has reached ME, for the one who has realized one's identity with परमेश्वर, there is no further birth, which means, all those who are born, have not reached that state of identity with परमेश्वर. Hence they are still under the hold of द्वन्द्व मोह, whether they know it or not. That is why, भगवान् says here:

इच्छा द्वेष समुत्थेन द्वन्द्वमोहेन सर्वभूतानि संमोहं सर्गे यान्ति - because of the इच्छा-द्वेष generated द्वन्द्व मोह

सर्वभूतानि संमोहं सर्गे यान्ति - all beings are in a state of संमोह – delusion, even at birth, even from birth (सर्गे), all beings are under the spell of मोह. They are ignorant about the nature of परमेश्वर from their very birth, and their ignorance goes on building up. That means, one will be going through birth after birth, so long as one's mind and बुद्धि are under the hold of द्वन्द्व मोह with respect to आत्मज्ञानं. Therefore आत्मज्ञानं – recognition of परमेश्वर, can take place only when द्वन्द्व मोह disappears, but द्वन्द्व मोह disappears only when आत्मज्ञानं takes place. If that is so, how can one gain freedom from द्वन्द्व मोह? Sri Krishna says:

येषां तु अन्तगतं पापं जनानां पुण्य कर्मणाम् ।

ते द्वन्द्वमोह निर्मुक्ताः भजन्ते मां दृढव्रताः ॥

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ब्रह्मविद्या **Brahma Vidya**

This is very important verse in **भगवत् गीता**. Now Sri Krishna is talking about those **भक्त**s - those Devotees, who have realized, that **द्वन्द्व मोह** is their problem and they have taken the necessary steps to set themselves free from the powers of **द्वन्द्व मोह**.

द्वन्द्व मोह is a **पाप** – a negative force, and it is not the **स्वभाव** of **अन्तःकरण**, which means the mind and **बुद्धि** are ever free to do something to protect themselves from **द्वन्द्व मोह**. **पाप** is generated only through **पाप कर्म**s – improper actions in thought, word and deed. These **पाप कर्म**s give rise to **इच्छा** and **द्वेष** – likes and dislikes which generate, nourish and give power to **द्वन्द्व मोह**. Therefore, **भगवान्** says :

येषां तु अन्तगतं पापं means **येषां जनानां अन्तगतं पापं**– Those people for whom **पापं** is **अन्तगतं** i.e. **क्षीणं** – on the decline, those people for whom **पापं** is fast declining. How does that happen? By avoiding **पापकर्म**s, and realigning one's likes and dislikes positively, which means, learning to like things which should be liked and dislike things which should be disliked in terms of **धर्म** and **शान्ति** – Eternal Order and Natural Harmony. By so doing **द्वन्द्व मोह** loses its support and nourishment from **इच्छा** and **द्वेष**, and hence loses its power and soon becomes a dying force. Not only that, **पुण्य कर्मणां** – those **ईश्वर भक्त**s for whom doing **पुण्य कर्म** is their daily way of life. **पुण्य कर्म**s are those which are consistent with **धर्म**, and they contribute not only to one's **अन्तःकरण शुद्धि** – purification and sanctification of one's mind and **बुद्धि**, they also contribute to the health and welfare of all beings in this creation. The purpose of all Vedic prayers, meditations, rituals, **यज्ञ कर्म**, **दान कर्म**, **तपस् कर्म** etc. are meant only for **अन्तःकरण शुद्धि** and welfare of the world, and hence, all of them are **पुण्य कर्म**s. By repeated performance of such **पुण्य कर्म**s, with proper attitude, all tendencies to do **पाप कर्म**s naturally and progressively vanish, and the mind and **बुद्धि** get more and more pure, clear, strengthened and ultimately free from the hold of **द्वन्द्व मोह**.

कर्म योग way of life, together with **ज्ञान लक्षण**, **ईश्वर भक्ति**, is the only means for gaining freedom from **इच्छा द्वेष** created **द्वन्द्व मोह**. It is such **कर्म योग** way of life which gives rise to **अन्तगतं पापं** – fast declining **पाप**, and simultaneous cultivation of **पुण्य कर्म**s in daily life.



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As we have already seen, the कर्म योग way of life involves ईश्वर ध्यानं, ईश्वर कैङ्कर्यं, ईश्वर अर्पणं, ईश्वर भजनं, सर्वकर्मफल त्यागं, and पूर्ण ईश्वर शरणागति – as much as one can practice in daily life. Following such कर्म योग way of life,

ते द्रुद्ध मोह निर्मुक्ताः – such भक्तs get completely liberated from the hold of द्रुद्ध मोह, So liberated,

भजन्ते मां दृढव्रता :

मां भजन्ते – they worship ME – they seek परमेश्वर. How?

दृढव्रताः – usually व्रत means some form of self-imposed commitment. In ईश्वर भजनं – in the worship of परमेश्वर, there is no imposition of any kind. ईश्वर भजनं is always spontaneous. Here, the व्रत is with respect to ईश्वर ज्ञानं – which means gaining Knowledge about the nature of oneself. When one gets liberated from द्रुद्ध मोह, one becomes a जिज्ञासु kind of भक्त, for whom seeking ईश्वर ज्ञानं, परमार्थ तत्त्वं, सत्यं – is natural and spontaneous. Therefore,

दृढव्रताः means, seeking ईश्वर ज्ञानं, remaining steadfast in भक्ति योग; remaining in total commitment to परमेश्वर, as Sri Krishna said in the opening line of this chapter:

मय्यासक्तमनाः पार्थ, योगं युञ्जन् मदाश्रयः ।

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मयि आसक्त मनः सन् is ध्यान योग

योगं युञ्जन् is कर्म योग

मदाश्रयः सन् is बुद्धि योग – which is ज्ञान योग

The propulsion of बुद्धि towards परमेश्वर through ध्यान योग, कर्म योग and बुद्धि योग together, constitutes भक्ति योग.

Thus, having become liberated from द्रुद्ध मोह, by avoiding पाप कर्मs and cultivating पुण्य कर्मs and through ध्यान योग, कर्म योग and बुद्धि योग way of life, the भक्तs – the Devotees worship परमेश्वर, seek परमेश्वर, and reach परमेश्वर through भक्ति योग.

This is Sri Krishna's Introduction to भक्ति योग in this chapter.

Having introduced भक्ति योग in this manner, Sri Krishna concludes this chapter with the following words:



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जरामरणमोक्षाय मां आश्रित्य यतन्ति ये ।

ते ब्रह्म तत् विदुः कृत्स्नं अध्यात्मं कर्म चाखिलं ॥

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साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां, ते विदुः युक्तचेतसः ॥

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मां आश्रित्य - With the mind and बुद्धि totally dedicated to gaining ईश्वर ज्ञानं, and propelled towards ME - The परमेश्वर, through श्रवणं, मननं, and निदिध्यासनं

ये यतन्ति - those भक्तस who make the necessary efforts to gain अन्तःकरण शुद्धि

जरामरणमोक्षाय - for gaining knowledge about liberation from old-age and death, which means for gaining knowledge about one's Unchanging Immortal SELF - आत्मा ज्ञानं - SELF-knowledge

ते मां विदुः - they come to know ME - The परमेश्वर. They come to recognize ME as परमेश्वर

तत् ब्रह्म - they come to recognize ME that I am तत् ब्रह्म - That which is indicated as सत्यं ज्ञानं अनन्तं ब्रह्म

कृत्स्नं अध्यात्मं - I am totally identical with प्रत्यग आत्मा - the Unchanging and Immortal Being in oneself - I am the True Nature of ONESELF Itself

कर्म च अखिकं - I am all कर्म, in its entirety

स अधिभूतं - I am inseparably in all objects in the universe

स अधिदैवं - I am inseparably in all the Devatas

स अधियज्ञं - I am inseparably in all Vedic rituals - in all यज्ञ कर्मस

In brief, I am The ONE in all - in everything - that exist

ते युक्तचेतसः - Those who have अन्तःकरण शुद्धि - purity of mind and बुद्धि, and clarity of vision,

मां विदुः - they know ME - they reach ME - they recognize their identity with ME - The परमेश्वर

प्रयाण काले अपि च - even at the time of their departure from their bodies - each recognizes oneself as the Unchanging Immortal SELF, even at the time of death.

In these two verses, Sri Krishna has used six pointer words - namely,



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ब्रह्मचिद्या **Brahma Vidya**

ब्रह्म, अध्यात्मं, कर्म, अधिभूतं, अधिदैवं, and अधियज्ञं to propel one's बुद्धि towards परमेश्वर, and He has also said that an ईश्वर भक्त who has युक्त चेतसः : – absolute purity of अन्तःकरण – mind and बुद्धि – and clarity of vision, which means – a ज्ञानी, can recognize oneself as परमेश्वर Itself even at the time of death.

The entire next Chapter is a Discourse on the content of the above two verses.

Thus ends the 7th Chapter of भगवत् गीता called ज्ञान विज्ञान योग. That परमेश्वर is All is ज्ञानं. That परमेश्वर is in All is विशेष ज्ञानं or विज्ञानं.

Since this chapter calls attention to both ज्ञानं and विज्ञानं, this chapter is called ज्ञान विज्ञान योग. We will go to chapter 8, next time.