



CHAPTER 7

Jnanavijnana Yoga

(Knowledge and Wisdom)

CHAPTER 7

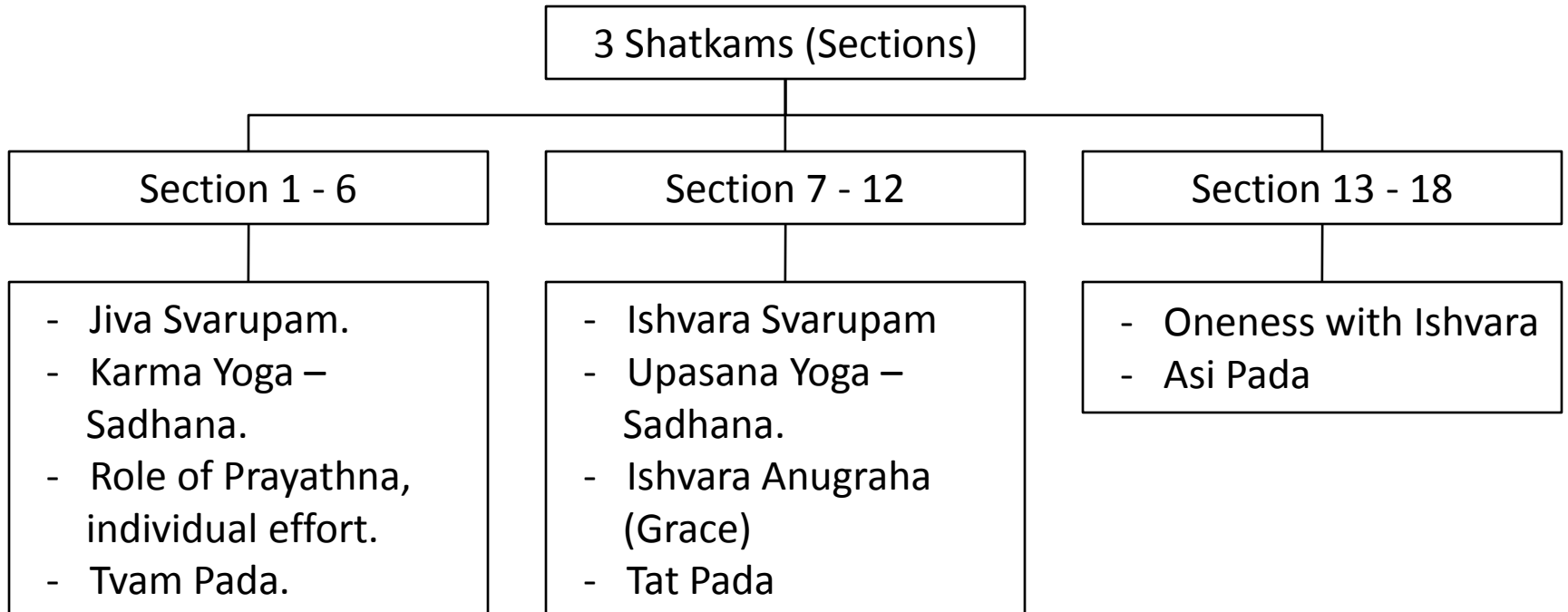
Jnana Vigyana Yoga

(30 Verses)

1)

Jnanam	Vigyanam
<ul style="list-style-type: none">- Knowing Ishvara as an object of worship.- Sadhyam – Goal	<ul style="list-style-type: none">- Knowing Ishvara non-different from me, my higher Nature.- Siddham - Attained

2)



3)

Chapter 7 – 3 Topics

Ishvara Anugraha

Verse 1 - 3

Ishvara Svarupam

Verse 4 - 12

Bakti

Verse 13 - 30

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

Let a man lift himself by his own Self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- Prayathna emphasised.

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७.१ ॥

The Blessed Lord said : With the mind intent on Me, Partha, Practising yoga and taking refuge in Me, how thou shalt, without doubt, know Me fully, that do thou listen. [Chapter 7 – Verse 1]

- Anugraha – grace emphasised.
- Take shelter in me and proceed for Moksha.

2 wheels of cart – both important

Prayathna

Individual effort

Ishvara Anugraha

Grace

4) Ishvara : Definition

- Jagat Karanam.
- Cause of universe is God.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ ३ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 3 ॥

To him (Bhrgu) he (varuna) a gain said : "that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 3]

Brahma Sutra :

जन्माद्यस्य यतः ।
Janmadyasya yatah

That (is Brahman) from which (are derived) the birth
etc. of this (Universe) [1 – 1 – 2]

Bagawatam :

॥ ॐ नमो भगवते वासुदेवाय ॥

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि

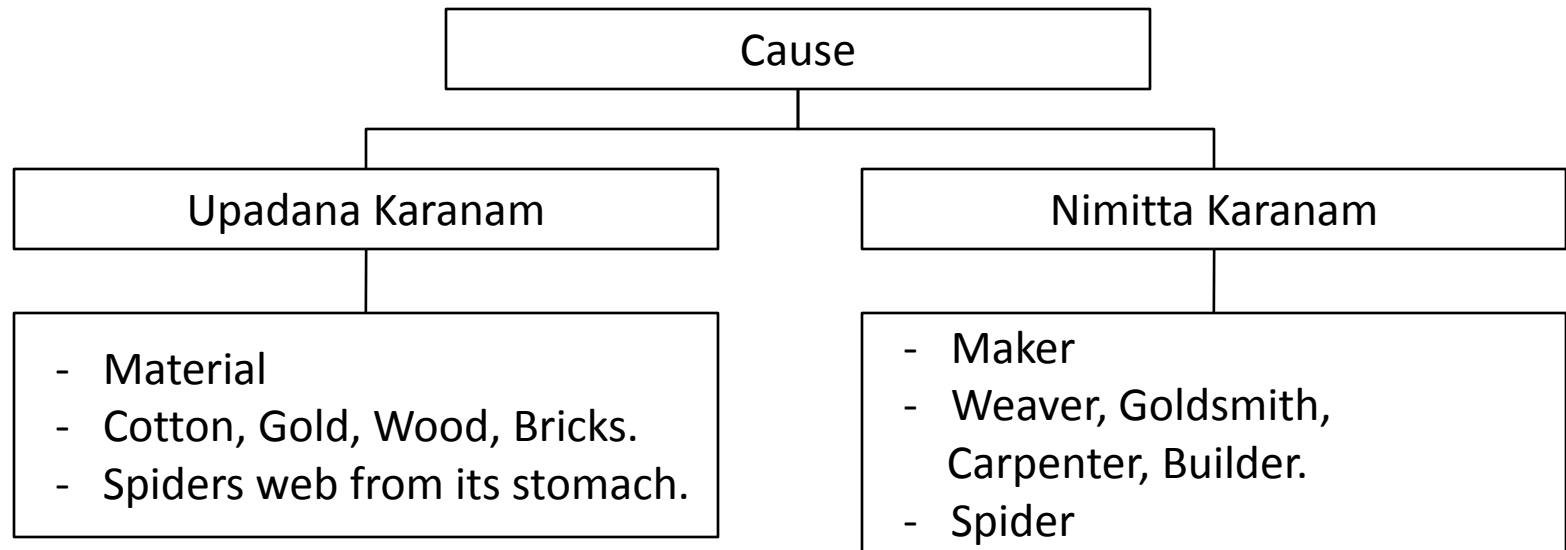
om namo bhagavate vasudevaya

janmady asya yato 'nvayad itaratas carthesv abhijnah svarat
tene brahma hrda ya adi-kavaye muhyanti yat surayah
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsha
dhamna svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth. [1 – 1 – 1]

5) What type of cause is Ishvara?

- Both material cause and intelligent cause – Abinna Nimitta – Upadana Karanam.



- Ishvara = Maker + Material.

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhiih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – 1 – 7]

6) What is Nature of Ishvara?

- Womb of creation – source and dissolution of universe.

Apara Prakrti	Para Prakrti
<ul style="list-style-type: none">- Lower Nature- Evolves- Chapter 7 - Verse 4- 5 Butas – Elements <p>Elementals – Modified – Bautikam.</p> <ul style="list-style-type: none">- 5 Elements + Mind + Intelligence + Ego.- Our Body + Mind.	<ul style="list-style-type: none">- Higher Nature- Changeless- Chapter 7 – Verse 5 & 6- Life – Element Consciousness principle.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism; these are My eightfold prakrti. [Chapter 7 – Verse 4]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

एतद्दोनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

Differences :

Apara	Para
a) Achetana Tatvam : <ul style="list-style-type: none">- Inert principle- Basic Matter	a) Chetana Tatvam : <ul style="list-style-type: none">- Fundament spirit – Conciousness principle.
b) Sagunam : <ul style="list-style-type: none">- With Attribute	b) Nirgunam : <ul style="list-style-type: none">- Attributeless
c) Savikara : <ul style="list-style-type: none">- Changes- Modifies- Evolves	c) Nivikara : <ul style="list-style-type: none">- Beyond Time / Space / Object- Unaffected
d) Mithya : <ul style="list-style-type: none">- Dependent on Para Prakrti for existence.	d) Satyam : <ul style="list-style-type: none">- Independent reality.

7) How creation came?

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah ॥ 2 ॥**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

8) What happens to Para Prakrti?

- Para Prakirti – Conciousness changeless in past – present - future.
- Inseparable from Aparak Prakrti.

Body + Mind	Consciousness
<ul style="list-style-type: none"> - Like Pot - Enclosed Chaitanyam = Jivatma 	<ul style="list-style-type: none"> - Like space - Unenclosed Chaitanyam = Paramatma.

9) Jivatma / Paramatma – Aikyam :

- No essential difference between Jivatma and Paramatma.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Para + Apra Prakrti = Ishvara.

Law :

- Any product non-different from its cause.

Clay	Pot
<ul style="list-style-type: none"> - Cause. - One Substance - Gold / Wood / Water 	<ul style="list-style-type: none"> - Effect - Name & Forms many - Has nominal existence - Ring / Furniture / Ocean

Karanam (Cause)	Karyam (Effect)
- Ishvara's higher nature – Consciousness	- World - Nonsubstantial - Solidity, touch belongs to Chaitanyam.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- I alone am manifesting as Universe.
- I give daily Darsanam as Universe.

Example :

- Wave doing Tapas for Water Darsanam.
- Ornament doing Tapas for Gold Darsanam.
- Seed verse for Chapter 10 & 11.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७.११ ॥

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among the Bharatas. [Chapter 7 – Verse 11]

- What you experience = Ishvara = Divinisation of Universe, no samsara.

Summary :

- Ishvara is Para + Apra Prakrti, Jagat Karanam and Ishvara appears as the entire universe.

Bakti :

10) What mistake people commit?

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७.१३ ॥

Deluded by these natures (states or things) composed of the three gunas (of Prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

Apara	Para
<ul style="list-style-type: none"> - Attractive - 3 Guans - Draws attention all the time. - Attached to Apra loose sight of Para. 	<ul style="list-style-type: none"> - Not attractive

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७.२४ ॥

The foolish think of Me, the Unmanifest, as having come to manifestation, not knowing My higher, immutable and peerless nature. [Chapter 7 – Verse 24]

- Loose in the movie, forget the screen.
- Mind needs something steady to hold on, wants security from Para Prakrti.

- I hold to money, status, people, which is Samsara.
- Hold to Para Prakrti and play in Apra. Life a sport.
- For security and Permanence, hold to higher nature of Ishvara.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४ ॥

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

- Para Prakrti knowledge frees you from ignorance.
- How to come to Para Prakrti?
- By Bakti – love of the Lord.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७.२१ ॥

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Lord can be symbolised in Trees, Rivers, Sun, Moon.. Plants, animals, mother, father.....
- We have one god represented by many symbols – Alambanam.
- We have God only – higher nature.

Stages of Bakti

3 Levels

(A) Sakama Bakti

Verse 16

To get things in life
worship Ishvara.

Sukha Prapti, Dukha
Nivritti

(B) Apekshika Nishkama Bakti

Verse 19

- World means
- Ishvara end
- Jinglyasu Bakti

(C) Atyantika Nishkama Bakti

Verse 17

- Highest Bakti by Jnanam get liberation.
- Free from Samsara.
- Sadhyam = Siddam
- Lord not separate from Jiva.

Ishvara

Sadhanam (Means)

World

Sadhyam (End)

Aartha

- Get Rid of Dukham
- Nivritti

Artharti

- Aquire sukham
- Pravirthi

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७.१६ ॥

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७.१७ ॥

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great should (Mahatma) is very hard to find. [Chapter 7 – Verse 19]



BHAGAVAD GITA

Verses for Introspection



CHAPTER 7

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Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७.१० ॥

Know me, O Partha, as the eternal seed of all beings; I am the intelligence of the intelligent. The splendour of the splendid (things and beings), am I. [Chapter 7 – Verse 10]

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७.१३ ॥

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मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७.२५ ॥

I am not manifest to all (in My real nature) veiled by divine Maya. This deluded world knows not Me, the unborn, the imperishable. [Chapter 7 – Verse 25]