

Bhagavad Gita Chapter 7 online Part 1 dated 16/05/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

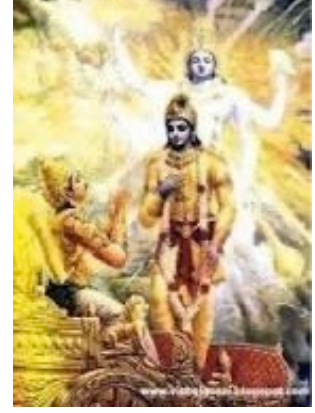
Subject: Recollection of the fifth and sixth chapter of the Bhagavat Gita.

Chapter 7, Verses 1 and 2.

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum**

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।
पार्था वत्सः सुधीर्भाक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

All the Upanishads are likened to cows. The milker is Krishna, the son of Gopala. Partha is likened to a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ||**

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.

Recollection of the Fifth Chapter and the Sixth Chapter of the Bhagavat Gita:

By the Grace of Bhagwan Krishna, we have been able to complete the beautiful fifth chapter and the sixth chapter of the Bhagavat Gita. Now, we are about to begin the seventh chapter. Before, we begin the seventh chapter, let us recollect some of the important points of both chapters - fifth and sixth of the Bhagavat Gita.

Essence of the Fifth Chapter of the Bhagavat Gita:

- **Knowledge and Renunciation:** In the fourth chapter, Bhagwan Krishna talked about both subjects - knowledge and renunciation.
- **Who is a sannayasin or a monk?** The Lord says, "A wise man / a jnani is one whose karmas or actions are completely burnt by the fire of knowledge. At the same time Lord Krishna also glorifies the wise man - as one who is free from all possessions; his only activity is the maintenance of his body and he is happy with anything. All this comes as a result of his *prarabhdha* - karma. Evidently these descriptions belong to a man popularly known as a *sannayasin* or a monk.

- **Emphasis on karma or actions or duties:** At the same time Shri Krishna concludes the fourth chapter by advising Arjuna to take recourse to action and to discharge all his duties as a *Kshatriya* / as a warrior. Let us not forget that Arjuna represents every sincere spiritual aspirant.
- **Confusion of Arjuna:** Arjuna is a bit confused. He is not able to understand and reconcile Shri Krishna's various statements. Therefore, Lord Krishna has to clarify some of the confusions which arose in Arjuna's mind especially with regards to internal *sannyasa* / *internal renunciation* and external *sannyasa* / *external renunciation*.
- **What is true renunciation or Jnana-Karma-Sannyasa?** So, the Lord is defining here, what is true renunciation or a true *sannyasa*? The renunciation of the body-mind identification - i.e. to feel that I am not the body, I am not the mind, I am the Atman - is called the true *sannyasa*. This is also called "*Jnana-Karma-Sannyasa*". At the same time everyone is not equally fitted to take up this 'True *Sannyasa*'. This mental renunciation is also called the "Internal-*sannyasa*". What does an aspirant need to renounce? Here, a spiritual aspirant has to renounce everything mentally. They have to discharge all their duties, but at the same time they must feel 'I am not the doer'. Then, who is the doer?
- **Who is the doer? Maya** - The Lord through His inscrutable instrument called *Maya* or *Prakruti* is performing everything. This 'Maya' consists of three *gunas*, or three attributes (*Satva, Rajas and Tamas*) with which the entire universe is created and manifested. Through this 'Maya' the Lord is performing everything.
- **Shri Krishna's advice to Arjuna:** Shri Krishna is advising to Arjuna, "O, Arjuna, you should develop internal renunciation. You should discharge your rightful duties with the rightful attitude and at the same time remain in society." That is called *Jnana-Karma-Sannyasa*. *Karma* or action performed with a spiritual attitude and with an attitude of true knowledge is called *Jnana-Karma-Sannyasa*.
- **Be free from Raga and Dwesha / likes and dislikes:** Arjuna is still confused. Therefore, Lord Krishna is trying to further clarify these ideas to him. Shri Krishna explains, "O, Arjuna, you must become absolutely free from *raga and dwesha* / likes and dislikes because this is the most important requirement to become a karma-yogī." Why? When a person is free from *raga / likes and dwesha / dislikes* then his mind becomes calm; a calm mind is able to think deeply and deep thinking helps to develop true discrimination / *viveka*. This is followed by a true renunciation of attachments. Such a person with a great sense of discrimination always feels that - I do not perform any action, not even the blinking of my eyelids.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ C5, V10॥

brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ

lipyate na sa pāpena padma-patram ivāmbhasā

[Attribute everything to the Divine Lord, you just perform your duty thinking of yourself as a mere instrument in the hands of the Lord.]

- **Body is like a city with nine gates - nava-dvāre pure dehī नवद्वारे पुरे देही C5, V13.** A wise person gives up all his attachments mentally, but from the outside he might appear to have some attachments which are necessary for discharging his duties. Such a wise person rests in this body which is called a 'nine-gated city of the body'. He remains undisturbed from the hurries and puzzles created by the activities of the members (sense organs, mind etc.) of this 'nine-gated city'. So, he remains unperturbed with both pleasant and unpleasant experiences of life.
- **Sense of equality:** A wise man or a yogī deals with all fellow beings - high or low, holy or unholy, men or animals etc. with a sense of equality. He knows and also experiences that these fellow beings are all unaffected spirits / Atman. They are not merely the bodies to which the distinction of purity or impurity applies. That means, he is able to subdue all the pulls of passions and senses even while he is living.
- At the end of the fifth chapter, the Lord says a beautiful verse, "You must know Me as the friend of all, and at the same time the maker, the creator, the master of everything, to Me all worship and austerities have to be offered, only then man attains Me, and attains supreme peace and bliss."

This is the essence of the fifth chapter which we have discussed in considerable detail.

Important Verses of the Fifth Chapter:

I thought, it would be nice if we can recall some verses which are memorable. If possible memorise them or at least make a note of these verses and keep them in the mind.

Bhagavat Gita: Chapter 5, Verse 3

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ C5, V3॥

**jñeyaḥ sa nitya-sannyāsī yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahā-bāho sukhaṁ bandhāt pramuchyate**

Meaning: He who neither hates nor desires, may be known as constantly practicing renunciation. Free from the pairs of opposites, good and evil, happiness and suffering, light and darkness, rich and poor, scholarly and illiterate, these are the pairs of opposites) O' Mighty Arjuna, he is easily freed from bondage.

Bhagavat Gita: Chapter 5, Verse 10

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्बसा ॥ 5.10॥

***brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ
lipyate na sa pāpena padma-patram ivāmbhasā***

[He, who works without any attachment, resigning his works to Brahman, is untainted by sin, as a lotus leaf is untouched by water].

Bhagavat Gita: Chapter 5, Verse 17

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ 5.17॥

***tad-buddhayaḥ tad-ātmānaḥ tan-niṣṭhāḥ tat-parāyaṇāḥ
gachchhantyaṇar-āvṛttiṁ jñāna-nirdhūta-kalmaṣhāḥ***

[Fixing their minds in Him, at one with Him through their intellect, abiding in Him, realising Him alone as the supreme goal. They reach a state from which there is no return. Their sins have been destroyed by their knowledge.]

Bhagavat Gita: Chapter 5, Verse 18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 5.18॥

***vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśinaḥ***

[The wise see the same Brahman in all – whether it is the wise brahmin endowed with learning and humility, or a cow, or an elephant, or a dog or an outcast.]

Suppose such a wise person, who has attained the knowledge of Atman, sees a true *brahmana* (who is highly learned and whose behaviour is also excellent). Then, he sees a cow moving in the street; then he sees an elephant; then he sees a dog; then he sees a low caste person who eats dog meat. (By the way, we all know people who eat various animals such as cats, dogs, snakes etc. and who kill them mercilessly. From our viewpoint, it is wrong, but from their point of view, it is a matter of habit, so nobody should really be blamed.) A wise person looks at all these different types of human-beings – a man or a woman or a human being or a non-human being or a meat eater or a vegetarian etc. with equality. He sees nothing else but an equal manifestation of Brahman only in all of them.

Bhagavat Gita: Chapter 5, Verse 19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ 5.19॥

***ihaiva tair jitaḥ sargo yeṣhām sāmye sthitaṁ manaḥ
nirdoṣhaṁ hi samam brahma tasmād brahmaṇi te sthitāḥ***

[So, yeṣhām manaḥ sāmye sthitaṁ, those, whose minds are set completely on sameness, Brahman is untainted and is the same in all. Therefore, in Brahman, everybody rests.]

The simple meaning of this 19th verse is this – it is this same Brahman manifesting as living, non-living, human, non-human etc.

Bhagavat Gita: Chapter 5, Verse 24

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ C5, V24॥

***yo 'ntaḥ-sukho 'ntar-ārāmas tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇam brahma-bhūto 'dhigachchati***

Meaning: A yogi who is happy within, who rejoices within; who is illumined within; attains freedom in Brahman, himself becoming one with Brahman.

Bhagavat Gita: Chapter 5, Verse 25

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ C5, V25॥

***labhante brahma-nirvāṇam ṛiṣhayaḥ kṣhīṇa-kalmaṣhāḥ
chhinna-dvaidhā yatātmānaḥ sarva-bhūta-hite ratāḥ***

This is the essence of the fifth chapter of the Bhagavat Gita.

=====

Essence of the Sixth Chapter of the Bhagavat Gita:

Now, I will give you a summary of the sixth chapter.

The sixth chapter of the Bhagavat Gita which is aptly titled '**Dhayan-Yoga**' or '**Yoga of Meditation**' or '**Atma-Sayam-Yoga**' - means the yoga of mind control and of self-control.

- This sixth chapter has 47 verses.

- Shri Krishna is telling us, "The real *sannyasin* or yogī is a man who works with detachment in his mind. A yogī is not one who puts on symbols of renunciation externally and tries to avoid work.
- Shri Ramakrishna used to say, "Man cannot and should not give up any activity. According to the state of his ripeness, work itself will give him up."
- Real *sannyasa* and real karma-yoga are not so different as people sometimes think. Both have some common points - both (a karma-yogī and a *sannyasin*) should have the capacity to give up and abandon all their hankering, attachments, hopes and expectations.
- Is there no difference? Yes, the only difference is - one who is in the early stages of following karma-yoga and is struggling to gain this non-attached or detached state - for him work (in a literal sense) is not only unavoidable, but is also essential. As a matter of fact, for him work is a very helpful step, otherwise he would lapse into idleness, hypocrisy and that too all in the name of spiritual practice. Along with work, he should also practice introspection and meditation, because without this he cannot keep up with the sense of detachment, dedication and desireless-ness while working.

An incident in the life of Swami Brahmananda - relationship between Karma-Yoga and Meditation:

Many people thought that Swami Brahmananda was advocating mainly meditation and not work as advocated by Swami Vivekananda. He came to know about it and said, "Work is the most natural tendency of all living beings. I do not need to urge you to do work. Your very nature (means your restlessness) itself will prompt you and will force you to do work." However, Swami Vivekananda or Bhagavat Gita does not just emphasise mere work for karma-yoga. They have emphasised the performance of work to please the divine Lord called *Ishwara-Arpana-Buddhi*, but to keep up this spiritual attitude intact, one has to practice japa, meditation, scriptural studies etc.

An action or a karma will become a karma-yoga only when it is supplemented with meditation. Because without meditation, work degrades into personal likes and dislikes. A spiritual aspirant who is detached from worldly objects and desires - means he is completely attached to the Lord. For him introspection is the main step to make further progress. Meditation at one stage of the spiritual journey is very necessary if an aspirant wants to progress in spiritual life. The test of having reached this state of detachment is - there will be no expectation of the fruits of one's actions and no sense of agency. Such a person does not expect a result. He expects only one result - to attain liberation, to have *darshan* / vision of his *Ishta-Devata* / chosen- deity.

Atmano Mokshartham Jagat Hitaya Cha. आत्मनो मोक्षार्थम् जगत् हिताय च

[Translation: "For the salvation of our individual self and for the well-being of all on earth" is a sloka of the Rig Veda. Swami Vivekananda would often use it and it became the motto of the Ramakrishna Mission that he founded in 1897 and the related Ramakrishna Math]

A karma-yogī with an attainment of *Ishwara-Arpana-Buddhi*, can abandon his actions without any fear of degeneration, but he does not need to do so. He has another choice - while practicing introspection intensively, he can engage himself in those actions which contribute towards the welfare of the world. That is exactly what Swami Vivekananda advocated when he found this Ramakrishna order - *Atmano mokshartham jagat hitaya cha*.

Here, I would like to clarify an important point. This motto as given by Swami Vivekananda to the Ramakrishna order - has two beautiful ideas:

- 1) *Atmano mokshartham* - for the liberation of our own individual self; and
- 2) *jagat hitaya cha* - for the welfare of all in the world.

However, these two ideas are not two separate ideas, but parts of the one single most important ideal of human life - God realisation. If we want to progress in our spiritual life then we have to test our own worth in the laboratory of this world. We must do whatever good we can possibly do, not because this world will get any benefit by our actions and duties, but we must do them for our own-self, for the purification of our own heart and to reduce our own selfishness and uncontrolled desires. We must perform our actions, not to get any *punya* or merit, but purely for self-control.

Atmano Mokshartham is the only ultimate goal of life. This entire world has been created by God and is maintained by God. God knows what we need to make progress in our spiritual life. He grants us exactly what we need - at the right time and in the right quantities. This may include sometimes unhappy moments, painful experiences and so-called sufferings. This is also the grace of God.

Coming back to the essence of the sixth chapter -

- We need to remember that meditation and concentration of mind are extremely difficult to achieve. Meditation is a test of how much control we have got over our mind.

Quotation about mind control:

I have read something very beautiful about control of the mind - " Ask me to pulverise the mountain; ask me to drink the ocean or ask me to do anything else, but do not ask me to control my mind, this is impossible for me to do."

- Lord Shri Krishna acknowledges that it is extremely difficult to control the mind. How do we achieve mind control? Shri Krishna says, "O, Arjuna - persistent and consistent practice with complete faith in the scriptures and with an unshakable faith in the Guru, will definitely result in control of the mind."

Analogy of flickerless candle flame:

The Lord compares a yogī who is perfect in meditation to a lit lamp placed in a windless place. The Lord gives this beautiful analogy. Imagine a place where there is absolutely no wind and a lit candle is kept in this place. Now, there will be no flickering of the flame of that candle. The flame of the candle will be completely still. This flicker-less candle flame is compared to the mind which is

devoid of all desires except only one desire of God and is absolutely fixed on God.

- Arjuna has some doubts - suppose somebody fails to reach the ultimate goal. The Lord reassures him and says, "There is no failure even for a millisecond. What seems to be a failure is actually a stepping-stone for further future progress."
- The Lord says, "Suppose a person dies before attaining his ultimate goal or God realisation. He will carry a legacy of his present life and will also carry all his *samsakaras* or habits that he has accumulated in his many past lives, including in this present life. He will carry all these *samsakaras* into his next embodiment. He will be born under the conditions which are most favourable for his spiritual development. With the power of his earlier practices as his background - as soon as grows up a little bit, his body and mind will become a fit instrument. He will move forward life after life until success will be attained. Thus, nothing is lost by anyone striving on the spiritual path."
- However, if a person lives a very wicked life then he will carry these negative *samskaras* into his next life. However, everyone will be able to manifest his innate divine nature in the course of time.
- The practice of the discipline of concentration is immensely greater than just engaging entirely in scripture ordained works or intellectual studies of Vedanta.
- We must remember that here, emphasis is on the complete surrender to the Divine Lord or God in His personal aspect. Self-surrender to the Divine Lord is the most important point - without self-surrender salvation is not possible. As I have said many times in the past, "We are just like drops of water and self-surrender means somehow we join a big river. Our Guru is like a big river, when he will reach the ocean of Sat-Chit-Ananda then along with him we will also reach the ocean. In fact, he carries us along with him. When he joins the Divine Lord then we also join the Divine Lord with him. Interestingly, after joining the ocean of Sat-Chit-Ananda, all these differentiations between a guru, a disciple and different religions lose their values and identity - all become one and known as Brahman / *Paramatma* / God.

In essence, these are the important points of the sixth chapter. As usual some verses are most wonderful and they are as follows -

Bhagavat Gita: Chapter 6, Verse 1

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ C6, V1॥

śhrī bhagavān uvācha

anāśhritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ

sa sannyāsī cha yogī cha na niragnir na chākriyaḥ

[The Supreme Lord said: Those who perform prescribed duties without desiring the results of their actions are actual sannyāsīs (renunciate) and yogis, not those who are without the (sacred) fire or abandoned bodily activities.]

Bhagavat Gita: Chapter 6, Verse 5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5॥

**uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ**

Meaning: The Lord is telling us "Let the man be lifted by his own-self. Let him not lower himself, for he himself is his own friend and he himself is his own enemy."

Bhagavat Gita: Chapter 6, Verse 6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्ते तात्मैव शत्रुवत् ॥ 6॥

**bandhur ātmātmanas tasya yenātmaivātmanā jitah
anātmanas tu śhatrutve vartetātmaiva śhatru-vat**

To him who has conquered himself by himself, his own-self is a friend, but to him who has not conquered himself - his own-self is hostile like an external deadliest enemy.

Bhagavat Gita: Chapter 6, Verse 19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19॥

**yathā dīpo nivāta-stho neṅgate sopamā smṛitā
yogino yata-chittasya yuñjato yogam ātmanaḥ**

Meaning: As a candle does not flicker in a windless place, such is stated to be the picture of a disciplined mind of a yogi practicing meditation on God.

Bhagavat Gita: Chapter 6, Verse 22

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 22॥

yaṁ labdhvā chāparaṁ lābhaṁ manyate nādhikaṁ tataḥ

yasmin sthito na duḥkhena guruṇāpi vichālyate

Meaning: Having obtained which happiness, he doesn't reckon any other gain as greater than this happiness and established in which happiness, he is not shaken even by the heaviest of sorrow.

Bhagavat Gita: Chapter 6, Verse 23

तं विद्याद् दुःखसंयोगवियोगं योगसञ्ज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ 23॥

taṁ vidyād duḥkha-sanyoga-viyogaṁ yogasañjñitam

sa niśchayena yuktavyo yogo 'nirviṇṇa-chetasā

Meaning: That state called yoga, which is free from the contact of sorrow in the form of transmigration should be known, nay, this yoga should be resolutely practiced with an unwearied mind.

Bhagavat Gita: Chapter 6, Verse 29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 29॥

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni chātmani

īkṣhate yoga-yuktātmā sarvatra sama-darśanaḥ

Meaning: With the heart concentrated by yoga, viewing all things with equal regard, he beholds himself in all beings and all beings in himself.

Bhagavat Gita: Chapter 6, Verse 32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32॥

ātmaupamyena sarvatra samaṁ paśhyati yo 'rjuna

sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ

The highest realisation is to see the same God in oneself and outside, such a person is the greatest yogi.

Bhagavat Gita: Chapter 6, Verse 40

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ 40॥

śhrī bhagavān uvācha

**pārtha naiveha nāmutra vināśhas tasya vidyate
na hi kalyāṇa-kṛit kaśhchid durgatim tāta gachchhati**

Meaning: The Lord replied, "O, *Partha* there is no destruction for him neither in this world nor the next. No evil My son, ever befalls on a man who tries to do good and who does good. A yogi who falls from the path will not have a lower birth in his next life." The Lord is assuring us through Arjuna, "The doer of good can never attain any downward movement. He always moves forward and finally he attains Me."

Bhagavat Gita: Chapter 6, Verse 41

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ 41॥

**prāpya puṇya-kṛitām lokān uṣhitvā śhāśhvatīḥ samāḥ
śhuchīnām śhrīmatām gehe yoga-bhraṣṭo 'bhijāyate**

Meaning: The yogi who has fallen away from yoga goes to the worlds of the righteous, having lived there for innumerable years, he is reborn in the home of the pure and the prosperous.

One who has not succeeded in reaching the goal, such a yogī is sure to be born in the family of pure and prosperous people. If he has some unfulfilled desires then those desires will get fulfilled. His desires will be sublimated. He will progress in his spiritual life and eventually will attain Me.

If this person is successful in getting rid of all his desires by attaining the higher worlds (*Brahmaloka*) then he will be born in a family of pure spiritual parents and all of them will be helping and encouraging each other and he will ultimately reach Me. This is what the Lord is reassuring us in the next verse.

Bhagavat Gita: Chapter 6, Verse 42

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ 42॥

**atha vā yoginām eva kule bhavati dhīmatām
etad dhi durlabhataraṁ loke janma yad īdriśha**

[A yogī is endowed with tremendous power to be able to discriminate that this world is temporary and undesirable, and God is the only reality. Therefore, they have only one desire which is to go to God. We may wonder if such people and families exist! Yes, they do but they are very rare and we cannot recognise them. Those spiritual practitioners who have experienced the highest pleasure in the higher world, their desires are completely fulfilled. They will be born in these highly spiritual families. A person who is highly spiritual somehow will be gravitating towards these highly spiritual families where - the father, mother, relatives, friends all are highly spiritual,

and they all create a favourable spiritual atmosphere for him. The Lord Himself is telling us - such a birth is extremely rare, but it is possible.]

This is the essence of the sixth chapter of the Bhagavat Gita. These are some of the verses which I would suggest you note down and remember them all the time.

=====

Introduction to the seventh Chapter of the Bhagavat Gita

Now, we are in a position to start the seventh chapter of the Bhagavat Gita.

This seventh chapter is called ज्ञान विज्ञान योगा **Jnāna Vijñāna Yoga**. I will give you a small introduction before we plunge into its verses. The main ideas of this chapter will become very clear with the help of this introduction.

This very yoga or the way of realisation is titled as **Jnāna Vijñāna Yoga**.

Definition of ज्ञान *Jnana* and विज्ञान *Vijnana* by Shri Ramakrishna:

The devotees of Shri Ramakrishna would definitely remember that Shri Ramakrishna used to say, there are *Jnanis* and there are *Vijnanis*. The state of *Vijnana* is the final state, superior state and the greatest state.

Who is a ज्ञानी *Jnani*?

According to Shri Ramakrishna, " A *jnani* is a person who believes without the least bit of doubt that God exists, he is Atman, he is divine, he is not the body-mind complex, but his God realisation has not actually and truly happened. A *jnani* knows without doubt that everything is Brahman, but he lacks true realisation.

Who is a विज्ञानी *Vijnani* and who is a जीवन मुक्ता *Jivan-Mukta*?

A *vijnani* is one - who has not only realised that he is an Atman, but he has also become very intimate with God.

The state of *vijnana* applies only to such a person whose body and mind is alive. This is a very peculiar state called *jivan-mukta*. This *jivan-mukta* has attained oneness with the ocean of Brahman a long time ago. However, the Lord decides for His inscrutable reasons that this divine person must live and work. God takes advantage of his pure body-mind complex and makes him work for the good of the world. The body-mind complex of *jivan-mukta* seems to be alive and seems to be working. The Divine Lord manifests Himself through this *vijnani*. Such a person has a very intimate knowledge of God. He sees God inside and outside. He does not see any difference between Brahman and this world. He knows that when he is in the निर्विकल्प समाधि *nirvikalpa samadhi* state - God is *nirguna*, *nirakara*, impersonal brahman. However, when he opens his eyes then he sees all these varieties in the world, but this world is also nothing else but Brahman in various names and forms only. This is the main theme of all our Vedanta - 'By knowing One, a person comes to know everything.' The *vijnani* experiences '*Aham Brahmasmi* अहं ब्रह्मास्मि and '*Sarvam khalu idam brahman* सर्वं खल्विदं ब्रह्म'. This is the true state of a *vijnani* and a *jivan-mukta*. This is the highest goal for which we all should strive.

When a person realises that I am Brahman and everything is also Brahman - this is *vishesha jnana* or a special type of comprehensive knowledge which is also called *vijnana* which we will discuss this further.

Classification of the 18 chapters of the Bhagavat Gita -

Bhagavat Gita as we know is comprised of 18 chapters. Many of our commentators on the Bhagavat Gita have classified these 18 chapters into **3 शटका** **Shatkas or sections** (*Shataka* means 6) with 6 chapters in each section. Although, it does not apply very strictly, but more or less it does apply.

- 1) **First Shatka शटका or section** includes first six chapters - from 1st chapter to 6th chapters. These first six chapters describe the nature of the "त्वम् *tvam*" means nature of the individual. We see this description in the second, third, fourth, fifth and sixth chapter.
- 2) **Second Shatka शटका or section** includes chapters 7th -12th. In this Shatka the nature of the Divine Lord is described called तत् *tat*. "*tat*" means Brahman. More emphasis is given on the description of the Divine Lord, worship of the Lord with attributes and *upasana* etc. We see it in practically every one of these chapters. However, we see this most wonderfully in the tenth and the eleventh chapter. The seventh chapter falls under this *shatka* where the nature of the Lord is more graphically described than in the earlier chapters.
- 3) **Third Shatka शटका or section** includes chapters from 13th -18th.

Coming back to the introduction of the seventh chapter

In the seventh chapter, the Divine Lord's glory / *mahima*, has been described very beautifully. How the Divine Lord is manifesting in so many ways, sustaining this world - manifesting through the sun, moon, earth and through the *pancha-bhutas / five cosmic elements* etc. Some of these details we get not only in this chapter, but in the other chapters as well (especially in the tenth chapter). The tenth chapter has a very beautiful description of this seventh chapter in a much more detail.

Summary of the first three verses of the seventh chapter:

In the first three verses, Shri Krishna introduces the topic, its glory, surrendering to God, and describes that whosoever worships (along with its attributes) will ultimately attain to the attribute-less God. In other words, attainment of *nirguna brahma* (God without attributes) is only possible through the grace of the *saguna brahma* (God with attributes). To know that God exists with firm conviction is called *jnana* and to know that I and God are identical and to know that I am God

is called *vijnana*. This is the highest knowledge and goal of every human being. The fact is - spiritual aspirants who strive, attempt and succeed in gaining spiritual knowledge are very small in number and this shows the subtlety and rarity of this *vijnana*.

Para-prakruti and Aparaprakruti:

God has two aspects - the higher nature and the lower nature. *Para-prakruti* is the superior nature of God and *Aparaprakruti* is God's lower nature. The lower nature has been divided into eight or nine categories - the *pancha-mahabutas* (five cosmic elements), the mind, the memory, the intellect and the ego. We will discuss this in our future classes.

Sankhya-Yoga - Sankhya school of philosophy:

A very important point we need to keep in our mind is - before the time of Shri Krishna, different schools of philosophies were growing in India regarding their understanding about three subjects - mysteries of God, mysteries of the world and mysteries of the individual soul. There is one particular school of philosophy known as *Sankhya-Yoga*. In *Sankhya-Yoga*, the eternal truth has been divided into two categories, both are absolutely eternal and absolutely opposite to each other:

1. पुरुषा ***Purusha*** - *Purusha* is pure consciousness.
2. प्रकृति ***Prakruti*** - *Prakruti* is completely inert.

Due to some mysterious reasons, even though these two *Purusha* and *Prakruti* have nothing in common and are completely separate beings, when they come into contact with each other, then this सृष्टि / sṛṣṭi / this creation and sustenance etc happens to take place.

Unification of Purusha and Prakruti by Bhagwan Shri Krishna:

How can they (*Purusha* and *Prakruti*) be both eternal and infinite principals? This has never been explored or explained in *Sankhya -Yoga*, but here in the Bhagavat Gita, Bhagwan Krishna has unified them and says, "They are not two separate principals. It is not logical to think that there are two infinite and eternal principals, because anything which is eternal, is infinite as well. There cannot be two infinities, they will contradict and cancel each other and both will become only finite. They are not two - My higher nature is called ***Purusha*** and My lower nature is called ***Prakruti***. It is the combination of these two which is the author of the creation of this universe. It has a definite purpose. What is the purpose? Self-discovery." So beautiful!

It seems as if God wants to discover Himself, as if He has closed His own eyes with His own hands. He wants to play His game in His own way. After some

time, He opens His own eyes by His own hands - this is called Divine-Lila or Divine-Maya. Here, a beautiful unification and reconciliation takes place between the two principals. This is an important point which we should keep in our minds.

The higher nature of God / Consciousness - The higher nature of God is the 'consciousness' behind everybody, that alone sustains entire creation. This is called the higher nature of God because it is changeless; it is conscious; it is infinite and it is independent.

The lower nature of God / 'Prakruti' - the lower nature of God seems to be exactly the opposite to the higher nature, it is changing all the time, it is unconscious; it is finite; and it is totally dependent upon the perceiver or the experiencer.

From God alone comes entire creation which consists of the conscious and the inert aspects - *jiva* or the individual soul and *jagat* / this world. Being the material cause of everything, God is independent of everything, and everything is dependent on Him; God is the master; He is the controller; He is the bestower and every created being is totally dependent upon Him, not only physically, but morally, intellectually and spiritually as well.

What is the cause of our delusion? - "God's Maya ईश्वर की माया"

Here, the Divine Lord is explaining - if we are also divine then why are we not able to understand this fact? Why are we deluded? What is that power which deludes us? So, the Divine Lord says, "It is My power. It is My Maya."

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ C7, V14॥

daivī hyeṣhā guṇa-mayī mama māyā duratyayā

mām eva ye prapadyante māyām etāṁ taranti te

- Maya is not independent.
- Maya consists of three गुणा *Gunas*.
- What are they? सत्त्वा *Satwa*, रजस *Rajas* and तमस *Tamas*.
- The entire universe is made up of these three *Gunas* - *Satwa*, *Rajas* and *Tamas*.
- If somebody wants to realise his own true nature then he has to cross these three *Gunas*. He must become 'गुणातीत *Gunatita*'.
- This cannot be done by self-efforts alone because the very instrument (Maya) belongs to God. Therefore, self-surrender to God is the most

important requirement which can take us to God. Lord Krishna says, "Everybody is progressing in spiritual life. However, not everyone in the same state of spiritual development."

Five categories of human beings - Epicureans, Artha, Arthartha, Jijnasu and Jnani.

The Lord divides all human beings, entire humanity into five categories.

The epicureans (i.e. materialists, the non-believers)- this is the lowest category. Then there are four types of devotees.

Four types of devotees of God / सुकृतिनः Sukritinh:

Then there are four types of people, all of them are सुकृतिनः **sukritinh** - means people of tremendous meritorious actions. All of them are devotees of God. They believe in God and are totally dependent on God. They are soliciting the grace of God. Who are these people?

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ C7, V16॥

chatur-vidhā bhajante mām janāḥ sukṛitino 'rjuna

ārto jijñāsur arthārthī jñānī cha bharatarṣhabha

Artha, Arthartha, Jijnasu and Jnani - and in this order.

1) आर्तः भक्ता **Artha Bhakta** - they are the lowest in this order. They believe in God and depend upon God. When they are in distress then they pray to God, examples are - गर्जेन्द्र elephant King, Draupadi etc.

2) अर्थार्थी भक्ता **Arthartha Bhakta**: This is the second category. They are not in distress, but they have innumerable unfulfilled desires. They are called *Arthartha*. Examples is - *Dhruva*, he wanted to have a great kingdom and he prayed to God. God granted him not only a great kingdom, but because he turned towards God, he was also granted with pure self-knowledge.

The above two categories are the most common categories of people, who believe in God and are sincerely struggling to acquire more devotion to God.

3) जिज्ञासुः भक्ता **Jijnasu Bhakta** - this is a higher category. These devotees have gone through severe distress and also through many unfulfilled desires (i.e. the first and second stages) many times. Eventually, they come to develop *viveka* /discrimination. They understand that nothing in this world can give them complete satisfaction. God alone can give them eternal satisfaction. (They come to understand that there must be something else which can give complete satisfaction and that is God alone.) Such a person becomes an enquirer - called जिज्ञासुः *Jijnasu*.

He takes refuge in a *Sadh-Guru* (Noble-Teacher) and surrenders himself to his guru. He has complete faith in the scriptures. He follows his Guru's instructions very strictly. Gradually after several births, he attains self-realisation.

4) **Jnani** ज्ञानी - a person who attains the Divine Lord, the Lord calls him a *jnani*. The Lord says, "Out of all these categories, a *jnani* is like My Own-self. Because, a *jnani* is one, who has realised that God and I are not separate."

Summary of important points of the seventh chapter:

This is the essence of the seventh chapter. The manifestation of God even in this world has been beautifully described through various examples. It is impossible for us to live even for one second in this world without God's grace. It is because of God's existence that we all exist. It is because of God's knowledge that we are endowed with some amount of knowledge. It is because of the आनन्दस्वरूपा *Anandaswaroop*a of God that we are able to enjoy our lives, though occasionally paying for our enjoyment in the form of suffering.

Let us now plunge into these three verses.

- In the next three verses the Lord is talking about the superiority of a wise devotee, his devotion is permanent and undivided. He loves the Lord as himself because he does not have a dualistic notion.
- Then, the Lord promises the highest goal for such a wise man - which is a non-dualistic vision. Because perfection, fullness and infinity are possible only in non-duality. Such a vision is achieved by preparing oneself through many births and rare are those blessed ones. The Lord says beautifully, "Maybe among thousands of people, only one such person can attain this state of non-duality."
- Then the Lord reveals 'His true nature' which is absolutely identical with the seeker's own nature and which is to be gained in terms of knowledge. The Divine Lord is ever present, imperishable, unsurpassed, and unborn. Being of the nature of 'non-dual awareness', God alone knows everything that happened in the past, happening now and going to happen in the future. God never becomes the object of knowledge.
- Concluding this topic Shri Krishna mentions the stages of devotion, which we have already discussed. (Please see above) *Artha*, *Artharthi*, etc. When a sincere spiritual aspirant worships the Lord then his mind becomes purified and slowly his desires and attachments become less. Then he turns into a true spiritual aspirant called जिज्ञासु: *Jijnasu* - the third type of devotee.
- Now, his attention turns towards knowledge and he pursues it - by surrendering himself to the Lord. Soon, he attains God / Self-realisation by the grace of God. He realises that he is divine and there is no difference between him and God. So, he becomes a *jnani* by knowing everything about Brahman, karma, *adhyatma*, *adhibhuta*, *adhidaivika* and *adhiyajna*, which we are going to discuss in the next chapter / 8th chapter.
- Such a ज्ञानी *jnani* also knows that both the superior nature of God (परा प्रकृति *para prakruti*) and the lower nature of God (अपरा प्रकृति *apara-prakruti*) are

nothing but the manifestations of God according to the perceiving capacity of the aspirant. Firmly established in this knowledge he doesn't lose sight of the Lord even at the time of death. While constantly remembering God, he gives up his body and he attains his own kingdom which is called स्वराज्यसिद्धि **swarajyasiddhi**.

These are the important points in the seventh chapter called **Jnāna-Vijñāna-Yoga**.
Now, we are in a position to dive into the seventh chapter.

Bhagavat Gita: Chapter 7, Verse 1

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ 1॥

śhrī bhagavān uvācha

mayyāsakta-manāḥ pārtha yogaṁ yuñjan mad-āśhrayaḥ

asanśhayaṁ samagraṁ mām yathā jñāsyasi tach chhṛiṇu

In this chapter, the Lord has not been asked a question unlike the other chapters. However, The Lord is revealing the divine secret voluntarily out of His infinite divine grace. What is this secret?

Meaning of the Verse 1: The Supreme Lord says, “Now listen, O' Arjuna (Partha - son of Pritha) with your mind attached to Me, taking refuge in Me and practicing yoga, you will without any doubt know Me in full.”

The Lord declared this earlier as well - that it is not possible to know Me, because only one who becomes one with Me, knows Me in totality.

This is the secret of our knowledge. For example, if we wish to have full knowledge of a table then we must become completely identified with the table. Only then will we have full knowledge about the table. This means - knowledge which we have about an object is directly proportional to the extent we have been able to identify ourselves with that object.

This beautiful idea is called '*Upasana*' - if we go nearer to the object of our meditation and more, we identify ourselves with the object (of our meditation), then the more we would know about the nature of the object of our meditation. When we are totally (100%) identified with the object then we will have complete knowledge of it. Otherwise it is not possible to have complete knowledge.

Three conditions are described in this verse:

1. Your mind should be completely attached to Me.

2. You must take complete refuge in Me.
3. You must practice yoga and spiritual disciplines with full concentration and dedication as instructed by your guru.

मय्यासक्तमनाः mayyāsakta-manāḥ - means complete absorption in God only.

mad-āśhrayaḥ - eventually we will come to know that without accepting Narayanah or without accepting Vishnu, or without accepting Shiv, or without accepting the Divine Mother, we are unable to know anything and we cannot even exist.

Story of Totapuri Maharaj:

I would like to recollect the story of Totapuri Maharaj which we have recounted countless times before. Totapuri thought that he had attained all his spiritual achievements by himself. Interestingly, one day he found that he was unable to meditate even for a second (although he was a man of samadhi). He got very frustrated and decided to commit suicide, but he was unable to do so! It was revealed to him by the infinite compassion of the Divine Mother that "Your body, your mind and this entire universe is none other than Me. Whatever you have been able to attain was by My Grace only. If you surrender yourself to Me then you will be able to know My real nature and also your real nature." By Mother's grace, Totapuri Maharaj understood it and surrendered himself to the Divine Mother. As a result, his psychosomatic disease disappeared. He took complete refuge in the Divine Mother.

Bhagavat Gita: Chapter 7, Verse 2

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ 2॥

jñānam te 'ham sa-vijñānam idam vakṣhyāmyaśheṣataḥ
yaj jñātvā neha bhūyo 'nyaj jñātavyam-avaśhiṣyate

Meaning: O, Arjuna I shall teach you in full, both knowledge and realisation which being known, nothing more remains here for you to know.

The highest knowledge (by knowing which everything else is known) - is only God. We see this in the Mundaka- Upanishad as well. The Mundaka- Upanishad starts with 'by knowing which everything else is known'. If we know many things, then in reality nothing is *completely* known.

Shri Krishna is telling us, "If you know Me; if you know My nature; then there will be no other knowledge which you will require." Why? Suppose there are one hundred objects and we know about ten of them, there are still ninety objects which remain unknown. As a matter of fact, no one knows even just one object in totality - 99% knowledge about even one object is unknown, let alone the countless number of objects which exist in this world! People are under a delusion; scientists thought

many years back that science will progress to such an extent that they will be able to know everything. Now, these scientists are realising that the more they know about an object, the more remains unknown.

"Goal of mankind is not pleasure, but knowledge." Swami Vivekananda:

Swami Vivekananda said in the beginning of his "Karma-Yoga" lectures, "Goal of mankind is not pleasure, but knowledge." What am I going to do with knowledge if I have not got happiness? If I have the knowledge that I am the source of infinite bliss then there is no need to know anything else. There is nothing else in the world, everything is our own reflection. We are viewing our own reflections in a myriad number of mirrors and thinking that all these reflections are separate from me. One day we will come to know that these reflections are my own reflections and nothing else exists besides me. I am sat; I am chit; I am Ananda and with this knowledge, all other knowledge comes to an end. This is a beautiful point and we will discuss few more points in our future classes.

We will discuss these verses in our future classes.

To be cont'd

Vasudeva sutham devam kamsa Chanoora mardhanam,

Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

With kind regards

Mamta Misra