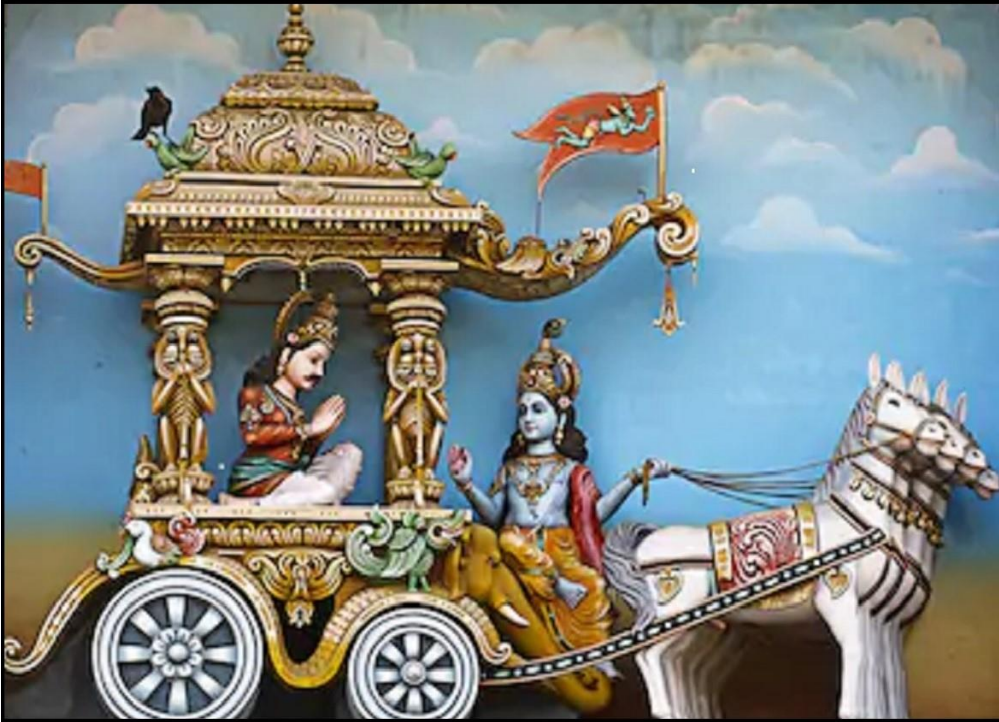


Reflections from Shrimad Bhagavadgita– Part 67: Chapter 7, Summary of Chapter 7

(August 14 –August 20, 2019)

JÑANA-VIJÑANA YOGA



**CLICK HERE
TO
LISTEN TO
THE
ENTIRE
CHAPTER-7
VERSES 1-30
OF
SHRIMAD
BHAGAVAD
GITA**

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The Summary of

Chapter 7

Jñana – Vijñana Yoga

(The Yoga of Knowledge and the Wisdom of Supreme Truth)

(A) The Summary of Summary:

In this chapter, Lord Krishna tells us about the absolute reality, why it is difficult to overcome Maya and the four types of people that are attracted to and opposed to divinity. Lord Krishna is the Supreme Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship.

(B) The Most Important Verses of Chapter 7: Verses 1, 12, 16 and 19:

Verse 1: “O Arjuna, with the mind attached exclusively to Me, and surrendering to Me through the practice of *bhakti yoga*, you can know me completely, free from doubt.” **Verse 12:** “The three states of material existence—goodness, passion, and ignorance—are manifested by my energy. They are in me, but I am beyond them.” **Verse 16:** “O best amongst the Bharatas, four kinds of pious people engage in my devotion—the distressed, the seekers after knowledge, the seekers of worldly possessions, and those who are situated in knowledge.”.. **Verse 19:** “After many births of spiritual practice, one who is endowed with knowledge surrenders unto me, knowing me to be all that is. Such a great soul is indeed very rare.”

(C) The Verse-By-Verse Summary of Chapter 7:

Based on the contents of the 30 verses of Chapter 7, it can be divided into the following six sections:

<u>The Topic</u>	<u>Verses</u>
1. <i>Differentiation Between Jñana and Vijñana</i>	1 to 3
2. <i>Nature of God</i>	4 to 12
3. <i>Delusion by Maya as the Root Cause of All Problems</i>	13
4. <i>Bhakti (Devotion) as the Remedy for Maya</i>	14 to 19
5. <i>Sakāma-Bhakti (Devotion for Material Ends)</i>	20 to 26
6. <i>Niṣkāma-Bhakti (Devotion for Spiritual End)</i>	27 to 30

1. Differentiation Between Jñana and Vijñana:

In the first three verses, Lord Kṛiṣṇa introduces the topic of *jñāna* and *vijñāna*. Surrendering to God, whoever worships Him along with His attributes will ultimately discover the attribute-less God (V1). The knowledge of God with attributes, as different from oneself is called *jñānam*, and the knowledge of God as identical with oneself is called *vijñānam*. This is the highest knowledge because, the intellectual quest of a person finds its fulfillment in this knowledge (V2). The very fact that the number of people who attempt and succeed in gaining this knowledge is very small shows the subtlety and rarity of this knowledge (V3).

2. Nature of God:

From the 4th to the 12th verse, Lord Kṛiṣṇa talks about the nature of God. God has two aspects known as the highest nature (*parā-prakṛti*) and the lower nature (*aparā-prakṛti*). The lower nature has eight divisions — five subtle elements, cosmic ego, cosmic intellect, and the unmanifest (V4). [This is called lower because it is changing, inert, finite and dependently existent.] The higher nature is the consciousness behind everybody and that

alone sustains the entire creation (V5). [This is called higher because it is changeless, conscious, infinite and independently existent.] From this God alone comes the entire creation which consists of conscious and inert aspects (*jīva* and *jagat*). He alone sustains the creation and resolves it (V6). In fact, there is no creation from Him, and He alone is the very essence of everything (V7 to V11). Being the material cause of everything, God is independent of everything and everything is dependent on Him (V12).

3. **Delusion by Maya as The Root Cause of All Problems:**

In the 13th verse, the Lord traces the causes of all problems (Delusion by Maya). Being deluded by the creation (Maya), which is the product of three *guṇas* (of *aparā-prakṛti*) one fails to know the higher nature (*parā-prakṛti*) of the Lord. The three *gunas* or modes include goodness (*Sattva*) possessing discrimination and righteousness, passion (*Rajas*) possessing pride and desire and the mode of ignorance (*Tamas*) possessing ignorance. These three modes infatuate all living entities causing their higher consciousness to be veiled and inaccessible. Thus, it is not possible for the vast majority of human beings as well as other living entities to recognize Lord Krishna's, imperishable, eternal, and paramount position above all creation.

4. **Bhakti (Devotion) as the Remedy for Maya:**

The divine *māyā* (power of delusion) consisting of three *guṇas* cannot be conquered by anyone by one's own effort. The Lord gives the only solution possible — “only those who surrender to Me cross over this *māyā*” (V14). In the next two verses, Lord *Krishna* divides the entire humanity into five groups. The lowliest of those are those non-believers who do not accept or pursue the Lord. Leading a life governed by their own desires and taking to devilish nature, such people are completely lost in *māyā*. The others, though they are devotees, worship Lord with different attitudes due to different levels of maturity. Thus, *ārta* is one who worships the Lord when he is in distress. *Arthārthī* is one who worships the Lord for material prosperity. *Jiñāsū*, who is discriminative enough to discern the limitation of everything else, seeks the Lord through knowledge. *Jñānī* is one who has reached the destination of his life's journey by discovering his identity with the Lord (V15, V16). In the next three verses, the Lord talks about the superiority of the wise devotee. His devotion is permanent and undivided. He loves the Lord as himself because he does not have the dualistic notion. Naturally, the Lord also loves such a devotee as Himself (V17). Then the Lord promises the highest goal for the wise man of non-dualistic vision [because fullness is possible only in non-duality] (V18). Such a vision is achieved by preparing oneself through many births and those blessed ones are very rare (V19).

5. **Sakāma-Bhakti (Devotion for Material Ends):**

In verses 20-26, the Lord talks about other devotees who worship the Lord but seek various ephemeral ends. They look upon the Lord as the bestower of health, wealth, power, *etc.*, and they seek those ends through rituals and vows (V20). Still the Lord, out of compassion, fulfills their prayers (V21, V22). But the Lord warns that everything except God is finite (V23). Then the Lord reveals His true nature [which is identical with the seeker's nature and which is to be gained in terms of knowledge]. He is ever evident, imperishable, unsurpassed (V24) and unborn. Still people, deluded by *māyā*, mistake the

Lord as the person subject to birth, *etc.* (V25). Being of the nature of one non-dual awareness, God alone knows everything belonging to the past, present and future (V26).

6. ***Niṣkāma-Bhakti (Devotion for Spiritual End)***:

Concluding this topic, Lord *Kṛiṣṇa* mentions the stages of devotion. Because of the fundamental self-ignorance, no one can avoid desires in the initial stages of life. Naturally, he will be *ārta* (*the one who worships the Lord when he is in distress*) and *arthārthī* (*the one who worships the Lord for material prosperity*) (V27). When he worships the Lord, his mind becomes purified and slowly desires become less. He becomes a *jijñāsu* (*the one who seeks the Lord through knowledge*) (V28). Now, his attention turns towards knowledge and he pursues it, surrendering to the Lord. Soon he becomes *jñānī* knowing all about *Brahman*, *karma*, *adhyātma*, *adhibūta*, *adhidaiva* and *adhiyajña*. [He knows both the *parā-prakṛti* and *aparā-prakṛti* of the Lord.] Being established in his knowledge, he does not lose sight of the Lord even at the time of death (V29, V30).