

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ सप्तमोऽध्यायः । ज्ञान-विज्ञान योगः

Sri Krishna Para BrahmaNe Nama: Bhagavath-Githa

Chapter - 7: Jnaana-Vijnaana Yoga:

श्रीभगवानुवाच । मय्यासक्त मनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१ ॥

sri bhagavaan uvaacha =

mayi aasaktha manaa: paarTha - yogam yunjan math aaSraya:
asamSayam samagram maam - yaThaa jnaasyasi that SruNu. 7-01

The Supreme Lord Sri-Krishna said: O PaarTha (Arjuna), by focusing your mind on Me only and having Me only for your support (without knowing Me, you are just restless) and practicing Yogic contemplation on Me, listen how you can know Me completely, and without any doubts,.

(Kunthi's original name was PruTha and PruTha's son is ParTha, Arjuna). (without knowing Me, you are just restless, a state that comes naturally, due to abundance of love for the Lord)

ज्ञानं तेऽहं स विज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jnaanam the aham sa vijnaanam - idham vakshyaamy aSeshatha:
yath jnaathvaa neha bhuuya: anyath - jnaathavyam avaSishyathe. 7-02

I (Lord Sri-Krishna) will teach you completely, this knowledge (Jnaana), along with the knowledge that makes it very distinguished (Vijnaana). Knowing this Jnaana and Vijnaana about Me, there will be nothing else that remains to be known.

Jnaana: that knowledge which makes us realize Bhagavan Sri-Krishna as having five determining characteristics – sathyathva (no Changes in His natural and essential characteristics), Jnaanathva (Self-Effulgence), ananthathva (free from the three limitations of space, time and form), aanandhathva (an abode of unlimited bliss) and amalathva (without any imperfections)-

Vijnaanam: Knowledge of the Supreme-Lord that distinguishes Him from all other animate and inanimate objects (called chith and achith - Soul and parakruthi)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

**manushyaaNaam sahasreshu – kaschith yathathi siDhdhaye
yathathaam api siDhdhaanaam - kaschin maam veththi thathvatha: 7-03**

Among the thousands of beings endowed with discrimination (humans and gods), someone strives for perfection (for achieving the end-result of Salvation). And, among all those who are striving for perfection, someone only knows Me (Lord Sri-Krishna) and among those who know Me (Lord Sri-Krishna) someone only knows me in reality.

(that literally translates to Only One-in-a-Million will actually realize the Supreme Lord Sri-Krishna. And, it is your choice whether you want to be that One-in-a-Million who knows Lord Sri-Krishna OR you will be just one-among-the-Million).

**भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४॥**

**bhuumi: aapa: analo vaayu: - kham mano buDhdhi: eva cha
ahamkaara ithiiyam me - bhinnaa prakruthi: ashtaDhaa. 7-04**

My (the Supreme Lord Sri-Krishna's) Prakruthi (the material nature that is the cause, behind the creation of this universe) is divided eight-fold – Earth, Water, Fire, Air, Ether (sky), Mind (manas), intellect (buDhdhi, the basic principle called Mahath) and the Ego-sense (ahamkaara).

**अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीव भूतां महा बाहो ययेदं धार्यते जगत् ॥ ७-५॥**

**apareyam ithasthu anyaaam - prakruthim viDhdhi me paraam
jiiva bhuutham mahaa baaho - yayedham Dhaaryathe jagath. 7-05**

The eight-fold Prakruthi (achethana material nature, as mentioned earlier) is My (Lord Sri-Krishna's) lower (inferior, non-sentient) nature. But, O mighty armed Ajuna, there is another, different from this achethana nature, a higher (exalted) nature of Mine and it is the life-principle (jiiva-aggregate), by which the lower nature is sustained.

[Prakruthi is the material cause of this universe and consists of:

pancha bhuuthas (5 gross elements) – Earth, water, Fire, Air and Ether; and

pancha thanmaathras (5 subtle elements) – smell, taste, sight, touch and sound; and

Manas (mind, and 5 karma-indhriyas – mouth, hands, feet, excretory and genitals, and 5 jnaana-indhriyas – nose, tongue, eyes, ears and skin) and

buDhdhi (the Mahath Principle) and

ahankaara (an evolute of Mahath, NOT the I and MY identification)]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६॥

ethath yoniini bhuuthaani – sarvaaNi ithy upaDhaaraya
aham kruthsnasya jagatha: - prabhava: pralaya: thaThaa. 7-06

Know that all beings (right from the creator, the four-faced Brahma to a smallest ant) depend on these two natures for their birth (the aggregate and individual creations – samishTi and vyashTi srushti). I, the Supreme Lord Sri-Krishna is responsible, for the creation and dissolution of this whole universe.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणि गणा इव ॥ ७-७॥

maththa: paratharam na anyath – kinchith asthi Dhananjaya
mayi sarvam idham protham - suuthre maNi gaNaa iva. 7-07

O Dhanamjaya (Arjuna), there is NOTHING superior to Me (the Supreme Lord Sri-Krishna). All these universes (along with all the beings) are just strung me, as rows and rows of precious gems are strung on a thread (which may be invisible, sometimes. And if the thread is not holding all the gems together, they will be scattered in all directions and the beautiful chain of gems is no longer there).

(achethana is prakruthi - apara, chethana is the soul – para and the Supreme Lord is paratharam – liSwara)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्व वेदेषु शब्दः खे पौरुषं नृषु ॥ ७-८॥

rasoham apsu kauntheya - prabhaasmi SaSi suuryayo:
praNava: sarva vedheshu – sabdha: khe paurusham nrushu. 7-08

O Kauntheya, Arjuna, I (Lord Sri-Krishna) is the taste in the waters (special quality of water), the light in the Sun and Moon, the most sacred syllable OM (PraNava), the essence of all the Vedas, the sound in the sky and the manliness (virility) in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्व भूतेषु तपश्चास्मि तपस्विषु ॥ ७-९॥

puNyo ganDha: pruThivyaam cha – theja: cha asmi vibhaavasau
jiivanam sarva bhuutheshu – thapa: cha asmi thapasvishu. 7-09

I am (Lord Sri-Krishna) the sacred fragrance of the earth, the radiance of Fire (Agni), the life-principle in all beings and the austerity (thapasya, meditation) of the ascetics.

बीजं मां सर्व भूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७-१० ॥

biijam maam sarva bhuuthaanaam - viDhdhi PaarTha sanaathanam
buDhdhi: buDhdhimathaam asmi – theja: thejasvinaam aham. 7-10

O PaarTha (Kunthi's original name Prutha and her son Arjuna), know that I am (LordSri-Krishna) the primeval seed of all the living beings (as a seed sprouts, living beings transform into new bodies) and the intelligence of the intelligent and the brilliance (glory) of the brilliant (glorious) people.

बलं बलवतां चाहं काम राग विवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७-११ ॥

balam balavathaam cha aham - kaama raaga vivarjitham
Dharma aviruDhdho bhuutheshu – kaama: asmi bharatharshabha. 7-11

O Arjuna (Bharatharshabha, the great in the Bharatha-VamSa), I am (Lord Sri-Krishna) is the strength of the strong, devoid of all desires and passion. In all living entities, I am (Lord Sri-Krishna) the desire that is not forbidden by Dharma (the right code of conduct).

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७-१२ ॥

Ye cha eva saathvikaa bhaavaa – raajasaa: thaamasaa: cha ye
maththa evethi than viDhdhi - na thu aham theshu the mayi. 7-12

Know that all the three GuNas – Sathva, Rajas and Thamas have originated from Me (Lord Sri-Krishna, who created them all) only and that all these three GuNas abide in Me (I support them all) and I am not in them (He does not depend on these GuNas for His existence).

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३ ॥

thribhi: guNa mayai: bhaavai: - ebhi: sarvam idham jagath
mohitham na abhi jaanaathi – maamebhya: param avyayam. 7-13

The whole universe (consisting of the gods, humans, animals and trees/plants) is deluded by the the entities emanating from the three GuNas (Sathva, Rajas and Thamas) and everyone fails to understand Me (Lord Sri-Krishna, with all the KalyaNa-GuNas) who is the Supreme Lord and is immutable.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४ ॥

**dhaivii hy eshaa guNa mayii - mama maayaa dhurathyayaa
maam eva ye prapadhyanthe - maayaam ethaam tharanthi the. 7-14**

This Divine illusion - Maaya, (which is subservient to Lord Sri-Krishna, engaged in the creation, maintenance and dissolution of all the worlds), consisting of the three GuNas, is very difficult to overcome. But only those devotees who completely surrender to Me (Lord Sri-Krishna) alone shall cross this Maaya.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहृत ज्ञाना आसुरं भावमाश्रिताः ॥ ७-१५॥

na maam dhushkruthino muuDaa: - prapadhyanthe nara adhamaa:

maayaya apahrutha jnaanaa - aasuram bhaavam aaSrithaa: 7-15

Those who are sinful doing evil actions, who are the worst of men and those who are completely ignorant (deprived of any Jnaana - knowledge), being deluded by Maaya and dominated by demoniac nature (hatred for Sri Maha-Vishnu), will not surrender to Me (the Supreme Lord Sri-Krishna).

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

**chaturviDhaa bhajanthe maam – janaa: suskruthina: Arjuna
aartho jignaasu: arThaarThii – jnaanii cha bharatharshabha. 7-16**

O Arjuna (best among the Bharatha-clan), four types of people who do good deeds worship the Supreme Lord Sri-Krishna – those who are in distress (due to the loss of their possessions and trying to regain those lost possessions), the knowledge seekers (to realize their Soul – kaivalya-seekers), those who are after wealth and those with knowledge (that the Supreme Lord is the goal and also the means of attaining that goal).

तेषां ज्ञानी नित्य युक्त एक भक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७-१७॥

**theshaam jnaanii nithya yuktha - eka bhakthi: viSishyathe
priyohi jnaanina: athy arTham - aham sa cha mama priya: 7-17**

Of these four kinds of devotees, that person who is endowed with knowledge, is always with Me, with single minded devotion to Me ONLY, and he excels everyone else. I am exceedingly dear to him (with this knowledge) and he too is undescribably dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८॥

udhaaraa: sarva evaithe – jnaanii thva aathma iva me matham
aasThitha: sahi yuktha aathmaa - maam eva anuthamaam gathim. 7-18

All these four kinds of people are very generous, but I (lord Sri-Krishna) consider that person with the knowledge (about the Soul and the Super-Soul) to be My very Self. Because, he is well established in the knowledge by being ever devoted to Me alone, and keeping Me as the highest goal to be attained.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९ ॥

bahuunaam janmanaam anthe - jnaanavaan maam prapadhyathe
vaasudheva: sarvam ithi - sa mahaathmaa sudhurlabha: 7-19

At the end of many many auspicious births, practicing spiritual life), the person with that perfect knowledge will surrender to Me, realizing the fact that Vaasudheva (Vasudheva's son Lord Sri-Krishna) is Everything (the means and the goal to be attained). It is very hard to find such a truly surrendered person, who is a Mahaathma (great-souled person).

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७-२० ॥

kaamai: thai: thai: hrutha jnaanaa: - prapadhyanthe anya dhevathaa:
tham tham niyamam aasThaaya - prakruthyaa niyathaa: svayaa. 7-20

Controlled by their inherent nature (due to puurva-janma-vaasanaas), and being robbed of their intelligence (not having appropriate knowledge) due to various materialistic desires, people will go to various other gods, observing various religious rites and principles.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१ ॥

yo yo yaam yaam thanum bhaktha: - sraDhdhaya archithum iChchathi
thasya thasya achalaam SraDhdhaam - thaam eva vidhadhaamy aham. 7-21

Whichever form of the Diety a devotee wants to worship (to fulfill the desires, arising out of depravation of true knowledge), I (the Supreme Lord Sri-Krishna) will make that faith steadfast, for all those devotees to worship that particular Diety.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ ७-२२ ॥

sa thayaa SraDhdhayaa yuktha: - thasya aaraadhanam iihathe
labhathe cha thatha: kaamaan - mayyaiva vihithaan hi thaam. 7-22

Blessed with that faith in that particular Diety, those devotees worship that particular god or goddess and obtain the objects of their desires. All those objects of desires obtained by all those devotees, are in fact, granted only by Me (the Supreme Lord Sri-Krishna and, if the Supreme Lord Sri-Krishna is NOT granting those boons, none of the gods or goddesses can ever fulfill the desires of those devotees).

अन्तवत्तु फलं तेषां तद्भवत्यल्प मेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७-२३॥

anthavaththu phalam theshaam – that bhavathy alpa meDhasaam
dhevaan dheva yajo yaanthi - madbhakthaa yaanthi maam api. 7-23

But, very perishable (limited) are the fruits obtained by those devotees with very poor understanding (who resort to worshipping the intermediary gods and goddesses to fulfill their desires). The worshippers of gods and goddesses will reach the worlds of those deities (all these worlds of these Dieties are not eternal, and these worshippers of these deities will return to take birth again and again). But, the devotees of Lord Sri-Krishna will reach Him (the Eternal world, VaikunTam, and these devotees will Never Return to take birth again due to any karma).

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७-२४॥

avyaktham vyakthim aapannam - manyanthe maam abuDhdhaya:
param bhaavam aja anantho - mama avyayam anuththamam. 7-24

Being ignorant of My Higher nature (of Lord Sri-Krishna), Immutable and Never-Born (due to Karma) and unparalleled, the not so intelligent beings think of Me as an unmanifest entity that has manifested now (in the form of Lord Sri-Krishna).

नाहं प्रकाशः सर्वस्य - योग माया समावृतः ।

मूढोऽयं नाभि जानाति - लोको मामजमव्ययम् ॥ ७-२५॥

na aham prakaasa: sarvasya – yoga maayaa samaavrutha:
muuDa: ayam na abhi jaanaathi - loko maam ajam avyayam. 7-25

Being enveloped by My own Maaya, I (Lord Sri-Krishna) am not manifesting Myself as the Supreme Lord, to all the beings. These ignorant people, being under the delusion of My Maaya, will not recognize Me as the Unborn and Immutable.

(Unborn – The Supreme Lord Sriman Narayana is never born like other beings, and never forced to take birth due to Karma. BUT He incarnates on His own accord, in Every Yuga, to protect the devotees, to wipe out the wrong-doers and to establish the right code of conduct).

वेदाहं समतीतानि - वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि - मां तु वेद न कश्चन ॥ ७-२६॥

Vedha aham samathiithaani - varthamaanaani cha Arjuna
bhavishyaani cha bhuuthaani - maam thu vedha na kaschana. 7-26

O Arjuna, I, the Lord of all beings, Sri-Krishna, know all these beings, in their past lives, present and their future lives (or those who are yet to be born). But no one knows Me, the Supreme Lord Sri-Krishna.

(Arjuna, one who does only Pure (saathvic) deeds).

इच्छा द्वेष समुत्थेन - द्वन्द्व मोहेन भारत ।

सर्व भूतानि सम्मोहं - सर्गे यान्ति परन्तप ॥ ७-२७॥

iChchaa dhvesha samuThthena - dhvandhva mohena Bhaaratha
sarva bhuuthaani sammoham - sarge yaanthi paranthapa. 7-27

O Arjuna, being deluded by the pairs of opposites (like happiness and distress; hot and cold etc.,) arising out of desires and hatred, all these beings are under delusion, right from the time of their birth.

(Bhaaratha, one who is great in the Bharatha vamSa and Paramthapa, one who is a chastiser of his enemies).

येषां त्वन्त गतं पापं - जनानां पुण्य कर्मणाम् ।

ते द्वन्द्व मोह निर्मुक्ता - भजन्ते मां दृढ व्रताः ॥ ७-२८॥

eshaam thvantha gatham paapam - janaanaam puNya karmaNaam
the dhvandhva moha nirmukthaa - bhajanthe maam dhruDa vrathaa: 7-28

But those who do good deeds (that promote an attachment to the Supreme Lord) and whose sins reached an end, are liberated from the influence of Maaya arising out of the pairs of opposites (like happiness and distress etc.,). Such devotees worship Me (Lord Sri-Krishna) with firm vows (firm in their convictions that Lord Sri-Krishna is the only means and also the goal of liberation) .

जरा मरण मोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७-२९॥

jaraa maraNa mokshaaya - maam aaSrithya yathanthi ye
the brahma thath vidhu: kruthsnam - aDhyaathmam karma cha akhilam. 7-29

Those devotees who surrender to ME (Lord Sri-Krishna), and yearn for deliverance from old-age and death (with a great desire to attain Sri VaikunTam), should know the three things - nature of Brahman, ADhyaathma (the Self that is bound by karma and is still in bondage) and also, all about the related Karmas (all such actions that will lead to rebirth).

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाण कालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७-३० ॥

Sa aDhibhuutha aDhidhaivam maam – sa aDhiyajnam cha ye vidhu:
prayaaNa kale api cha maam - the vidhu: yuktha chethasa: 7-30

Also those devotees who know Me (Lord Sri-Krishna) along with Adhibhuutha, Adhidhaiva and the ADhi-Yajna, should think of Me at the time of death, with their minds focused in meditation. (devotees seeking AiSvarya (lordship) should know ADhibhuutha and ADhidhaiva, and those seeking Kaivalya (Self-Realization) and the Jnaani, seeking to attain the Lord Himself (vaikunTa Praapthi) should know ADhiyajna and anthima-smrithi – the final remembrance of the Lord, at the last moment)

इति श्रीमद्भगवद्गीतासूपनिषत्सु, ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

ithi Sriimath bhagavadh-giithaasu upanishathsu brahma vidhyaayaam yoga Saasthre Sri Krishna-
Arjuna samvaadhe jnaana-vijnaana yogo naama saphthama: aDhyaaya:

Thus ends the Seventh Chapter named Jnaana-Vijnaana Yoga, in the upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like o in col, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in dor, dh like th in that, s like s in sit, S like S in Indian name Santhanu, sh like sh in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: Th like in thunder).