

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

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YouTube Link: <https://youtu.be/jmaFn5xCscM>

Introduction to the unmanifest (Para) and manifest (Apara) forms of the Supreme

The **7th chapter** of the **Bhagavadgītā** is **Jñāna-Vijñāna-Yoga - The Yoga of Knowledge and Realization**. The session began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge shedding the path of Ignorance.

The vivechan started with a revision of the last week's topic, which was 6th chapter of the Bhagavadgītā - Ātma-Saṁyama-Yoga. In the end of the said chapter Bhagavan had described the glory of the Yogi.

**tapasvibhyo'dhiko yogī, jñānibhyo'pi mato'dhikaḥ,
karmibhyaścādhiko yogī, tasmādyogī bhavārjuna. 6.46**

Paramātmā said to Arjuna to become a Yogi, because Yogi is superior to a Tapasvi (person who worships Paramātmā through the route of Tapas), ie, by taking up arduous tasks like piercing one's body, standing on one foot for many years or standing the body upside down for many years etc.. HE said a Yogi is even superior to a *jñāni* (The person who has acquired knowledge by studying Vedas and different scriptures). He is also superior to a *Sakam Karma yogi* (one who performs action with self interest in mind). Such a Yogi who is above a Tapasvi, above a *jñāni* and above a *Sakam Karam Yogi*, gets to know ME in principle, in MY true form.

How is that form of Paramātmā which this Yogi perceives? Bhagavan knew that Arjuna may have this kind of a question, so he started unfolding the secret of Paramātmā in this Chapter which is **Jñāna-Vijñāna-Yoga**. In a nut shell, Paramātmā in this Adhyaya will be telling us that there are two forms of Paramātmā:

1. **Avyakta**, meaning "**not manifest**", "**unmanifest**" etc.
2. **Vyakta**, refers to "**images in manifest form**"

Paramātmā says the manifest form of HIS, is the universe in which we live, which is around us. This is called **apara prakriti**. Same *apara prakriti* is there within us also. Our body is *apara prakriti*. And this is insentient / Achetan / Jada (it has no life force). So, Jada-prakriti or material nature is called *apara prakriti*. This is achetan ie without life.

Behind this *apara prakriti* / this universe / our body there is another prakriti of Paramātmā and that is **para prakriti**. This is sentient (having chetana). Those parameters which are absent in *apara prakriti* are very much present in *para prakriti*. And Paramātmā is the sole reason behind both these prakritis.

What is Jñāna and what is Vijñāna?

The knowledge about *apara prakriti* is called Vijñāna. And the knowledge of *para prakriti* is called Jñāna. So, knowledge about the *Jīvātman* (True self) and Paramātmā is Jñāna, and, knowledge about our body and universe is called Vijñāna.

And since Paramātmā is going to describe details of both these in this chapter it is called Jñāna-Vijñāna-Yoga.

Now we need to know that Paramātmā is the sole reason behind both these prakritis (*apara prakriti* and *para prakriti*).

All manifested and unmanifested forms of prakriti are of Paramātmā.

In Shlokas 8 to 11 of this Adhaya, Paramātmā will also explain to us His Vibhuties / His opulences (means His form / His fragments). In 10th Chapter - Vibhuti Yoga, Paramātmā has shared around 24 Vibhuties of HIS. Whereas, in Chapter 7 and Chapter 9 he has shared just few of his Vibhuties.

All these terms *apara prakriti*, *para prakriti*, the three Gunas - Sattava, Rajas and Tamas (mode of goodness, mode of passion and mode of ignorance / mode of inertia), are evolved from Paramātmā only. These constitute **Maya** of the material world which is the cause of birth and death. This Maya of Paramātmā can be crossed over only by the grace of Paramātmā. Ignorant people are bewildered / engrossed in the Maya of the material world and in the process, they forget to concentrate on the *para prakriti* which is holding this Maya.

In this chapter, HE will also explain 4 types of devotees which are:

- I. ARTHA,
- II. JIJNASU,
- III. ARTHARTHI,
- IV. JNANI

Each of them pray and remember the Supreme for the fulfilment of different types of desires. As per HIM, out of the four, the **Jnani (the wise and knowledgeable)** is the **most superior**. He experiences the fact of **Vāsudevaḥ sarvam iti: everything is Vāsudeva** and about **Jñāna and Vijñāna**. Thus, a man of self-realization knows both the forms of Paramātmā and how the universe operates.

We are fortunate enough to know about Jñāna and Vijñāna through this Adhyaya. This Adhyaya is also called the nature of spirit and the spirit of nature.

Further if Bhagavadgītā is divided based on the message given by Paramātmā in each chapter, it gets divided into three parts of 6 Adhyayas each. However, **the most important teaching lies in the Mahavakya which is called Tattvamasi. It represents Tat, Tvam and Asi (thou art that),**

showcasing the relationship between the individual and the Absolute.

The first 6 Adhyayas of Bhagavadgītā are related to Tvam i.e., the Jīvātman:

Chapter 1: Arjuna Vishaad Yog (The Yoga Of The Hesitation And Despondency Of Arjuna)

Chapter 2: Samkhya Yog (Samkhya Wisdom And Yoga Practice)

Chapter 3: Karma Yog (The Yoga Of Action)

Chapter 4: Jñāna Yog (The Yoga Of Wisdom)

Chapter 5: Karma Samyaas Yog (The Yoga Of Renunciation of Karmas)

Chapter 6: Atma Samyam Yog (The Yoga Of Meditation)

Adhyayas 7-12 of Bhagavadgītā are in the category of Tat i.e. about the Paramātmā (Tattva):

Chapter 7: Jñāna Vignan Yog (The Yoga Of Wisdom and Science)

Chapter 8: Akshara Parabrahma Yog (The Yoga Of The Imperishable Absolute)

Chapter 9: Rājvidyā Rājguhya Yog (The Yoga of the Sovereign Wisdom and the Sovereign Secret)

Chapter 10: Vibhuti Yog (The Yoga Of The Lord's Glorious Manifestations)

Chapter 11: Vishvaroop Darshan Yog (The Yoga of the Vision of the Lord's Universal Form)

Chapter 12: Bhakti Yog (The Yoga of Devotion)

Adhyayas 13-18 of Bhagavadgītā represents 'Asi' i.e. unification of Jīvātman with Paramātmā:

Chapter 13: Kshetra kshetragna vibhaag Yog (The Yoga of the Distinction Between the Field and the Knower of the Field)

Chapter 14: Gunatraya vibhaaga Yog (The Yoga of the Differentiation of the Three Modes of Nature)

Chapter 15: Purushottam Yog (The Yoga of the Supreme Person)

Chapter 16: Daivaasura sampad vibhaag Yog (The Yoga of The Distinction Between The Divine And The Démonic Endowments)

Chapter 17: Shradha atraya vibhaag Yog (The Yoga Of The Threefold Division Of Faith)

Chapter 18: Moksha samnyasa yog (The Yoga Of Liberation By Renunciation)

In short the sentence **Tatvamasi** means "**Jīvātman is Paramātmā**".

7.1

**śrībhagavānuvāca
mayyāsaktamanāḥ(ph) pārtha, yogaṃ(m) yuñjanmadāśrayaḥ,**

asaṃśayaṃ(m) śamagraṃ(m) māṃ(m), yathā jñāsyasi tacchr̥ṇu. 7.1

Śrī Bhagavān said :

Arjuna, now listen how with the mind attached to Me (through exclusive love) and practising Yoga with absolute dependence on Me, you will know Me, the repository of all power, strength and glory and other attributes, the Universal soul, in entirety and without any shadow of doubt.

śrībhagavānuvāca: Paramātmā says

mayyāsaktamanāḥ(ph) pārtha: Hey Arjuna, To me, he whose mind is attached to Me

yogaṃ(m): this self-realization of Yoga

yuñjanmadāśrayaḥ: taking shelter under me

asaṃśayaṃ(m): without any doubt

śamagraṃ(m): total

māṃ(m), yathā jñāsyasi

tacchr̥ṇu: is that, is to listen

In short Paramātmā says, **he whose mind is attached to ME alone, has not to think of ME, but his mind always remains absorbed in ME.** He does not have to artificially think of HIM. It happens automatically. He becomes dispassionate to the sensual pleasures of this world or to the next world and remains indifferent to comfort, name, fame or other heavenly or earthly acquisitions. He remains in unison with HIM at all times.

To such a Yogi Paramātmā says, HE shall share the complete knowledge, both of the phenomenal world and the knowledge of *para prakriti ie.* about Paramātmā HIMSELF. And after knowing this, no knowledge will be remain unknown. This is the complete **Jñāna and Vijñāna.**

Further it was said that there are two ways by which the mind gets attached to Paramātmā:

- The Yogi who attaches with his Heart will lead to Bhagavan. He adores HIM all the time. His mind by HIS grace is attached to Him.

Example, a man was searching for job. He went to a businessman who agreed to give him job for a salary of Rs. 500/- per day. The same was to be collected at the end of the day. On his first day the person was asked to wait in one corner of the room. The whole day passed and the person kept waiting for instructions. At the end of the day, he got up and went to the businessman asking for his salary. The employer said that he had not done anything for him during the day, then why should he pay him? On that the employee said, you asked me to sit and I followed your instructions. His job was to follow the instructions and the same he did in totality. So definitely the employer owed him Rs. 500/-. The businessman understood the logic and paid him Rs. 500/-. That means the person (employee) without doing anything got paid because he got attached to the words that that businessman had given.

Now when a human being is getting something for doing nothing, then if we attach our mind to Paramātmā, will Paramātmā send us empty handed? HE just wants us to attach our mind with HIM. Rest HE will take care.

- Second way is by understanding the Omnipresence of Paramātmā. HE pervades everywhere. HE is here, HE is there and HE is everywhere. All one needs to always remember is that Paramātmā is Omni present (Sarvavyapi), Omniscient (Sarvagyani) and Omnipotent (Sarvashaktiman). If we remember these three attributes of Paramātmā we will start realising that Paramātmā is with us, all the time.

By connecting with wise people and imbibing their attributes, one does progress himself. Our human

mind is a mirror that reflects whatever comes in front of it. It is like a camera lens which captures whatever it sees. The mind gets readily influenced by the attributes of people one gets associated with. When one thinks about these people all these leave an imprint on one's mind. That is why, our elderly people told us to be in the company of good people.

Since, Arjuna is deeply connected to HIM, *Śrī Bhagavān* begins to reveal HIS attributes to him, including HIS strengths and HIS Opulences. HE opens HIS priceless treasure for Arjuna because he had taken refuge in HIM, and surrendered in complete devotion. HE wanted Arjuna to know HIM in completeness (*ṣamagraṃ(m)*), without any secrets in between.

In contrast these days, even the wife does not trust her husband with the ATM card PIN.

We were told that if a Yogi mechanically practices Yoga methods without focusing his attention on the Omnipresent Paramātmā, then he will not reach HIM. One needs to be devoted like Arjuna to attain HIM. The 6th chapter teaches the techniques of unison with the Almighty.

śhuchau deśhe pratiṣṭhāpya sthiram āsanam ātmanaḥ nātyuchchritaṁ nāti-nīchaṁ chailājina-kuśhottaram

Meaning: To practice Yog, one should make an *āsan* (seat) in a sanctified place, by placing Kuśh grass, deer skin, and a cloth, one over the other. The *āsan* should be neither too high nor too low.

However many Yogies get deeply engrossed in those techniques of Yoga, and they forget the main purpose of Yoga ie. of attaining that Omnipresent Paramātmā. Such Yogis concentrate their minds only on the path, rather than on the destination or the Goal of Yoga. The path of Yoga is only means to reach the divine destination. When one communes with the Bhagavan or becomes one with HIM then the techniques of Yoga attain its purpose. The Yogi doing Yoga perfectly, but forgetting the Bhagavan in the process, is nothing more than a **spiritual robot**. He is accomplishing the mechanics of Yoga without the knowledge of the heart and spirit of it.

So Paramātmā says, always keep your mind attached to ME and never to forget that HE is the destination. Lord is the maker of rules of salvation, HE makes rules and we come and need to follow the same. Just like our host decides whom to let in and whom not to, similarly, Bhagavan decides who can come to HIM and who cannot.

To reach that all pervading Paramātmā (Father of all), one has to remember that the Father is waiting more anxiously for HIS children than vice versa.

Hence we need to practice **BLISSFUL DEVOTION, FULL COMMITMENT AND LOVE FOR PARAMĀTMĀ to be able to attain HIM.**

7.2

jñānaṃ(n) te'haṃ(m) savijñānam, idaṃ(m) Vākṣyāmyaśeṣataḥ, yajñātvā neha bhūyo'nyaj, jñātavyamavaśiṣyate. 7.2

I shall unfold to you in its entirety this wisdom (Knowledge of God in His absolute formless aspect) along with the Knowledge of the qualified aspect of God (both with form and without form), having known which nothing else remains yet to be known in this world.

Paramātmā says:

jñānaṃ(n): knowledge

te'haṃ(m): upto you , I

savijñānam,: with wisdom

idaṃ(m): this

Vākṣyāmyaśeṣataḥ,: i will explain in full
yajjñātvā: which having known
eha bhūyo'nyaj: nothing in this world, further anything else
jñātavyamavaśiṣyate: to be know, remains

Here Paramātmā promises to reveal to Arjuna all the '**mysteries of the Universe**' - Everything that can be known through theoretical knowledge, together with the ultimate wisdom. This could only be fully understood and perceived by '**self-realization**'.

Paramātmā explains both **Jñāna and Vijñāna in great detail**. The knowledge pertaining to the **tangible objective world** is known as Vijñāna. On the other hand the **knowledge of the intangible, pure self** is known as Jñāna. And after realizing this cosmic wisdom, Jñāna of universe and Jñāna of oneself, the devotee would become **Omniscient (Sarvagyani)** like Paramātmā. This means **nothing further remains to be known in the world**.

We can say that in this adhyaya Paramātmā is sharing complete knowledge to make us Omniscient. Paramātmā says there would not be anything more left to be known in this world after attaining the knowledge of Jñāna and Vijñāna.

Sometimes, it is mistakenly believed that western scientists have pioneered the advances in science and they coined the word science (Vijñāna). This is far from truth. This text written 5500 years back uses the word Vijñāna. This proves, science, is not a terminology that comes from western world.

7.3

manuṣyāṇāṃ(m) sahasreṣu, kaścidyatati siddhaye, yatatāmapī siddhānāṃ(ñ), kaścinmāṃ(m) vetti tattvataḥ. 7.3

Hardly one among thousands of men strives to realize Me; of those striving Yogīs, again, some rare one, devoting himself exclusively to Me, knows Me in reality.

In this shloka Paramātmā is stressing that everybody should strive to get the knowledge of **Jñāna-Vijñāna**.

manuṣyāṇāṃ(m): of the people
sahasreṣu: out of many thousands
kaścidyatati: someone who keeps trying
siddhaye: for perfection, for liberation, for moksha
yatatāmapī siddhānāṃ(ñ): of those who strive and even those who have achieved perfection
kaścinmāṃ(m): someone, Me
vetti tattvataḥ: knows the truth

In the second shloka Paramātmā had said that knowledge about Jñāna-Vijñāna is complete and after knowing that nothing would be remaining to be known, the question was, why all people do not try to obtain this knowledge? This is what Paramātmā is explaining in this shloka. HE says out of several thousand seekers (*manuṣyāṇāṃ(m) sahasreṣu*) in this world, perhaps, only one or two succeed to attain HIM. This is because the desire to know God is feeble / weak.

One is interested in gaining material gains and does not have a strong desire to attain Paramātmā. The desire crops up sometimes but dies out just with another thought in the mind. This is because the desire

for HIM is not persistent nor intense. Instead the mind is full of desires pertaining to this material world. Pleasures of comfort, name, fame and excitement etc.

Thoughts in our mind were compared to a tissue box out of which another tissue pulls out as soon as we pull one tissue. The trail is endless.

Swami Ramakrishna was viewing an eagle soar up the sky. At one point, he thought it to be going for the ultimate (being one with God). But, within no time the eagle nose dived to the ground as it had viewed a dead rat from those heights. Same is the case with us humans. Even if we try to strive for higher realms, one thought of sensual gratifications brings us back to the lowest levels.

One has to remember that Bhagavan is not to be earned like money or like material things. We have already earned HIS Grace . HE has manifested Himself as jivatma inside us. However, due to our forgetfulness we do not acknowledge HIS presence within us. We need to rediscover our thoughts.

**mamaivamso jiva-loke jiva-bhutih sanatana
manah-sasthanindriyan- i prakriti-sthani karsati (15.7)**

Means: The embodied souls in this material world are My eternal fragmental parts. But bound by material nature, they are struggling with the six senses including the mind.

7.4

**bhūmirāpo'nalo vāyuḥ(kh), khaṁ(m) mano buddhireva ca,
ahaṅkāra itīyaṁ(m) me, bhinnā prakṛtiraṣṭadhā. 7.4**

Earth, water, fire, air, ether, mind, reason and also ego-these constitute My nature divided into eight parts. This indeed is My lower (material) nature;

In this Shloka Paramātmā gives details of his apara prakriti - that insentient vibhuti of Paramātmā

bhūmirāpo'nalo: Earth, Water, Fire
vāyuḥ(kh),: Air
khaṁ(m): Space
mano: mind
buddhireva ca: intellect,
ahaṅkāra: ego
itīyaṁ(m) me,: thus all these, My
bhinnā: divisions
prakṛtiraṣṭadhā.: eightfold material energy

Paramātmā says, **Earth, Water, Fire, Air, Space, Mind, Intellect and Ego constitutes apara prakriti**. It is also called as the lower nature / gross nature of Paramātmā. Altogether, it constitutes HIS separated material energy, which is *achetan* / insentient. The **para prakriti is called the higher nature or subtle or superior nature of Paramātmā**. Here his form is not physical but as Krishna's **Supreme Consciousness**. It is HIS cosmic presence and not the body physical presence.

In HIS 8 manifestations (Earth, Water, Fire, Air, Space, Mind, Intellect and Ego) there is no "I". We often refer to "I" as - my body, i do this, i am happy etc. Where is this "I" coming from? This 'I'ness is our own creation which has no basis for existence. The body is constituted of the 5 basic elements or the *pañca-mahā-bhūta* which belong to Paramātmā. So how does the "I" ness come into picture?

While we sleep, this 'I' disappears. At that time no thoughts of I'ness arise. This proves that 'I' is factitious, fabricated, it is nothing but elusion and not real.

Without the body the 'I' has no value, no meaning. Bhagavan says all the 5 elements that make you belong to HIM. So, what is yours? Is there anything which one can call is mine? An individual's mind is a fragment of Paramātmā's cosmic mind. And we keep referring to - my mind, my intellect, my body as we do not have slightest of idea about the vastness of this universe. How may galaxies, how many planets, how may steroids, blackholes does it contain? Widen one's vision. One needs to see beyond 'my house, my neighbour, my city'. In this vast universe all one is concerned with is the insignificant and inconsequential 'I'.

The farthest star located by NASA from earth is 30 billion light years away from us. This universe which is appearing that far is also part of Paramātmā's *apara prakriti*. In short Paramātmā is the origin of whole creation. HE is the originator of this whole creation. This 8-fold nature of Paramātmā is called the lower nature. This lower nature is inferior because it has no Consciousness in it. And it is changeable.

7.5

apareyamitastvanyāṃ(m), prakṛtiṃ(m) viddhi me parām, jīvabhūtāṃ(m) mahābāho, yayedam(n) dhāryate jagat. 7.5

the other than this, by which the whole universe is sustained, know it to be My higher (or spiritual) nature in the form of Jīva (the lifepinciple), O Arjuna.

In this shloka Paramātmā introduces HIS higher prakriti, the chaitanya shakti or the *para prakriti*. **The para prakriti is upholding the apara prakriti. The para prakriti has been camouflaged by apara prakriti.**

To understand it better, imagine in a pond of water there is a thick layer of moss. Although the moss originated from water, it is masking and camouflaging it. Same way we cannot see the creator as HE is veiled by HIS Maya, but HIS creation is very visible.

Bhagavan says this inert prakriti (*apara prakriti*) is dependent on the sentient (*para prakriti*). This very inert prakriti is masked.

Our body is perceptible but is our mind perceptible? The subtler the entity becomes the less perceptible it becomes. One can see the body but one cannot see one's intellect. It is imperceptible. Nevertheless there are other ways of indirectly perceiving the mind. For example, a person's facial expressions can reveal anger in his mind. Likewise, one cannot gauge anyone's intellect just by looking at him. But the level of intelligence would be reflected in the way he conducts his life, the decisions he takes etc. Even if you meet that person after several years, one does not give any allowance to the fact that he might of have changed in those years. However, one should never form rigid or inflexible opinions about anyone. You cannot tell when a fool will become wise or vice versa. People keep changing like this world keep changing.

Paramātmā says the supreme soul i.e., the para Brahma is upholding the entire world. It is the very foundation of the entire world. So, on one side of our ego there is lower nature and other side of this ego there is Bhagavan i.e. para prakriti. Unfortunately our embodied soul our jivatma instead of accepting its attachment to the Paramātmā, it accepts attachment to the lower nature of prakriti. That is because of Paramātmā's Maya. Attachment to the Supreme, would free one from all sorrow

and the bondage of birth and death.

In fact *para prakriti* has no separate existence at all. In the second adhyaya there is shloka:

**nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayorapī dṛiṣṭo 'nta stvan ayos tattva-darśhibhiḥ**

At not time there is any absence of the eternal truth, but on the other hand the unreal/untruth appears to exist but it is just an illusion.

The *apara prakriti* is an illusion of Paramātmā. It is not coming in our perception. This *apara prakriti* is changing / deteriorating every moment. The untruth has no existence. Whereas the truth will always prevail. These two are unchangeable fundamental facts. That way the essence of both truth and untruth is realized by that enlightened soul.

7.6

**etadyonīni bhūtāni, sarvāṇītyupadhāraya,
ahaṃ(ñ) kṛtsnasya jagataḥ(ph), prabhavaḥ(ph) pralayastathā. 7.6**

Arjuna, know that all beings have evolved from this twofold Prakṛti, and that I am the source of the entire creation, and into Me again it dissolves.

Every thing that comes into existence is because of these two prakritis. (*apara and para / gross and subtle / lower and higher*). Paramātmā says both prakritis emerge from HIM. This refers to the cosmic essence of Śrī Bhagavān and not HIS physical form.

We read in newspapers funny things like ancient idol of lord Krishna has been stolen from the temple. WE also hear about police protection for the temple / God. This is very hilarious. Does the God protect us or we protect HIM? Why does HE who is the creator and the master of this universe need protection? We need to understand HIM in HIS essence / cosmic form.

A small story was discussed here. A muslim general had the habit of destroying temples and idols. The Hindus were worried their religion will be destroyed. One day a Fakir came and assured the Hindus not to worry. To safeguard their interest he took a big picture of the muslim general and started beating it with shoes at the centre of the city. This news reached the general. He came and asked the Fakir, as to why he was doing that? The Fakir said to the general that he was not hitting him but his photograph, and though his photo is not him, he is upset by the action. Likewise destroying the temples and idols is hurting the sentiments of the Hindus but not destroying the religion. The general got the message and retracted from his activities.

One has to remember as religion is not restricted to the statues and idols. Religion is the way one conducts oneself, one's thoughts, one's life and art. How can anyone destroy that?

A devotee can attain the highest point of devotion by experiencing the formless Chetana of Śrī Bhagavān. HE is the hub from where everything originates and is the place where everything dissolves.

7.7

mattaḥ(ph) parataraṃ(n) nānyat, kiñcidasti dhanañjaya, mayi sarvamiḍaṃ(m) protaṃ(m), sūtre mañigaṇā iva. 7.7

There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me.

mattaḥ(ph): that Me

parataraṃ(n): superior

nānyat,: not anything else

kiñcidasti: there is

dhanañjaya,: Oh Arjuna (conquerer of wealth)

mayi: in Me

sarvamiḍaṃ(m): all which we see

protam(m),: is strung

sūtre mañigaṇā iva. : group of pearls

Paramātmā says, in this universe **there is no cause higher than HIM**. As the yarn beads are knotted on the thread, all the universe is strung together on a string by HIM.

How the para prakriti (unmanifested from) is sustaining the apara prakriti (manifested form)? How is it holding?

HE says, the entire *apara prakriti* is held together by the same one string ie. the *para prakriti*, and nothing is higher or beyond HIM. To explain this simply, Paramātmā gives the analogy of a string of beads. **The apara prakriti or the manifested creation is the beads, which are bound together by the string of para prakriti ie. HIS unmanifested cosmic form.** Thus all are unified with HIM, with HIS presence. If the string is taken out the whole world would collapse. Example, by just stopping the light coming from Sun, in no time the universe will collapse as Sun is essential for life sustenance.

And why it is said mañigaṇā?

HIS creation consists of 84 lakhs species. *Mañigaṇā* denotes plural number as there are infinite creatures including all aquatic creatures, sky creatures, land creatures, four legged creatures etc. Since HE pervades all we must see oneness in HIS creation. Every being should be looked upon with equanimity. If you regard someone as your enemy that is one's misperception because indirectly you are considering HIM your enemy.

This shloka is also used as a mantra for people who are having backache. How?

Spinal cord is the main part of our body which holds the whole structure together. All nervous system is woven around that. So, while chanting this shloka, one needs to imagine the presence of Paramātmā in the spinal cord and our body is woven around that para prakriti.

7.8

raso'hamapsu kaunteya, prabhāsmi śaśisūryayoḥ, praṇavaḥ(s) sarvavedeṣu, śabdaḥ(kh) khe pauruṣaṃ(n) nṛṣu. 7.8

Arjuna, I am the sapidity in water and the radiance in the moon and the sun; I am the sacred syllable OM in all the Vedas, the sound in ether, and virility in men.

raso'hamapsu : means the taste, I, in the water

kaunteya: Arjuna,

prabhāsmi śaśisūryayoḥ: I am the Moon as well as the Sun

praṇavaḥ(s): is the three letter word, Omkar, which is Bhrahma, Vishnu and Mahesha.

sarvavedeṣu: All vedas

śabdaḥ(kh): sound / vibrations

khe: ether / sky

pauruṣam(n): ability

nṛṣu: humans

In this Shloka Bhagavan is saying, Oh Arjuna (son of Kunti) I am the sweetness of the water (taste of water), I am the light of the Sun and the Moon, I am the syllable Om in all the Vedas and I am the sound in the ether and I the ability inside people. Every conceivable entity is none other than ME.

When one chants OM, the sound is HIM, the mind that chants OM also becomes a part of Aṣṭadhā Priya Paramātmā. When this cosmic essence has been attained, only then man will see or experience Bhagavan in water, sun, space etc. We need to attain this Cosmic Essence of Paramātmā then the real meaning of this Shloka will dawn on us.

For realization of Paramātmā one needs to rise above one's ego and accept oneself as non-doer. Pride (Abhiman) has to be relinquished.

This can be achieved by performing Nishkam Karma ie performing one's duties without expecting anything in return. Also one needs to do Sadhana to attain that Krishna Consciousness.

HE further says that HE is the OM of Vedas. OM is the first appearance of Paramātmā in the nature. From OM appeared Gayatri. And from Gayatri the Vedas - the source of our Spiritual (Adhyatamic) Knowledge. This OM is explained in detail, in 8th Adhyaya also. In the 13th Shloka of the said chapter Paramātmā says

om ityekākṣharam brahma vyāharan mām anusmaran

yaḥ prayāti tyajan dehaṁ sa yāti paramām gatim

Means: One who departs from the body while remembering ME, the Supreme Personality, and chanting the syllable OM, will attain the supreme goal of Moksh. That is the **strength** of OM.

In this chapter from Shloka 8 to 12 Paramātmā shall be revealing HIS Soul's Secret and source of HIS manifest (Universe Form) i.e., Vibhuties of Paramātmā.

7.9

**puṇyo gandhaḥ(ph) pṛthivyām(ñ) ca, tejaścāsmi vibhāvasau,
jīvanaṁ(m) sarvabhūteṣu, tapaścāsmi tapasviṣu. 7.9**

I am the pure odour (the subtle principle of smell) in the earth and the brightness in fire; nay, I am the life in all beings and austerity in the ascetics.

puṇyo: punya, pure, original

gandhaḥ(ph): fragrance

pṛthivyām(ñ) ca: Earth

tejaścāsmi vibhāvasau: brilliance in the fire

jīvanaṁ(m): life-force

sarvabhūteṣu: in all living beings

tapaścāsmi tapasviṣu: penance of the tapasvis

In this Shloka Bhagawan says that I am the **original fragrance** in this **Earth**, I am the **heat** in the **Fire**, I am the **life-force** of all **living beings** and I am the **Tappa** (penances) of all the **Tapasvi**. The Paramātmā is giving His Vibhuties to us.

- HE says **HE is the Tapasvi**. Tapasvi is lauded for his austerity. HE says HE is not doing anything purposefully, it is just happening through HIM. Like a sage does not observe silence, it occurs on its own accord. No special efforts are required for that. Similarly, the person who makes charities, does not do the charities on his will. Rather the charities simply happen through HIM. Things are happening automatically from day to night and night to day. Hence, Paramātmā expects us to acknowledge HIM and not consider oneself as the doer of any action.
- The **Sweet Fragrance emanating from the Earth is also HIM**. People living in the concrete jungles may have lost touch with nature. But after a hot summer when first few drops of rain fall on the hot and dry earth, the pleasant fragrance emanating from the Earth, HE says is HIS.
- Krishna here also says that **He is the life-force** present **in all living beings**. What happens when the life force leaves our body? Body becomes achetan (lifeless). Bhagawan says HE is that Chetana, the life-force in the body of all living beings. An example of a very well built shopkeeper was shared. His doctor had advised him to cut down his weight in order to keep away from health consequences in later life. So he started walking everyday for a few kilometres. One day while he was on his walk he fell and instantly died due to a heart attack. Since he was well known in the area, many people rushed to help him. They brought his body to his building where he lived but, soon realized that it was not easy to carry his bulky body to the third floor where he lived. As long as the shopkeeper had life energy inside him he could easily carry his weight but immediately after the body became lifeless it became difficult to carry the body by even four people.
- Paramātmā says HE is that life-force. When the Life-force goes away body becomes lifeless and heavy. The essence being that every aspect of life is attached to Paramātmā.
- Every person has *jatharagni* in their body which makes us hungry and also help in the digestion process. Bhagawan in this shloka says HE is the Agani. So we eat food, move around, digest etc. all because of Him.

Then where is this I? The air we breath Paramātmā says HE is the Air, The Water we drink Paramātmā says HE is the Water. We become hungry because of jatharagni which HE says is HIM, We digest the food, Paramātmā says HE is the Agani. HE even is our Life-force.

That means that "I" is fictitious. It is the Māyā is fooling us and brings in the feeling of "I" in us. HE keeps testing us through Māyā and makes it more difficult for us to attain HIM. If we get **entangled** in "I" and get **drenched** in his Māyā, then we are delaying our journey towards HIM. How clever are we to cross over that Māyā? This will decide our period of journey towards HIM.

Paramātmā will tell us ways how to cross over Māyā. But, the one who is entangled in Māyā, does not know Paramātmā or has no faith in Paramātmā, sees the Moss, but does not see the water below that Moss. Other words, he knows HIS creation but does not know **the Creator**.

7.10

**bijaṃ(m) māṃ(m) sarvabhūtānāṃ(m), viddhi pārtha sanātanam,
buddhirbuddhimatāmasmi, tejastejasvināmaham. 7.10**

Arjuna, know Me the eternal seed of all beings. I am the intelligence of the intelligent; the glory of the glorious am I.

bījaṃ(m): seed

māṃ(m): I

sarvabhūtānāṃ(m): for everything on earth

viddhi: vidhi

pārtha: Oh Arjuna

sanātanam: the eternal

buddhirbuddhimatāmasmi: I am the intelligence of intelligent

tejastejasvināmaham: I am the splendour of the splendid

Paramātmā says I am the eternal seed (Sanatan) of all living beings. I am the intelligence of intelligent. I am the splendour of the splendid or the glory of the glorious or the prowess of the powerful.

Paramātmā says HE is the seed, the primordial seeds of all things and all beings. On planting a seed into the ground. It grows into a tree. Where is the seed gone? Is it possible for the seed to stay as it was, and then giving rise to the tree? The tree will arise, only when the seed will sprout. If tree has to come up, the seed has to split / disintegrate. When the trees grow, fruits are borne with multiple number of seeds. It's indeed a very incredible Māyā of Paramātmā. Bhagavan is saying, I am the seed from where the entire world is originating. Moreover, all the seeds that would be borne through its fruits is also HIM. HE is the eternal cause; the Creator and the creation also.

This was further explained with help of a story of Swami Ramkrishna Paramhansa. A literary scholar gave a challenge to Swami ji that he will enter into a debate with him and with his arguments will prove that there is no existence of Paramātmā as such. The disciples of Swami ji advised that he is a great scholar and let us not enter into a debate with him. They felt that their Guru will definitely lose the debate. However, Swami ji said he himself wanted to have a debate with him, so send him a invite.

When the debate started, the scholar started giving strong statements in order to prove that there is no such thing as Paramātmā, in the existence. He spoke for nearly two hours. And in-between whenever the scholar made a strong statement to prove Bhagavan's nonexistence, Swami ji ended up laughing loudly. This kind of a reaction was unexpected. At end of two hours, the scholar asked Swami ji, whether he understood what he had said for two hours since he was just laughing in between? Swami ji first stood up and then lovingly embraced that scholar. He said to him, thank you! so very much for having come here and also for giving a talk. Whatever minutest doubt I had about the existence of Paramātmā, you have helped me to remove that also. He said that now he had become a firm believer that Paramātmā does exists. The intelligence that you have displayed in last two hours is amazing and that has too came from Bhagavan. Otherwise, no human being can have that kind of intelligence.

That is the way we have to look around us that everything is Paramātmā. If anyone is singing well, it is due to Krishna. If someone is dancing well, it is once again due to Him. Anybody is painting well, understand that it is HE who is doing. Anyone is talking well, speaking well, great orator that means it is coming from HIM. The speaker said even the vivechan discussion that is happening, it is Krishna ji who is speaking and not him. So, it is HIS Grace that the words come up while the discussion takes place. And who is listening? Krishna ji is the orator and HE is also the listener and also the subject of discussion.

So, we can conclude that nothing other than the Paramātmā is permanent in this universe. HE is the doer of all activity and existence. Once we realise and accept this truth it becomes very easy to achieve HIM.

QUESTION & ANSWERS

Question 1 - *Is the difference between para prakriti and apara parkriti same as we see in Chapter 12 and Chapter 13?*

Answer 1 - Chapter 12 is on **Bhakti Yoga**, the Sakaar Roop of Paramātmā. And Chapter 13, on **Kshetrakshetragnavibhaag Yog**, The Avayata. Principally yes! the concept matches. In 12 Chapter He is talking about the apara prikrit of His, which is Sagun Sakar. And in Chapter 13 He is talking about Nirvikar Roop, His unmanifested form (para prakriti). So the explanation of para prakriti and apara parkriti given in this chapter by Bhagava and given by him in Chapter 12 and 13 respectively is almost same. Every constituent of us (apara parkriti) is coming from para prakriti. Krishna ji is the main source behind apara and para. So, the focus of the Adhaya is to forget about that I. Like that we want to forget in Chapter 13 Kshetrakshetragnavibhaag Yog. Unmanifested form of Paramātmā becomes one. In chapter 12 Arjuna had asked the following:

arjuna uvācha

**evaṁ satata-yuktā ye bhaktās tvāṁ paryupāsate
ye chāpy akṣharam avyaktam teṣhām ke yoga-vittamāḥ**

Which form of Paramātmā is better, Sagun Sakar or Nirgun Nirakar? Paramātmā had said since all human beings are embodied, for them it is difficult to imagine something which is unmanifested. This he advised because, understanding the concept of worshipping air, vaccum, water etc. would have been difficult. But in 13 chapter He has advised 20 techniques how to detach yourself from your body. And try to become ourselves like that unmanifested Paramātmā. When we become unmanifested Paramātmā is unmanifested. Then our frequencies match.

Question 2 - *One thought comes is that once one identifies oneself with unmanifested Paramātmā, then one disappears. Means, there would no such thing as you. Is that correct?*

Answer 2 - When we come to a stage of "**Aham Brahmasmi**", than at that stage two entities become one entity. The duality (Dvaita) gets replaced with Advaita. I am different and Paramātmā is different that sentiment goes off. The oneness comes up, that we are one. Initially every yuni starts with Dvaita bhav. I am different and Paramātmā is different and His objective is to arrive at that stage. When we say I am one with Paramātmā. But there are devotees which do not want to be in that stage. Because if that Bhav comes in us, I will stop worshipping Paramātmā. He may wish to continue worshipping Paramātmā as a separate entity. So, let me be separate only. Following story got discussed:

Pundalik, a Brahmin madly in love with his wife, neglected his aged parents as a result. Later, on meeting sage Kukkuta, Pundalik underwent a transformation and devoted his life to the service of his aged parents. Meanwhile, one day, Krishna comes to the forest Dandivana, near Pundalik's house, in search of his angry wife Rukmini, who has left him. After some coaxing, Rukmini was pacified. Then Krishna visited Pundalik and found Pundalik serving his parents. Pundalik threw a brick outside for Krishna to stand on. Krishna stood on the brick and waited for Pundalik. After completing his services, Pundalik asked that his Lord, in the Vithoba form - waiting arms-akimbo on the brick, remain on the brick with Rukmini, in Rakhumai form, and bless his devotees forever. Her wish was to see Krishna as separate entity and not one.

So that is ultimate stage, we start from Dvaita, we move to Advaita and from there one may choose to again move to Dvaita so that we can continue worshipping Paramātmā. This is a very miraculous shifting of our thoughts and thinking in path of Adhyatma.

Question 3 - *On the concept of soul moving from body to body or waves moving from river to ocean. Thought comes that does this change or it remains same? Even when one is reborn?*

Answer 3 - Whatever you learn in this life. It comes with you, it remains with you in your next life. You start from point from where you left in this life. You carry on this burden or baggage with you from life to life.

Question 4 - This baggage gets transported as closed system or open system?

Answer 4 - As closed system, one carries one own baggage only. Same as is the case while one is flying. One carries one's baggage only and those does not get merged with other baggage.



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