श्रीमद्भगवद्गीता

ŚRĪMADRAGAVADGĪTĀ

सम्पापमाध्ययौ
SEVENTH & EIGHTH CHAPTERS

ज्ञानविज्ञानयोग: अक्षरब्रह्मयोग: च
JÑĀNAVIJÑĀNA-YOGA AND
AKŚARABRAHMA-YOGA

Translated by
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# KEY TO TRANSLITERATION

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SUMMARY (SEVENTH CHAPTER)

Note: 1. Portions in brackets are supplied ideas.
2. Numbers in brackets indicate the verses.

[In the first six chapters of the Gītā, Lord Kṛṣṇa discussed the nature of the individual, karmayoga, etc. predominantly. In the following six chapters, the Lord will predominantly discuss the nature of God, worship of God with attributes (upāsanā), etc. The individual effort was emphasised in the previous section. It will be the grace of God that will be emphasised hereafter. In short, all these are necessary to achieve the goal of liberation.]

In the first three verses, Kṛṣṇa introduces the topic and its glory. Surrendering to God, whoever worships Him along with His attributes will ultimately discover the attributeless God (1). The knowledge of God with attributes, as different from oneself is called jñānānam and the knowledge of God as identical with oneself is called viśīnānam. This is the highest knowledge because, the intellectual quest of a person finds its fulfillment in this knowledge (2). 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 (3).

From the 4th to the 11th verse, Kṛṣṇa talks about the nature of God. God has two aspects known as the higher 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 (4). [This is called ‘lower’ because it is changing, inert, finite and dependently existent.] The higher nature is the consciousness behind every body and that alone sustains the entire creation (5). [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 (6). In fact there is no creation different from Him and He alone is the very essence of everything (7 to 11). Being the material cause of everything, God is independent of everything and everything is dependent on Him (12).

In the 13th verse, the Lord traces the cause of all problems (samsāra). Being deluded by the creation which is the product of three guṇas (of aparā-prakṛti) one fails to know the higher nature (parā-prakṛti) of the Lord.

The divine māyā (power of delusion) consisting of three guṇas cannot be conquered by anyone by one’s own effort. Hence the Lord gives the only solution possible— “Only those who surrender to Me cross over this māyā.” (14).

In the next two verses, Kṛṣṇa divides the entire humanity into five groups. The lowest of them 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. Arthārthi is one who worships the Lord for material prosperity. Jñānāsu, 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 (15,16).

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 the devotee as Himself (17). Then the Lord promises the highest goal for the wise man of non-dualistic vision, [because fullness is possible only in non-duality] (18). Such a vision is achieved by preparing oneself through many births and rare are those blessed ones (19).
In the following four verses, 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 (20). Still the Lord, out of compassion, fulfills their prayers (21,22). But the Lord warns that everything except God is finite (23).

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, (24) and unborn. Still people, deluded by māyā, mistake the Lord as a person subject to birth, etc. (25). Being of the nature of one non-dual awareness, God alone knows everything belonging to the past, present, and future. God never becomes the object of knowledge (26).

Concluding this topic, Kṛṣṇa mentions the stages of devotion. Because of the fundamental self-ignorance no one can avoid desires in the initial stage of life. Naturally he will be ārta or arthārthī (27). When he worships the Lord, his mind becomes purified and slowly desires become less. He becomes a jīvānī (28). Now, his attention turns towards knowledge and he pursues it, surrendering to the Lord. Soon he becomes a jñānī knowing all about Brahma, karma, adhyātma, adhibhūta, adhaśaya, and adhiṣṭhāna. [He knows both the para-prakṛti and aparā-prakṛti of the Lord.] Being established in this knowledge, he does not lose sight of the Lord even at the time of death (29,30). [Thus jñānī-bhakta enjoys both jīvanamukti and videhamukti.]

The main topics of this chapter are:

1. Introduction to the knowledge of God and the glory of that knowledge..................................................................................1 to 03
2. Nature of God..................................................................................4 to 12
3. Cause of samsāra ............................................................................13
4. Bhakti, the remedy for samsāra..................................................14 to 19
5. Sakāma-bhakti (devotion for material ends).................................20 to 26
6. Niṣkāma-bhakti (devotion for spiritual end).................................27 to 30

Since the knowledge of sāguṇa-īśvara (jñānam) and that of nirguṇa-īśvara (vijñānam) are highlighted in this chapter, it is called jñānavijñāna-yoga.
SEVENTH CHAPTER

1. mayyāsaktamanāḥ pārtha, yo'ṃ ca maddāśrayah
   asaṃśayaṃ samagraṃ mām, yathā jñāsyasi tachchṛṇu

   The Lord said — Taking refuge in Me and practising yoga with
   a mind which is totally absorbed in Me, how you will come to know
   Me completely and doubtlessly — may you listen to this, Oh Arjuna!

2. jñānam te'haṃ saijñānam, idaṃ vakṣyāmyaśeṣaṭḥ
   yajjñātvā neha bhēyo'nyad, jñātavyam avaśiṣyate

   I shall completely impart this knowledge to you and
   with you; along with gaining which knowledge
   nothing more
Among thousands of human beings a rare one strives for liberation. Even among those seekers who strive, a rare one knows Me in reality.

4. bhūmirāpo’ñalas vāyuḥ, khaṃ mano buddhireva ca ahaṅkāra iti yaṃ me, bhinnā prakṛti-rāṣṭrasya ॥

bhūmiḥ — Earth,
āpaḥ — water,
ānalaḥ — fire,
vāyuḥ — air,
khaṃ — space,
manah — the cosmic ego,
buddhiḥ — the cosmic intellect,
and also the unmanifest —
cā eva ahaṁkāraḥ

this is my nature
iti iyaṁ me prakṛtiḥ

which is divided eight-fold.
bhinnā aṣṭadāḥ

Earth, water, fire, air, space, the cosmic ego, the cosmic intellect, and also the unmanifest — this is my nature which is divided eight-fold.

5. āpāryaṁ itastvanyāṁ, prakṛtiṁ viddhi me parāṁ
   jīvaḥbhūtāṁ mahābāho, yayedam dhāryate jagat

This (eight-fold nature) is (My) lower (nature). Know (that) nature which is distinct from this (lower nature) and which is in the form of jīva to be My higher (nature) by which this universe is sustained, Oh Arjuna!

6. etadyonīṁi bhūtāṇi, sarvaṇīturyapadāraya
   ahāṁ kṛṣnasya jagataḥ, prabhavaḥ pralayastathā

Ascertain that all things and beings have these two prakṛtis as their material cause.

(Therefore) I am the source
Ascertain that all things and beings have these two prakṛtis as their material cause. (Therefore) I am the source as well as the ground of dissolution of this entire universe.

7. यत्तः परतरं नान्यत्, किंचिदस्ति धन्न्ययाः।
भवि सर्वभिंद्र प्रों, सूत्रे मणिगणां इव।

7. mattaḥ parataram nanyat, kiñcid asti dhanañjaya
mayi sarvam idam proto, sūtre maniganāḥ iva

 सूत्रे

sūtre

in a string.

Oh Arjuna! There is no other cause at all apart from Me. All this is strung in Me like beads in a string.

8. रसोहम् अपसु कांतेय, प्रभास्मि शासिसुर्यायोः।
प्रणवः सर्ववेदेशु, शब्दः खे पौरुषं नृषु॥

8. raso’ham apsu kaunteya, prabhāsmi śaśisūryayoh
praṇavaḥ sarvavedeṣu, śabdaḥ khe pauruṣam nṛṣu

कांतेय

kaunteya

— Oh Arjuna!

अहं रसः

aham rasaḥ

— I am the taste

अपसु

apsu

— in water.

अस्मि प्रभा

asmi prabhā

— I am the radiance

शासिसुर्ययोः

śaśisūryayoh

— in the moon and the sun.

प्रणवः

praṇavaḥ

— (I am) the oṃkāra

सर्ववेदेशु

sarvavedeṣu

— in all the Vedas.

शब्दः खे

śabdaḥ khe

— (I am) the sound in space.
Oh Arjuna! I am the taste in water. I am the radiance in the moon and the sun. (I am) the omkāra in all the Vedas. (I am) the sound in space. (I am) the manliness in men.

Moreover, I am the fragrance in earth. I am the heat in fire. I am the life in all beings and I am the austerity in ascetics.

Moreover, I am the fragrance in earth. I am the heat in fire. I am the life in all beings and I am the austerity in ascetics.

Moreover, I am the fragrance in earth. I am the heat in fire. I am the life in all beings and I am the austerity in ascetics.

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Moreover, I am the fragrance in earth. I am the heat in fire. I am the life in all beings and I am the austerity in ascetics.

Moreover, I am the fragrance in earth. I am the heat in fire. I am the life in all beings and I am the austerity in ascetics.
Oh Arjuna! Know Me to be the eternal seed of all beings. I am the intelligence of the intelligent. I am the boldness of the bold.

11. बलवतामस्मि, कामरागविवर्जितम्।
धर्मविद्धो भूतेषु, कामोस्मि धर्मतर्थम्।

11. balaṁ balavatāṁ asmi, kāmarāgaviśvarjītam
dharmāviruddho bhūteṣu, kāmo'smi dharmatārṣabha

भरतर्थम्
bharatarṣabha

बलवताम्
balavatām

बलम् अस्मि
balam asmi

कामरागविवर्जितम्
kāmarāgaviśvarjītam

भूतेषु
bhūteṣu

काम: अस्मि
kāmaḥ asmi

धर्माविद्धः
dharmāviruddhaḥ

Oh Arjuna! Of the strong, I am the strength which is free from desire and attachment. In all beings I am the desire which is not opposed to dharma.

12. ये च एव सात्त्विका भावः, राजसात्त्विकस्य ये।
मत्त एवेति नानविद्धि, न तवहं तेषु ते मयि।

12. ye caiva sāttvikā bhāvah, rājasātmasāśca ye
matта eveti tān viddhi, na tvahāṁ teṣu te mayi

भावः:
bhāvah

ये च एव सात्त्विका:
ye ca eva sāttvikā

राजसा:
rājasāḥ

च ये तामसा:
cā ye tāmasāḥ

द्विद्ध तात्
avidh tāt

मत्त्: एव इति
mattah eva iti

अहं न तेषु
aham na teṣu

तु से मयि
tu te mayi

All the states (of mind) which are effected by sattvaguna, rajoguna, and tamoguna — know all of them to be (born) of Me alone. I am not dependent on them, but they are dependent on Me.

13. त्रिभिर्गुणायेभार्जये, एभि: सर्वमिदं जगत्।
मोहितं नाभिज्ञानति, मामेष्य: परमवर्यम्।

13. tībhīrguṇāyābhārjayah, abhiḥ: sarvamidam jagat.
mohitam nābhijñānati, āham āhams parivartym.
13. tribhirguṇamayairbhāvaih, ebhiḥ sarvam idaṁ jagat
mohitam nābhijānāti, mām ebhyah param avyayam

— Deluded

by these states (of mind)

which are effected by the three guṇas,

this whole world
does not know

Me

who am beyond these

(and) who am changeless.

Deluded by these states (of mind) which are effected by the three guṇas, this whole world does not know Me who am beyond these (and) who am changeless.

14. daivī hyeṣṭa guṇamcyi, mama māyā duratayā
mām eva ye prapadyante, māyām etāṁ taranti te

— This divine māyā of Mine which consists of (three) guṇas is indeed difficult to cross over. Only those people who surrender to Me cross over this māyā.

15. na māṁ duṣkṛtiṁ mūḍhaṁ, prapadyante narādhamāṁ
māyāyāpahṛtajñānāṁ, āsuraṁ bhāvaṁ āśritaṁ

— This divine māyā

— of Mine

— which consists of (three) guṇas

— is indeed difficult to cross over.

— Only those people

— who surrender

— to Me

— cross over

— this māyā.
The vicious mean people who are deprived of their discrimination by māyā, who are deluded, (and) who have taken demonic nature do not surrender to Me.

Oh Arjuna! Four types of virtuous people — the distressed, the seeker of wealth, the seeker of knowledge, and the wise, Oh Arjuna!

Oh Arjuna! Four types of virtuous people surrender to Me — the distressed, the seeker of wealth, the seeker of knowledge, and the wise, Oh Arjuna!
Among them the wise man who is ever steadfast (and) who has undivided devotion is superior for, I am very dear to the wise man and he is very dear to Me.

All these (devotees) are certainly noble. However the wise man is Myself — this is My teaching. Because, with a steadfast mind, he has resorted to Me alone who am the highest goal.
20. kāmaistaistairhtajñānāh, prapadyante nyadevatāh
tām tām niyaman āsthāya, prakṛtyā niyatāh svayā

नियता: — Governed

svaya prakṛtyā — by their own nature

हतज्ञाना: (and) deprived of discrimination

हतज्ञाना: — (and) deprived of discrimination

ते: — by various desires,

प्रपद्यते: — (the others) resort to

अन्यदेवता: — other deities

अन्यदेवता: — other deities

आस्थाय: — by taking to

आस्थाय: — by taking to

तें तं नियमम् — various disciplines (of worship).

तें तं नियमम् — various disciplines (of worship).

tām tām niyaman — various disciplines (of worship).

At the end of many births one comes to Me as a wise man (with the wisdom) that Vāsudeva is everything. Such a noble soul is very rare.

21. yo yo yāṁ yāṁ tenum bhaktāḥ, śraddhayāreitum icchati
tasya tasyācalāṁ śraddhāṁ, tāmeva vidadhāmyaham
22. स तया श्रद्धया युक्तः; तस्या राधमीहते।
भते च तत्: कामान्, मयेव विहितान् हि तान् ॥

23. अन्तवतू फलं तेषां, तद्वत्यत्यपेदसाम्।
देवान्धेवयो यानि, मद्भक्ता यान्ति मामपि ॥

Endowed with that faith, he engages in the worship of that (form) and, from that, he attains all those desires which are indeed granted by Me alone.

That result
24. अव्यक्तम् व्यक्तिमानयः, मन्यन्ते मामबुद्धः।
परं भावमानन्तरः, मामाव्यमानुत्तमः॥

25. नाहं प्रकाशः सर्वस्य, योगमायासमवृतः।
मृदृष्टं नाभिजनाति, लोको माममवयमः॥

That result (acquiring) to those indiscriminate ones is indeed finite. The worshippers of gods attain the gods. The worshippers of Me attain Me only.

Not knowing My supreme nature which is changeless and unsurpassed, the indiscriminate ones consider Me to be the unmanifest which has assumed manifestation.

— which is changeless
— and unsurpassed,
— the indiscriminate ones consider
— Me
— to be the unmanifest
— which has assumed
— manifestation.

— Veiled by my yogamāyā,
— I am not evident
Veiled by my yogamāyā, I am not evident to all. Being deluded, this world does not know Me who am birthless and deathless.

I know all the beings belonging to the past, present, and future; but no one knows Me, Oh Arjuna!
29. जरामरणमोक्षयः, ममात्मित्र्य यतन्ति ये।
ते ब्रह्म तद्विदु: कृतसम्, अध्यात्मम कर्म चालिलम्॥

29. jarāmaraṇaṁmokṣeya, mām āśritaṁ yatanti ye
teyevideḥ kṛtsnam, adhyātmam karmā caḥkhilam

Having resorted to Me,

those who strive

for freedom from decay and death

come to know

that Brahman
30. साधिभूतासंवें मां, साधिययं च ये विदुः। 
प्रयाणकालेपि च मां, ते विदुःक्षत्तेतस:।

Having resorted to Me, those who strive for freedom from decay and death come to know that Brahman completely, the Self (completely), and karma completely.

Those with disciplined mind who know Me along with adhibhūta, adhidaiva, and adhiyajña will remember Me at the time of death also.

Thus ends the seventh chapter named Jñānavijñāna-yoga in Śrīmad-bhagavatam which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

OM TAT SAT