

### Chapter 7: Jnana Vijnaan Yoga – Yoga of Wisdom and Knowledge

In chapter 6 the Lord directed Arjuna to meditate. He did not tell Arjuna the exact object on which to meditate upon. Meditation without knowledge is not possible. It is not possible to meditate without having the knowledge about what to meditate.

In the first verse the Lord says apply your mind unto Me and with full dependence upon Me, know Me, the Parameshwar to be the supersoul of all beings.

Here the “Me” could be interpreted in three ways.

1. The devotee can meditate on the form of the Lord.
2. The enquirer can meditate on the form of Soul.
3. The knower can meditate on the Supersoul.

On knowing the Lord in His basic form, nothing else remains to be known. Of thousands of people there may be only one devotee (*Bhakta*) who strives to know God. Of all these Bhaktas, who are performing Karma Yoga and are striving to know God, verily only one rare Absolute Bhakta is able to know God in His entirety.

The Lord explains His nature (*prakriti*) to be of 9 varities. 8 types are sentient (fixed) forms while one form is Insentient (free). The whole universe is made up from His Sentient form while His Insentient form provided the base on which the whole universe is situated. The Sentient form is also of two categories. 5 types belong to the visible category while 3 types belong to the invisible category. Ether, air, fire, water and earth belong to the visible category. Mind, Intelect, and “I ness” (*ahankar*) belong to the invisible category. All these belong to the sentient form of the Lord.

The soul is a part of the insentient form of the Lord. By a mixture of sentient and insentient forms of the Lord, the universe, along with living things come into being. The Lord is the root cause of both His forms. These forms originate from and disappear into the Lord just like the waves originate and disappear into the ocean.

Just like the soul residing in the body is present in all parts of the body simultaneously, the Lord is the super soul of all souls of the universe. The knowledgeable person knows this in full measure and is thus always in bliss. The person who does not understand this wisdom is deluded and is always unhappy. The only way of being free from all unhappiness is total devotion to God (*Bhakti*). If one expresses devotion to lesser forms of souls (ghosts), one is able to attain material wealth. The devotion to the Supersoul, God, leads to liberation and super powers.

Many people worship God to be liberated from unhappiness. Many people worship God to attain material wealth. Many people want to satisfy their curiosity about God. Other people worship God to know Him fully, to attain Him and to be one with Him.

Of these four types of devotees, the knowledgeable devotee who strives to attain God is the best. The Lord considers him to be His soul and His own self. This does not mean that other three types of devotees are bad. The other three types are also generous devotees. Gradually they will uplift themselves, though they are doing bhakti with a fruit in mind, one day they will be able to let go of the attachment to the fruit and become a knowledgeable devotee.

Man is generally influenced by *raag* (attachment to pleasurable sensations) and *dwesha* (repulsion to unpleasurable sensations), which are obstacles in the path of God

realisation. When a person strives towards and understands the purifying process of Karma Yoga, he is gradually able to modify his character without having traces of impurities (in the form of negative feelings for others) in his mind, and is then in a state where all his sins (*paap*) are destroyed. He can dissociate himself from *raag* and *dwesha* and become a pure saintly soul.

The sum total of the above messages is that only by the performance of Karma Yoga one may be unable to have the glimpse of the form of God at the time of death. It is made possible with the addition of devotion to God, in the form of *Bhakti Yoga*. It is therefore important for the being to have full knowledge regarding God's form and be endowed with devotion for the upliftment of the soul.