

PAPER : BHAGAVAD GITA TEXT

TOPIC: KNOWLEDGE OF THE SUPREME SELF IN BHAGAVAD GITA

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According to Bhagawad Gita **Jnana Vijnana Yoga** is entitled under Seventh Chapter which deals about **Knowledge of the Absolute**. Jnana means knowledge, but this knowledge is of more theoretical in nature which is obtained by studying the Upanishads or Vedas. Whereas Vijnana or Supreme knowledge is the direct intuitive perception of the Supreme Self through the highest state of Samadhi. Samadhi as per Sage Patanjali is the supreme state beyond meditation. Lord Krishna says among thousands of men rarely one may strive for perfection and out of those who have attained perfection just one knows Him as He is. He says all the five elements, mind, intelligence and ego are His separated material energies. Moreover, above these material energies is His superior energy. However, everything is His, and He is the origin and the end. As pearls are strung on the string, everything is based on Him. He is the taste of water, the light of the sun, the sound of the ether, the ability in man and the essential fragrance of the earth. In sum, He is the seed of all. Every being on the earth including men have three states of mind dominated by goodness, passion, and ignorance. Moreover, the one who has surrendered to God can overcome

all the three states. The Lord says that four types of men, the suffering, the needy, the curious and the knowledgeable are devoted to Him. Of all the four types the knowledgeable or the jnanis are closer to Him. However, it takes several births and deaths to know Him or reach Him. However, there are still others, who are people with smaller intelligence, who worship demigods seeking favors. However, ultimately it is the Supreme Lord who is granting these favors. Lord Krishna also asserts that He knows everything including the past, present and the future.

Again, The eighth chapter of Bhagavad Gita is titled as **Akshara Brahma Yoga** meaning the chapter on **imperishable Supreme God**. This is comparatively a small chapter. Some basic concepts like Brahman, Adhyatma, Karma, Adhibhuta, and Adhidaiva, are explained by the Lord in this chapter. Lord Krishna says that the Imperishable is the Supreme Brahman and dwells in each body as Adhyatma and the perishable material things are called the Adhibhuta. He declares that any person who leaves his body meditating on Him reaches him. Moreover, having reached him, such perfect beings will not have any rebirth. The Lord gives a universal message in this chapter which is applicable and which is to be followed by all. He also declares that God is Unmanifested, Imperishable and the Supreme goal to be reached by all. What has been called Unmanifested and Imperishable has been described as the Supreme goal, that is His Highest state. Those who have tried to attain this Highest State will have no return again in worldly life.

The ninth chapter of the Gita is titled as **Raja Vidhya yoga**. It means the chapter on **sovereign knowledge and sovereign secret**. Therefore, Sri Krishna says It is concerned with occult experience and the esoteric mysteries of the human soul. This chapter is in the middle of the Gita what's more, resembles a delightful bunch that connected the two parts of a lovely laurel of fragrant blooms that the different sections in the Bhagavad Gita are. In this Chapter Lord Krishna talks to Arjuna about the most secret knowledge that is attained only by direct experience. Hence, this knowledge is considered to be most secret (gudhyatmam). According to the Lord, this great knowledge is both intellectual (jnana) and the spiritual (vijnana) that comes from direct or true spiritual experience and not just by reading the Sastras. It is a knowing that is based on Being. God is the creator, sustainer, and destroyer. However in the midst of all these activities, He is there only as a witness, absolutely unaffected and unattached. The whole world is pervaded by Him. At this stage, Lord Krishna makes a paradoxical statement to the effect that all beings abide in Him but He does not abide in them. Likewise, He says Spirit pervades matter, but matter does not pervade Spirit, although there is an intimate connection between the two. The chapter ends with a beautiful dictum to **Arjuna as follows** —**Fix your mind on Me, be devoted to Me, make sacrifices as**



an offering to me and worship me. Thus uniting yourself with Me, you shall reach me.

Conclusion: Thus, 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. By remembering Lord Krishna in devotion throughout one's life, and especially at the time of death, one can attain to His supreme abode, beyond the material world. Lord Krishna is the Supreme Godhead and the supreme object of worship. The soul is eternally related to Him through transcendental devotional service (bhakti). By reviving one's pure devotion one returns to Krishna in the spiritual realm.