

THE BHAGAVADGĪTĀ

Chapter Seven

September 16 Seventh Year Śiva Kalpa

Now remember the first verse:

dharmakṣetre kurukṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś cai 'va
kim akurvata saṁjaya

chapter 1 v. 1

Oh Saṁjaya, Oh the Conqueror of Truth, Oh the Eyes and Ears of the World, now tell me what my children and the children of my stepbrother Pandu are doing in this world in this great confrontation between the children of my stepbrother and my own children; what they are doing in the battlefield where the war takes place where the actions take place. This battle is a battle for truth – the war for truth.

So those who have come to fight for lies, they are only fighting those who have come to fight for the truth. There is no drafting. That you will draft somebody and send him to war; he doesn't know what is truth or what are lies. It's not the world like that. Therefore, the leaders of the truth and the leaders of the lies, they came to fight among themselves.

So what is happening? Dharma: dharma means... What is dharma? There is no synonym of dharma in English; dharma means which holds the mind not the mental preoccupation. Your mind can get into preoccupation of small things, but nothing is there to possess your mind; which possesses your mind is called dharma.

kurukṣetre in the field of activities. Now the world was in confrontation with each other; the husband in confrontation with the wives; the father in confrontation with the son; the brother in confrontation with brothers; the sister with sisters and everybody with everybody.

That was the condition of this planet only seven eight years ago, and one was always in confrontation with ones own self which produced schizophrenia – could not decide whether to the right or to the wrong or to the front or to the back or to go up or to go down. So everybody was so much confused for lack of direction. This direction is not the physical direction – whether I'll go north or south – it's not that. It's the mental direction.

So it moved in small circles and became dark. So what happened? You see, still inaction. Knowledge is not a thing for utilization. Knowledge is a thing which can utilize you. You cannot utilize knowledge so it's much better to be utilized by knowledge than to be utilized by ignorance. To be utilized by knowledge brings reassurance to the forms. Being led by darkness or ignorance gives apprehension to forms.

Do you remember the last verse? The last verse, well, I'll start from two verses.

tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cā 'dhiko yogī
tasmād yogī bhavā 'rjuna

chapter 6 v. 46

tapasi those who undergo austerity with a purpose to attain something, they are called tapasi; so from tapasi – jñani means who have knowledge, and those who are active who work for the benefit of the world or for the destruction of the world it doesn't matter. Those who are very active – from all these people – a yogi is much better. A yogi is infinitely superior than any of these people or any of these kinds.

yoginām api sarveṣāṃ
madgatenā 'ntarātmanā
śraddhāvān bhajate yo mān
sa me yuktatamo mataḥ

v. 47

Among the yogis there are advanced yogis and junior yogis and senior yogis. So a yogi who always loves me with devotion, not for my form but for my knowledge, a yogi who loves me with devotion – he is the best of all the yogis.

This is the end of the sixth chapter. Now the seventh begins.

śrībhagavān uvāca

The Creator said... Now the Creator has a human form like Kṛṣṇa, and he's talking to Arjuna calling him the Son of Earth, naturally, he doesn't call himself the Son of Earth, but calls Arjuna, Son of Earth, Pārtha. Now he says:

mayy āsaktamanāḥ pārtha
yogaṃ yuñjan madāśrayaḥ
asaṃśayaṃ samagraṃ mān
yathā jñāsyasi tac chrṇu

chapter 7 v. 1

Now language is the medium through which we can communicate without action. Otherwise, we can communicate with action, but if the action is not represented by language the actions become the dumb actions for others to understand because you cannot say what is going on; what is being acted.

Now, mayy āsaktamanāḥ pārtha, O Pārtha, oh the Son of Earth, attach your mind to me and go through the yoga. yogaṃ yuñjan means bear the pressure of the yoga by attaching your mind more and more to me. asaṃśayaṃ samagraṃ mān and, undoubtedly, how you'll know me, integrally, I am telling you and please listen.

jñānaṃ te 'haṃ savijñānam
idaṃ vakṣyāmy aśeṣataḥ
yaj jñātvā ne 'ha bhūyo 'nyaj
jñātavyam avaśiṣyate

v. 2

jñānaṁ te 'haṁ savijñānam idaṁ. Oh Knowledge, here, he addresses Arjuna as knowledge because he has experience; he has performed great tasks as a human form can do. Such performances which are impossible for any human body to perform, but he has performed them; but he has not attained the same position as Kṛṣṇa.

So these performances as Joe did, great performances he did, that performance Arjuna did much more than Joe did – he did because these days nobody can do that unless knowing it.

Now, Jñāna, so he addresses Arjuna as knowledge, as experience. te 'haṁ to you; savijñānam idaṁ this science which I'm going to narrate I'm telling you without any remainder. I'll tell you everything without holding back anything. yaj jñātvā by knowing which, ne 'ha bhūyo 'nyaj jñātvāyam avaśiṣyate, here, you'll have nothing more to know.

So you'll become a revealing knowledge too, another form of revealing knowledge. So after knowing this fully, but you have to listen to know this fully. All these things are being spoken on the battlefield between the two armies, and he has the patience to listen to this. But the battle is not going to take place from that day, it's going to take place, yah, from that day, and he is listening to all these things. yaj jñātvā there shall be nothing left, here, to be known.

manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām vetti tattvataḥ v. 3

In thousand generations some people, a few, in thousand generations a few really try to know it and even they try and aspire to know it they cannot know it in principle, that is, know Me in principle.

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṁkāra itī 'yaṁ me
bhinnā prakṛtir aṣṭadhā v. 4

bhūmi, that is solid; āpa, that is liquid; anala, that is fire; vāyu, that is gas or air; kham, that is space; mana, that is mind; buddhi, that is intelligence; ahaṁ, that is ego; these eight are my different natures. By these different natures because they are not my nature – but since there is nobody else but Me – they become my different natures but love me like anything. Because they are not the direct outcome of my nature, they are the outcome of another nature, I am speaking about that. These are my different natures: solid, liquid, fire, gas, space, mind, intelligence and ego. These are my other natures.

apare 'yam itas tv anyām
prakṛtiṁ viddhi me parām
jīvabhūtām mahābāho
yaye 'daṁ dhāryate jagat v. 5

I have a supreme nature with infinite or illimitable power. I have a supreme nature who has become all these things, other natures; who has become all these other eight natures and all natures born of these eight natures: dhāryate jagat.

etadyonīni bhūtāni
sarvāṇī 'ty upadhāraya
aham kṛtsnasya jagataḥ
prabhavaḥ pralayas tathā v. 6

etadyonīni bhūtāni This is the Om of all becomings. This is the Om of all becomings. I am the only spirit to keep this Om going. I am the Creator, and I am the maintenance, and I am also the destroyer of what is happening.

mattaḥ parataram nā 'nyat
kimcid asti dhanamjaya
mayi sarvam idam protam
sūtre maṇigaṇā iva v. 7

There is nothing superior to me. There is nothing superior to me – there never was and there shall never be. There is nothing superior to me. I am the invisible thread which holds all the jewels of the past and future.

raso 'ham apsu kaunteya
prabhā 'smi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu
śabdaḥ khe pauruṣam nṛṣu v. 8

raso 'ham apsu kaunteya. In the liquid I am the taste; prabhā 'smi śaśisūryayoḥ, and I am the brightness of the sun and the moon too; praṇavaḥ sarvavedeṣu, and the beginning of all forms of knowledge, sarvavedeṣu, I am the beginning of all forms of knowledge.

puṇyo gandhaḥ pṛthivyām ca
tejaś cā 'smi vibhāvasau
jīvanam sarvabhūteṣu
tapaś cā 'smi tapasviṣu v. 9

puṇyo gandhaḥ pṛthivyām ca. On this planet I am the only pure fragrance – all are dirty malodorous things – in this planet I am only the pure fragrance. It's not written here “dirty,” but you see everywhere you go is dirtiness, malodorous; talking about business and professions. puṇyo gandhaḥ pṛthivyām ca I am the only pure fragrance: puṇyo means holy, pure; what is pure is holy.

tejaś cā 'smi vibhāvasau. I am the luminosity of existence – it's not dark physical sensations only, vibhāvasau. jīvanam sarvabhūteṣu and the life in all becomings.

tapaś cā 'smi tapasviṣu. I am the power of all those who seek power. tapa means aspire for power. I am the power in those aspirants.

bījaṁ māṁ sarvabhūtānāṁ
viddhi pārtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham

v. 10

Oh Partha, Oh the Son of Earth, bījaṁ māṁ sarvabhūtānāṁ, I am the seed of all becomings. The seed remains unknown to the becomings. They are only concerned about their forms. They are unaware of the seed which is Me. viddhi pārtha sanātanam. Oh the Son of Earth, know that seed is eternal not periodic; it's eternal seed.

buddhir buddhimatām asmi. I am the intelligence among the intelligent people. tejas tejasvinām aham. Among the brave men, I am the bravery. tejas tejasvinām aham.

balam balavatām cā 'haṁ
kāmarāgavivarjitam

v. 11 lines 1 & 2

Among the powerful, I am the power but without any attachment or detachment or anger or desire. I never get angry. I never get desire. But I am the power among the powerful people – among the powerful men – I am the only power.

dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha

lines 3 & 4

If it is not irreligious – What is religion? Which unites the people and keeps them in unity that's religion; which destroys the unity is a fake religion from Catholics to Protestants, from Protestants to Evangelists, from Evangelists hundreds of divisions of Christianity. So that is not religion that is a professional religion: Pharisees. If it is not irreligious I am also the desire among people, among becomings.

ye cai 'va sāttvikā bhāvā
rājasās tāmasās ca ye
matta eve 'ti tān viddhi
na tv ahaṁ teṣu te mayi

v. 12

Now you have heard about these three qualities: sattva, rājas, tamas. What is sattva? Sattva is the quality of balanced existence. Rājas is too speedy and too greedy. Tamas, too lazy and inactive, it moves only under pressure; otherwise, it never moves, and there are three kinds of people. But all these three qualities in nature are within Me; I am not in any of them. I've exceeded anything; they are all within Me. I am not in any of them or all of them.

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nā 'bhijānāti
mām ebhyaḥ param avyayam

v. 13

tribhir guṇamayair bhāvair ebhiḥ Under the darkness of these three qualities of kinesis, inertia and balance, I cover the whole world which I created, and they never know of my immutable absolute existence – they don't realize.

daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etām taranti te v. 14

daivī hy eṣā this māyā, this illusion – māyā means illusion too – so this illusion is divine and can hardly be superseded. Nobody can overcome this māyā, this divine māyā because it also maintains creation. It's very difficult to overcome – only it can be overcome in the period when a person proves my existence. mām eva ye prapadyante who proves my existence, he overcomes this māyā.

na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayā 'paḥrtajñānā
āsuram bhāvam āśritāḥ v. 15

na mām duṣkṛtino mūḍhāḥ. Those who are evildoers, egotistic evildoers without any sympathy or compunction for anybody, merciless, selfish and mean – those kind of people, mūḍhāḥ, totally overcome by greed – they don't prove Me; and their mind has been robbed by the power of dark forces. They are under the influence of dark and evil forces, for their destruction, not to interfere with our existences.

caturvidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha v. 16

Oh Arjuna, the best of human beings, four types of people think about Me or aspire for Me: ārtas means those who are suffering without seeing any chance of redemption from suffering during their lifetime or during the generations to come – they are called ārtas; ārtas means sufferers. jijñāsus those who want to know really and not to flaunt their bloody egos of small education in human universities around the world today; they are the real seekers: jijñāsus.

arthārthī Those who are philosophers type who want to learn the meaning of existence and the purpose – all these things – they are called arthārthī; seeking the meaning of existence. jñānī ca bharatarṣabha and also the men of knowledge.

teṣām jñānī nityayukta
ekabhaktir viśiṣyate
priyo hi jñānino 'tyartham
ahaṁ sa ca mama priyaḥ v. 17

Among all these four types, those who are jñānī, means those who are really knowledgeable people. They are my most favorite because they always attach themselves to the knowledge – their mind is always attached in seeking my knowledge – seeking my knowledge much more seeking my performance as a body. It's like endurance competition: since you can go without food for three days, I can do it for four days, so I've defeated you. No, they're not jñānī. jñānī is one who wants to know this knowledge and not to imitate the physical performance, because I am his supreme meaning, all he's seeking is Me, as knowledge, and he's also my very favorite person.

udārāḥ sarva evai 'te
jñānī tv ātmai 'va me matam
āsthitaḥ sa hi yaktātmā
mām evā 'nuttamām gatim v. 18

Because, udārāḥ sarva evai 'te, he's very liberal and very gracious in everything he does in his existence, in his speech, in his manners, he's very great, udārāḥ sarva evai 'te, in everything he's great. He may be very poor, but he's great. He never asks for a cent even he starves to death. He's very great. You feel his greatness, udārāḥ sarva, the man who is jñānī, knowledgeable, udārāḥ sarva. He feels like Me though not exactly but distantly like Me, āsthitaḥ sa, and he always attaches himself to my soul and gets the same supreme movement of existence.

bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ v. 19

bahūnām janmanām ante. After many, many births – naturally if you have to have many births you must have many deaths – after many, many births, the man of knowledge proves my existence. vāsudevaḥ sarvam iti. vāsudevaḥ means God the Creator, sarvam iti, is all, and to find a personality as such who knows every thing is God – such a great soul is sudurlabhaḥ - is hard to find, very dear, sudurlabhaḥ.

kāmais tais-tair hṛtajñānāḥ
prapadyante 'nyadevatāḥ
tañ-tañ niyamam āsthāya
prakṛtyā niyatāḥ svayā v. 20

kāmais tais-tair hṛtajñānāḥ. But what happens to a person even though he aspires, kāmais tais-tair hṛtajñānāḥ, by desire his knowledge gets covered up, and he begins immediately to establish a demigod – not that nobody is God – but he tries to establish or prove a demigod. And he undergoes the nature of the demigod, not my nature, because he envisions himself in the nature of the demigod; 'nyadevatāḥ, different gods.

yo-yo yām-yām tanuṁ bhaktaḥ
śraddhayā 'rcitum icchate
tasya-tasyā 'calām śraddhām
tām eva vidadhāmy aham

v. 21

No matter if different persons sincerely worship different forms, I give him a stable devotion for those forms even if it's Sacchidānanda, or Yogī Bhajan, or Guru Mahārājī because those who are devoted to them they are not touched by their perfidy. They learn to be devoted first, and they are led to this supreme knowledge.

tasya-tasyā 'calām śraddhām
tām eva

lines 3 partial 4

I give him, or her, the devotion to worship different forms because by that they gain devotion. It doesn't matter what the gurus have been doing, but they are sincere. Those who sincerely worship different forms, I give them a stable devotion for those forms. So they have started coming.

sa tayā śraddhayā yukta
tasyā 'rādhanam īhate
labhate ca tataḥ kāmān
mayai 'va vihitān hi tām

v. 22

By worshipping other forms, they get the fulfillment of their desire to the limit of those whom they worship, and nothing more than that. Those who worship other forms get into the limitation of the forms they worship, and such limitations, are also created and maintained by Me.

antavat tu phalaṁ teṣāṁ
tad bhavaty alpamedhasām
devān devayajo yānti
madbhaktā yānti mām api

v. 23

Now, antavat tu phalaṁ teṣāṁ, all those worships for other forms they have limited results; it comes to an end. tad bhavaty alpamedhasām. Those who are of inferior intelligence, they worship those forms. Well, some worship Nixon, some worship Jesus, some worship Moses, some worship other gods of the past and the present, but they have limitations – so they get into the limitations of that form they worship – and that is the business of inferior intelligence.

But those who worship Me, they get into the same path as I am going. My followers go the same way as I do; it's never ending. It never comes to an end. There are billions of things to do, but one thing at a time. But that one thing creates the same thing around itself because it presents itself in forms of joy, happiness, confidence to a world of worries, scowling all the time.

avyaktam vyaktim āpannam
manyante mām abuddhayaḥ
param bhāvam ajānanto
māmā 'vyayam anuttamam

v. 24

avyaktam vyaktim āpannam. Which was unseizable by mind and incommunicable, or which remained inexplicable forever, it has assumed a form; that's why forms around this form undermines the form due to their own limitations because they don't know my supreme and absolute power for creation, maintenance and destruction through this form.

nā 'ham prakāśaḥ sarvasya
yogamāyāsamāvṛtaḥ
mūḍho 'yam nā 'bhijānāti
loko mām ajam avyayam

v. 25

The bewildered humanity never knows my supreme status and ability in my absolute existence in a form because I cover them up by the māyā of my yoga. But those who are yogis, they see this māyā in operation. They cannot handle it; they can enjoy it by developing the vision of my action.

vedā 'ham samatītāni
vartamānāni cā 'rjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

v. 26

Oh Arjuna, vedā 'ham samatītāni, as I know the present I know the past and also I know the future, but nobody knows Me; neither you, highly unknowable to an extent.

icchādveṣasamutthena
dvandvamohena bhārata
sarvabhūtāni saṁmoham
sarge yānti paraṁtapa

v. 27

icchādveṣasamutthena. I create the desire for revulsion and acceptance at the same time, and I confuse the forms. I create the desire for acceptance and submission at the same time and also resistance and hostility at the same time, and the forms get into confusion. And when the forms remain in confusion, I go on my own creation.

sarge yānti paraṁtapa. Oh the Supreme Aspirant, that's what I have been doing; just watch it. Keeping everybody in a state of confusion and contradiction, even before he solves contradiction between two there are two thousand at the same time hammering for acceptance, so you get immobilized. I'll give you the preoccupation of Watergate so that you cannot see Me.

I don't want a whole world of immortals. There will be really a question of population explosion. There shall be mortals there shall be immortals, and the mortals will realize the immortals, but the immortals will never break into ego because the mortals are also my creation and my imagination, not the business of the immortals, either. You are here to see the magic not to develop rancor. sarvabhūtāni Thus I confuse the entire world and go through my creation.

yeṣāṁ tv antagataṁ pāpaṁ
 janānāṁ puṇyakarmanām
 te dvandvamohanirmuktā
 bhajante mām dṛḍhavrataḥ v. 28

Those who have overcome their sin by trying to do good to others like Americans, they have been trying to do good to others, they have overcome their sin by this effort, and they attach to Me with confidence as if they cannot be detached from Me anymore: dṛḍhavrataḥ, and through power they keep themselves attached to Me.

dvandvamohanirmuktā. They have no more doubts of the assured victory – step by step.

Days roll on to weeks and weeks roll onto months and months roll onto year, every year is a new victory, you achieve it day by day, moment by moment, without fighting, just enjoy it.

jarāmaraṇamokṣāya
 mām āśritya yatanti ye
 te brahma tad viduḥ kṛtsnam
 adhyātmanā karma ca 'khilam v. 29

jarāmaraṇamokṣāya. One who shows his efforts to remove age and death from human forms – if not all to some – they screen themselves by their ability of understanding and evolution: jarāmaraṇamokṣāya. To remove age and death one shows the effort to remove death and age – know that he's Brahman, and he performs the entire spiritual activities in existence as a person.

sādhibhūtādhidaivaṁ mām
 sādhiyajñaṁ ca ye viduḥ
 prayāṇakāle 'pi ca mām
 te vidur yuktacetasaḥ v. 30

sādhibhūtādhidaivaṁ. sādhibhūtā means any form of matter whether it's a boulder, or it's a piece of stone, or a speck of dust, or an atom, including all this and what creates that, what is superior to that, and knowing that this is the superior activity, he who knows Me as such during the period of transition, he keeps himself attached to Me.

Now, iti śrī mahābhārata this ends in the entire text of Mahābhārata, of one hundred thousand verses of synthesis by the great seer who divided the knowledge, Veda Vāiyāsa; bhīṣma parvaṇi, the chapter of the great promise śrīkṛṣṇārjuna-sarṁvāde, that part called Gītā in seven hundred verses through the dialogue of Arjuna and Kṛṣṇa. This is revealing the great Yoga which was lost through generations and covered by time. This is retrieving the lost Atlantis. This is the 7th chapter. Bom Shankar Bholānātha