
अथ सप्तमोऽध्यायः

Chapter 7

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

Śribhagavān uvāca

mayy āsaktamanāḥ pārtha
yogam yuñjan madāśrayaḥ
asamśayam samagram mām
yathā jñāsyasi tac chr̥ṇu [1]

Translation — Śrī Bhagawan said, "Oh Partha! With your mind devoted to Me, your self surrendered to Me, accomplished in yoga, give heed to that integral perception of Mine that you will know without doubt."

Exposition — A yogi, who has achieved the result of the practice of hṛdaya-granthi-bheda, directly perceives Lord Vishnu who supports the entire world, which means that he begins to know the true character of the consciousness of the Conscious Void. When he achieves this state, he is introduced by his guru to the consciousness of the Time that is replete in the consciousness of the Void and then he becomes qualified for receiving the last stage of this ancient yoga. This practice of yoga is called Rudra-granthi-bheda or muladhar-granthi-bheda.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्याशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यजातव्यमवशिष्यते ॥२॥

jñānam te `ham savijñānam
idam vakṣyāmy aśeṣataḥ
yaj jñātvā ne `ha bhūyo `nyaj
jñātavyam avaśisyate [2]

Translation — I will bestow upon you all this knowledge along with its expedients. When this is known, there is nothing worthwhile in this world that remains to be known.

Exposition — In this world, nothing worthwhile remains to be known after receiving advice of this great secret practice.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

manuṣyāṇām sahasreṣu
kaścīd yatati siddhaye
yatatām api siddhānām
kaścīn mām vetti tattvatāḥ [3]

Translation — Hardly someone in thousands undertakes this course, and one amongst these persevering yogis knows My true character.

Exposition — A common man has no feeling of the immense consciousness of his mind that is dormant and is therefore unaware of the fact that the dormant consciousness can be awakened. Inspired by great men, only a few among such innumerable commoners do a valorous practice after receiving the advice of this ancient discipline of yoga from a sagacious yogi, and, hardly one among such seekers of Samadhi is able to accomplish all the stages of this ancient yoga in his lifetime and is able to know the true character of the Time, the brilliance of all brilliance, the unbearable brilliant Time.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

bhūmir āpo `nalo vāyuh
kham mano buddhir eva ca
ahamkāra itī `yam me
bhinnā prakṛtir aṣṭadhā [4]

Translation — Earth, water, fire, air, sky, conscious mind, intellect and ego; My state of self being is different from these eight aspects.

Exposition — The Time, the Supreme Soul, that gets manifested through the medium of earth, water, fire, air and sky (the five elements) in the form of this entire world is likewise manifested in the human form which is its supreme manifestation by means of these five elements together with the conscious mind, the intellect and infinite competencies of the mind that are intrinsic to it.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्
जीवभूतां महाबाहो ययेदं धार्यति जगत् ॥५॥

apare `yam itas tv anyām
prakṛtim viddhi me parām
jīvabhūtām mahābāho
yaye `dam dhāryate jagat [5]

Translation — This is My worldly self-existence, Oh Mahabaho! But beyond this, i.e. beyond the Soul of all creatures lies My subtle self-existence that holds this entire world.

Exposition — The eight distinct dimensions of the consciousness of the Time are reflected in Its manifestations. These remain well beyond the limited intellect of the commoners, but, yogis who have made enough progress towards knowing the truth of the unmanifest Time know that it is the consciousness of the Time Itself that is replete in the consciousness of the Void and that the consciousness of the Time alone manifests this entire visible world. It is the Time that was unmanifest before this creation came into being, that remains unmanifest after the creation came into being and that will remain unmanifest even after this creation disappears.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

etadyonīni bhūtāni
sarvāṇī `ty upadhāraya
aham kṛtsnasya jagataḥ

prabhavaḥ pralayas tathā [6]

Translation — Let it be known that all creatures originated out of these two states of self-existence, and I am the origin and the annihilation of the entire universe.

Exposition — This entire visible world originated from the womb of the Time; the Time Itself is its fosterer and the Time Itself is the cause of its annihilation.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।।७।।
mattaḥ parataram nā 'nyat
kimcid asti dhanamjaya
maye sarvam idam protam
sūtre maṇigaṇā iva [7]

Translation — Oh Dhananjaya! There is no one that excels Me. This all is entwined with Me just like the jewels are strung with the thread.

Exposition — There is nothing in this moveable and immoveable world other than the all-pervading Conscious Void that is hailed as Vishnu and the consciousness of the Time that is replete in it. The threshold where the consciousness of the Void transforms into the consciousness of the Time and the division where the consciousness of the Time becomes conscious in the form of the Void is known only to the unmanifest Time, the ultimate Supreme Being, or, to him who has become one with the Time by knowing Its true character; who else can know about it?

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्वविदेषु शब्दः खे पौरुषं नृषु ।।८।।
raso 'ham apsu kaunteya
prabhā 'smi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu
śabdāḥ khe pauruṣam nṛṣu [8]

Translation — Oh Kounteya! I am the fluid in water, the brightness of the moon and the sun. I am Om in the Vedas, the sound in the sky and the vitality in the men.

Exposition — That immense Unmanifest Element is manifested through the medium of water and is the fluid in the water. Though It is experienced by gross vision in the form of light, It is the ultimate light that is beyond the light. That ultimate light is directly perceived by the yogis. It Itself manifests the manhood and is also the great sound of Omkar that is experienced when one is established in the consciousness of the immense Void.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ।।९।।
pūnyo gandhaḥ pṛthivyām ca
tejaś cā 'smi vibhāvasau
jīvanam sarvabhūteṣu

tapaś cā `smi tapasvīsu [9]

Translation — I am the sacred smell in the earth and the brilliance of fire. The life of all creatures and the penance of all sages is also Me.

Exposition — Being a foundation for the synthesis of all the elements, this body is like the earth, and all the sense organs of the body are like the smell, the principal property of the earth-like body. It Itself is the brilliance of the fires of yoga that is ignited by a yogi in this body to know the unmanifest consciousness of the Time. The support of all life, or, the life of all life, is the Time Itself.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ।।१०।।

bījam sarvabhūtānām
viddhi pārtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham [10]

Translation — Oh Partha! Know Me to be the eternal seed of all the spirits. I am the intellect of the intellectuals and the brilliance of the brilliant.

Exposition — This Time is such that it manifests the entire world, It is present before its manifestation, after its manifestation and will always remain present even after the universal destruction. It is the distinguished intellect of intellectuals and the brilliance of the brilliant, because intellect and brilliance have been observed to grow only in the course of time.

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभः ।।११।।

balam balavatām cā `ham
kāmarāgavivarjitam
dharmāviruddho bhūteṣu
kāmo `smi bharatarṣabha [11]

Translation — Oh Bharat!. I am the desireless and the detached might of the mighty, and, also the lust that is pertinent to Dharma.

Exposition — Time Itself is the yogic power of the yogis who are practicing the final stage of this ancient yoga by concentrating their awakened immense consciousness in the consciousness of the Time with a desire of knowing It. It is also the conscious Time Itself that motivates one for self-realization.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ।।१२।।

ye cai `va sāttvikā bhāvā
rājasās tāmasās ca ye
matta eve `ti tātān viddhi
na tv aham teṣu te mayi [12]

Translation — Know also that Sattva, Raja, and Tama bhava originated from Me, but, I am not in them and they are not in Me.

Exposition — The Satvik inspiration to know the Time by awakening one's consciousness, the Rajoguna that is the cause of the correlation of the mind and the senses, and the Tamoguna that causes a complete confinement within the limitations of the sensuous objects, these all originate from the Time Itself. The manifestation of the three gunas is only an extremely minute part of the great consciousness of the Time, and this is why the Time-Conscious immensity remains beyond them even though It is present in them.

त्रिभिर्गुणमयैर्भवैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ।।१३।।

tribhir guṇamayair bhāvair
ebhiḥ sarvam idam jagat
mohitam nā 'bhijānāti
mām ebhyaḥ param avyayam [13]

Translation — This entire world is bewildered by the presence of these three gunas. That is why, it cannot comprehend Me, the imperishable Me that is beyond this world.

Exposition — All the creatures of the world are captivated by the manifestation of these three gunas, and by virtue of this captivation of theirs, they do not take refuge in this ancient discipline of yoga to awaken the unlimited consciousness of their mind. By not practicing yoga, they are unable to know the consciousness of all the consciousness, the consciousness of the Time.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।।१४।।

daivī hy eṣā guṇamayī
mama māyā duratyaya
mām eva ye prapadyante
māyām etām taranti te [14]

Translation — This illusion of Mine that has trans-worldly characteristics is difficult to surmount. Those who are constantly surrendered to Me, surmount this illusion.

Exposition — Due to an absence of ambition to surmount physical limitations, it is not possible for a common man to experience his immensity by crossing his limitations. And those who are doing a determined practice of yoga to know the truth of the immensity of Time by taking refuge in the Time Itself, become Time-Conscious themselves by crossing all limitations.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ।।१५।।

na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayā 'pahrtajñānā
āsuram bhāvam āśritāḥ [15]

Translation — The ones with their knowledge captivated by illusion, the mean among the demonic persons, and the foolish doing sinful acts do not surrender to Me.

Exposition — The mediocre men, who possess an intellect limited to physical boundaries and are attached to sensuous objects, by not having a desire to awaken themselves, are unable to have a feel of their dormant immense consciousness. Because of their dormant consciousness, they cannot even think of the consciousness of the Time, the consciousness of the entire consciousness which is even beyond the consciousness of the Void.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

caturvidhā bhajante mām
janāḥ sukṛtino `rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha [16]

ṭeṣām jñānī nityayukta
ekabhaktir viśiṣyate
priyo hi jñānino `trartham
aham sa ca mama priyaḥ [17]

Translation — Oh Bharatasreṣṭha Arjuna! The virtuous who worship Me are of four types - the seekers of wealth, the afflicted, the seekers of knowledge, and the realized. Distinct amongst them is the realized who is constantly devoted and singularly trustful, because he adores Me and I love him too.

Exposition — Those who have become eager to awaken their dormant immense consciousness by receiving a glimpse of it, they out of their keenness to know how to awaken it, try to receive the advice of this ancient practice of yoga. They begin with the practice of yoga after receiving this advice from a great person, a knower of the Brahma. Consequently, the yogis, by awakening their dormant consciousness, concentrate that same upon the consciousness of the Time and thereby acquiring the ultimate knowledge, take refuge in the Time Itself. Distinguished even among such knowers is the one who successfully oversteps the stages of yoga and unites with the consciousness of the Time by knowing Its true character and thereby comes to love himself.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव ते मातम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥
udārāḥ sarva evai `te
jñānī tv ātmai `va me matam
āsthitaḥ sa hi yuktātmā
mām evā `nuttamām gatim [18]

Translation — They are all great, and yet, I feel that a knower is after all My own form, because devoted as he is, he stands established in My best destination.

Exposition — All those yogis who are doing a determined practice of this ancient yoga by receiving its advice are excellent. But those who are able, after passing the stages of yoga, to unite their consciousness with the consciousness of the Time, get absorbed in It by knowing Its true character.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वात्तिति स महात्मा सुदुर्लभः ॥१९॥

bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevāḥ sarvam iti
sa mahātmā sudurlabhāḥ [19]

Translation — A knower, who, at the end of many of his births, worships Me as 'Vasudev, who is everything', such a great soul is difficult to find.

Exposition — He who comprehends Vasudev, the consciousness of the Void that resides in the heart of all creatures by doing a step by step practice of yoga for many lives and then knows, by the strength of yoga, the consciousness of the Time that is replete in the Void, such a great soul is difficult to find even amongst the knowers.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममसस्थाय प्रकृत्या नियताः स्वया ॥२०॥

kāmais tais-tair hr̥tajñānāḥ
prapadyante 'nyadevatāḥ
tam-tam niyamam āsthāya
prakṛtyā niyatāḥ svayā [20]

Translation — Distracted by a variety of desires, people worship various gods. Their faith in their observances is decided by the state of their self-being itself.

Exposition — Ordinary people have an intellect that is held up within physical boundaries and, therefore, they do not have even a feel of the unmanifest immensity. Due to their limited intellect they remain committed to nurturing themselves. Impelled by a desire to gain more, they place their faith upon some god of their preference and worship that god.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

yo-yo yām-yām tanum bhaktaḥ
śraddhayā 'rcitum iddhati
tasya-tasyā 'caām śraddhām
tām eva vidadhāmy aham [21]

Translation — I fix the faith of each worshipper in that very form that he desires to worship with faith.

Exposition — Either by reading about the deities in the scriptures or by hearing enticing stories of ceremonial acts, a mediocre person places his faith upon the deity of his preference and worships it. The Time further strengthens his faith in

that same deity. His faith continues to grow stronger in the course of time in the hope of getting the fruit.

स तया श्रद्धया युक्तस्तस्याराधमीहते ।

लभते च ततः कामान्मयैव विहितान्हि ॥२२॥

sa tayā śraddhayā yuktas
tasyā `rādhanam ihate
labhate ca tataḥ kāmān
mayai `va vihitān hi tān [22]

Translation — He propitiates that deity with faith and receives by the grace of that god his desired joys that are ordained by Me.

Exposition — A mediocre person propitiating deities in this manner does not awaken the immense consciousness of his mind, but instead worships an extremely minute part of that immense Kala-Brahma. Fascinated by whichever desire he performs that worship, that desire is fulfilled, as it is central to the acts performed by him along with the worship of that deity.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

antavat tu phalam teṣām
tad bhavaty alpamedhasām
devān devayajo yānti
madbhaktā yānti mām api [23]

Translation — But this gain of those mediocre men is transient. Worshippers of deities attain the deities, whereas My devotees attain Me.

Exposition — The mediocre men who remain fenced within their physical limitations, consider their senses as godly on account of their predilection for them, and continue to remain limited to sensuous objects. The yogis, who earnestly practice yoga to awaken the innumerable competencies of their mind to become Time-Conscious by knowing that consciousness of the Time, are united with the Time Itself. But those who beseech the deities that are but a very miniscule part of that unmanifest Time reminisce about those deities at the end of their life and thus attain the world of those deities. They are born again in this world.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

avyaktam vyaktim āpannam
manyante mām abuddhayaḥ
param bhāvam ajānanto
mamā `vyayam anuttamam [24]

Translation — Unaware of My best imperishable ultimate presence, the foolish consider Me, the unmanifest, to be a manifest presence.

Exposition — The foolish whose intellect is limited to the body and the senses cannot even think about the unmanifest presence that manifests the body. Being

limited in physical limitations, they have a preference for the body and cannot grasp even a gleam of the consciousness of the Time that is replete in the consciousness of the Conscious Void even after leading numerous lives.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ।।२५।।

nā 'ham prakāśah sarvasya
yogamāyāsamāvṛtāh
mūḍho 'yam nā 'bhijānāti
loli mām ajam avyayam [25]

Translation — Enveloped by yogamaya¹ I do not appear in the presence of all. This ignorant world does not comprehend Me to be unborn and imperishable.

Exposition — Those, who do not practice yoga to awaken their dormant consciousness, remain within physical limitations; which is why they cannot know the immensity of the consciousness of the Time, the brilliance of all brilliance, which is without beginning, is imperishable and unmanifest.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ।।२६।।

vedā 'ham samatītāni
vartamānāni cā 'rjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana [26]

Translation — Oh Arjuna! I know all those spirits that exist in the present, that have passed, and also those that would appear in the future, but, no one knows Me.

Exposition — The present was the future of the past and the present will be the past of the future. Those, who are able to awaken themselves by yoga, can realize that the time itself is standstill, but appears to be flowing. Consciousness grasps that moment of time upon which it is focused. Focus of the consciousness keeps shifting continuously, which is why it appears as if the time is flowing. The yogis, who know this, can understand that past, present and future remain merged together at once in that immense consciousness of the Time.

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परंतप ।।२७।।

icchādvēṣasamutthena
dvandvamohena bhārata
sarvabhūtāni sammoham
sarge yānti paramtapa [27]

Translation — Oh Bharat! The delusion of the duel arising out of desire and envy is causing all the creatures in this world to face bewilderment.

¹ Mystic power of yoga

Exposition — Those who have consigned their consciousness to physical limitations, they, by virtue of their ignorance about their latent immensity, remain unhappy. They continue to long for the appeasement of the senses, and think of happiness and sorrow in terms of the fulfillment of a wish or an obstruction in it, and thereby they continue to remain confined to it.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

yeṣām tv antagatam pāpam
janānām puṇyakarṇānām
te dvandvamohanirmuktā
bhajante mām dr̥ḍhavratāḥ [28]

Translation — But those who have their sins cleared by sacred acts, become free from the illusion of the conflicts, and established in a determined observance, they worship only Me.

Exposition — By virtue of the observances that they follow to awaken the entire immensity of their mind and to rise above the physical limits, the yogis rise above the imaginary conflicts of happiness and sorrow, and by knowing the nature of death, they unite with the consciousness of the Time that is replete in the Conscious Void.

जरामरणमोक्षाय मामश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुःकृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

jarāmaraṇamokṣāya
mām āśritya yatanti ye
te Brahma tad viduḥ kṛtsnam
adhyātmam karma cā `khilam [29]

Translation — Those who take refuge in Me in their endeavor to get freedom from ageing and death, know the Brahma, the entire spiritual wisdom and also the entire karma.

Exposition — Those great persons who take support of this ancient discipline of yoga for liberation from the great bondage of birth, and are successful in awakening their immense consciousness by practicing yoga, very well realize the importance of the body that provides a support to the consciousness of the mind. Such great yogis complete all the stages of this ancient practice of yoga in their life and persist in protecting their bodies to know the consciousness of the Time that pervades the Conscious Void. In order to protect their body from ageing and death until they do not get the ultimate result of their practice, they take support of the Time Itself and take the help of medicinal procedures of transformation of the body and of extending their life. Those who surrender to the Time and endeavor in this manner to remain unaffected by age and death until the completion of their practice, are able to know fully the Time-Conscious imperishable Brahma, as-well-as the immensity of their mind that is Its manifestation and also the expedients of yoga that awaken that immensity.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसाः ॥३०॥

sādhībhūtādhidaivam mām
sādhiyajñam ca ye viduḥ
prayāṅakāle `pi ca mām
te vidur yuktacetasaḥ [30]

Translation — Accomplished yogis, who know Me to possess the Supreme Spirit, the Supreme God and the Supreme Yajna, remember only Me even at the moment of death.

Exposition — Such highly accomplished great yogis awaken the immensity of the mind by means of the body and are able to know the true character of the unmanifest consciousness that manifests this immensity, i.e. the consciousness of the Time that is replete in the Conscious Void. By knowing the consciousness of the Time through the medium of death, they become Time-Conscious themselves by forsaking their body.

Thus ends the seventh chapter named Jnana-Vijnana Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.