

SHRIMAD BHAGWAD GITA

Chapter 7

**Shri Bhagwanuvaac: Mayyaasaktamanaah paartha yogam yunjanmadaashrayah.
Asamshayam samagram maam yathaa gyaasyasi tacchrinu. (Ch.7, shloka 1)**

Mayi aasaktamanaah paartha yogam yunjan madaashrayah. Asamshayam samagram maam yathaa gyaasyasi tat shrinu.
Shri God said: **Paartha** (lord of the Earth)! **Aasaktamanaah** (the one whose mind is attached) **mayi** (to Me) {and} **madaashrayah** (the one who just depends on Me), **tat shrinu** (listen to) **yathaa** (the way) {you} **gyaasyasi** (will be able to know) **maam** (My) **samagram** (complete form) **asamshayam** (undoubtedly) **yogam yunjan** (while forming relation) {of father, son, friend and so on in practice with Me}.

**Gyaanam teham savigyaanamidam vakshyaamyasheshatah.
Yajgyaatvaa neha bhuuyonyajgyaatavyamavashishyate. (Ch.7, shloka 2)**

*Gyaanam te aham savigyaanam idam vakshyaami asheshatah.
Yat gyaatvaa na iha bhuuyah anyat gyaatavyam avashishyate.*

Aham (I) **vakshyaami** (will narrate) **idam gyaanam** (this knowledge) **savigyaanam** (along with yoga, meaning special knowledge full of experience) **te** (to you) **asheshatah** (completely). **Yat gyaatva** (after knowing it) **anyat na avashishyate** (nothing else remains) **iha** (in this {world}) **gyaatavyam** (to be known) **bhuuyah** (again).

**Manushyaanaam sahostreshu kashcidyatati siddhaye.
Yatataamapi siddhaanaam kashcinmaam vetti tattvatah. (Ch.7, shloka 3)**

Manushyaanaam sahostreshu kashcit yatati siddhaye. Yatataam api siddhaanaam kashcit maam vetti tattvatah.

Kashcit (any one) **sahostreshu manushyaanaam** (among thousands of human beings) **yatati** (makes effort) **siddhaye** ([to attain] accomplishment in the form of the knowledge of self) {and} **api** (even) **siddhaanaam** (among {many} accomplished ones) **yatataam** (who make effort) **kashcit** (hardly someone) **vetti** (is able to know) **maam** (Me) **tattvatah** (in reality).

**Bhoomiraaponalo vaayuh kham mano buddhireva ca.
Ahamkaar iti yam me bhinnaa prakritirashtadhaa. (Ch.7, shloka 4)**

Bhoomih aapah analah vaayuh kham manah buddhih eva ca. Ahamkaarah iti yam me bhinnaa prakritih ashtadhaa.

Bhoomih (earth), **aapah** (water), **analah** (fire), **vaayuh** (air), **kham** (sky), **manah** {moon in the form of (mind) which is always inconstant}, **buddhih** (the power of sight through which [something] is recognized or seen, {meaning the sun}) **ca eva** (as well as) **ahamkaar** (I Myself, the Sacrificing Priest (*yajjak*) who has the *yagya* in the form of world renewal organized) – **iti** (in this way) **me** (My) **prakritih** (formation or creation in the form of excellent world) **bhinnaa** (is divided) **iyam ashtadhaa** (in these eight types).

**Apareyamitastvanyaam prakritim viddhi me paraam.
Jivabhuutaam mahaabaaho yayedam dhaaryate jagat. (Ch.7, shloka 5)**

Aparaa iyam itah tu anyaam prakritim viddhi me paraam. Jivabhuutaam mahaabaaho yayaa idam dhaaryate jagat.

Mahaabaaho (O the one with long arms)! **Iyam** (this {above mentioned [elements]}) **aparaa** (is inferior, meaning low-grade nature); **tu** (but) **anyaam** (apart from) **itah** (this), **viddhi** (consider) **me** (My) **prakritim jivabhuutaam** (living excellent creation in the form of {eight deities (*ashtadev*)}) **paraam** (to be superior); **idam** (this) **jagat dhaaryate** (world is held) **yayaa** (through that {living nature in the form of eight deities}). {The eight personalities of Shiva}

Etadyoniini bhuutaani sarvaaniityupadhaaraya.***Aham kritsnasya jagatah prabhavah pralayastathaa. (Ch.7, shloka 6)***

Etadyoniini bhuutaani sarvaani iti upadhaaraya. Aham kritsnasya jagatah prabhavah pralayah tathaa.

Upadhaaraya (consider) *iti* (that) *sarvaani bhuutaani* (all the living beings) *etadyoniini* (are born from these very two kinds of nature) {and} *aham* (I am) *prabhavah* (the creator) *tathaa pralayah* (and destroyer) *kritsnasya jagatah* (of the entire world).

Mattah parataram naanyatkincidasti dhananjaya.***Mayi sarvamidam protam suutre maniganaa iva. (Ch.7, shloka 7)***

Mattah parataram na anyat kincit asti dhananjaya. Mayi sarvam idam protam suutre maniganaa iva.

Dhananjaya (O Arjuna, the conqueror of the wealth of knowledge)! *Asti* (there is) *na kincit anyat* (nothing) *parataram* (superior) *mattah* (than Me). *Iva* (just like) *maniganaah* (beads) {strung} *suutre* (on a thread), *idam* (this) *sarvam* (entire {world}) *protam* (is strung) *mayi* (on My {thread of love in the form of remembrance}). {The base of the entire inert and living world is the very power in the form of yoga with the Supreme Father Supreme Soul to a greater or a lesser extent}.

Rasohamapsu kaunteya prabhaasmi shashisuuryayoh.***Pranavah sarvavedeshu shabdah khe paurusham nrishu. (Ch.7, shloka 8)***

Rasah aham apsu kaunteya prabha asmi shashisuuryayoh. Pranavah sarvavedeshu shabdah khe paurusham nrishu.

Kaunteya (O Arjuna, the son of Kunti)! {By the yogic form of power of the Point of Light Shiva} *aham* (I {am}) *rasah* (the liquid) *apsu* (in water), *asmi* (I am) *prabhaa* (the shine) *shashisuuryayoh* (of the moon and the sun); {and I am} *pranavah* (the sacred and mystical syllable 'Om') *sarvavedeshu* (in all the Vedas), *shabdah* (the sound) *khe* (in the sky) {and} *paurusham* ({the power in the form of} virility) *nrishu* (in men) {too}.

Punyo gandhah prithivyaam ca tejashcaasmi vibhaavasau.***Jiivanam sarvabhuteshu tapashcaasmi tapasvishu. (Ch.7, shloka 9)***

Punyah gandhah prithivyaam ca tejah ca asmi vibhaavasau. Jiivanam sarvabhuteshu tapah ca asmi tapasvishu.

Tejah asmi ({I} am the brilliance) *vibhaavasau* (of fire) *ca* (and) *punyah gandhah* (the changeless fragrance) *prithivyaam* (in the earth) *ca* (and) *asmi* (I am) *jiivanam* (the life force, {meaning long life}) *sarvabhuteshu* (in every living being) *ca* (and) *tapah* (the power derived through ascetic practices) *tapasvishu* (in the ascetics).

Bijam maam sarvabhutaanaam viddhi paartha sanaatanam.***Buddhirbuddhimataamasmi tejasvinaamaham. (Ch.7, shloka 10)***

Bijam maam sarvabhutaanaam viddhi paartha sanaatanam. Buddhih buddhimataam asmi tejah tejasvinaam aham.

Paartha (O lord of the Earth)! *Viddhi* (consider) *maam* (Me) *sanaatanam* ([to be] the ancient) *bijam* (seed in the form of the Point of Light, the Supreme Father) *sarvabhutaanaam* (of all the living beings). *Asmi* (I am) *buddhih* (the intelligence) *buddhimataam* (of the intelligent ones), *aham* (I am) *tejah* (the brilliance) *tejasvinaam* (of the brilliant men).

Balam balavataam caaham kaamaraagavivarjitam.***Dharmaaviruddho bhuteshu kaamosmi bharatarshabha. (Ch.7, shloka 11)***

Balam balavataam ca aham kaamaraagavivarjitam. Dharmaaviruddhah bhuteshu kaamah asmi bharatarshabha.

Aham (I, {the Point of Light Shiva}) *balam* (am the {pure} strength), *kaamaraagavivarjitam* (free from lust and passion) *balavataam* (of the strong ones), *ca* (and) *bharatarshabha* (O the great one in the dynasty of [King] Bharat)! *Asmi* (I am) {also} *kaamah* (the viceless desire of accompanying woman) *dhamaaviruddhah* (according to the religion) *bhuteshu* (in the living beings).

***Ye caiva saattvikaa bhaavaa raajasaastaamasaashca ye.
Matta eveti taanviddhi na tvaham teshu te mayi. (Ch.7, shloka 12)***

Ye ca eva saattvikaa bhaavaa raajasaah taamasaah ca ye. Matta eva iti taan viddhi na tu aham teshu te mayi.

Ca eva (in addition), **ye** (the) **saattvikaa** (*saatvik*¹), **raajasaah** (*raajasi*²) **ca** (and) **taamasaah** (*taamasi*³) **bhaavaah** (emotions- {good and bad thoughts} that there are), **viddhi** (consider) **iti** (that) **taan** (they) {have originated} **mattah** (from Me) **eva** (alone) {in a descending sequence from the Golden Age to the Iron Age, respectively}. **Aham** (I) **na** (am not present) **teshu** (in them) **tu** (but) **te** (those) {emotions are present} **mayi** (in My {seed of the physical human world [i.e.] Prajapita}) {in their original, pure form}.

***Tribhiringunamayairbhaavairebhih sarvamidam jagat.
Mohitam naabhijaanaati maamebhyah paramavyayam. (Ch.7, shloka 13)***

Tribhiih gunamayaih bhaavaaih ebhih sarvam idam jagat. Mohitam na abhijaanaati maam ebhyah param avyayam.

Idam (this) **sarvam jagat** (entire world) **mohitam** ([which is] deluded) **bhaavaaih** (by emotions) **ebhih tribhiih gunamayaih** (full of these three qualities) {[namely], *sat*, *raj* and *tam*}, **na abhijaanaati** (doesn't know) **maam** (Me) **avyayam** (the imperishable, {incorporeal Point of Light Shiva who plays a part in the corporeal one}) [and] **param** (is beyond) **ebhyah** (these {qualities}).

***Daivi hyeshaa gunamayi mama maayaa duratyayaa.
Maameva ye prapadyante maayaametaam taranti te. (Ch.7, shloka 14)***

Daivi hi eshaa gunamayi mama maayaa duratyayaa. Maam eva ye prapadyante maayaam etaam taranti te.

Hi duratyayaa (it is certainly difficult to get across) **eshaa** (this) **maayaa** (maya (illusion)) **mama** (of Mine) **daivi gunamayi** (with divine {subtle} qualities). **Ye** (those) **maam eva prapadyante** (who just take My refuge), **te** (they) **taranti** (are able to get across) **etaam** (this {divine}) **maayaam** (maya). {Divine maya}

***Na maam dushkritino muurhaah prapadyante naraadhamaah.
Maayaaapahritagyaanaa aasuram bhaavamaashritaah. (Ch.7, shloka 15)***

Na maam dushkritinah muurhaah prapadyante naraadhamaah.

Maayayaa apahritagyaanaah aasuram bhaavam aashritaah.

{But} **apahritagyaanaah** (those whose knowledge has been taken away) **maayayaa** (by {demonic} maya), {such} **muurhaah** (foolish people) **naraadhamaah** (who are inferior among human beings), **dushkritino** ([who are] sinners) [and] **aasuram bhaavam aashritaah** (the ones with demonic nature) **na maam prapadyante** (don't take My refuge). {Demonic maya}

***Caturvidhaa bhajante maam janaah sukritinorjuna.
Aarto jigyaasurartharthi gyaani ca bharatarshabha. (Ch.7, shloka 16)***

Caturvidhaa bhajante maam janaah sukritinah arjuna. Aartah jigyaasuh artharthi gyaani ca bharatarshabha.

Bharatarshabha Arjuna (O the great one in the dynasty of [King] Bharat)! **Caturvidhaah** (four kind of) **sukritinah janaah** ({Brahmin} people who have performed noble deeds) **bhajante** (remember) **maam** (Me): **aartah** (those who are involved in disaster, sorrowful or troubled), **jigyaasuh** (those who wish to know {something out of curiosity}), **artharthi** (those who desire wealth and prosperity) **ca** (and) **gyaani** (knowledgeable ones, {those who are active to know and understand everything}). {Gita has just been narrated to Brahmins, the sons of Panda or Brahma. Only Pandavas or Brahmins who have performed noble deeds worship God, demons don't.}

***Teshaam gyaani nityayukta ekabhaktirvishishyate.
Priyo hi gyaaninotyarthamaham sa ca mama priyah. (Ch.7, shloka 17)***

Teshaam gyaani nityayukta ekabhaktih vishishyate. Priyah hi gyaaninah atyartham aham sa ca mama priyah.

Teshaam (among them), **ekabhaktih** (the one who has unadulterous remembrance of the One),

¹ Endowed with the quality of *sattva*: true, genuine, honest

² Dominated by the quality of activity or passion

³ Dominated by darkness and ignorance

nityayuktah (who is always a yogi) [and] *gyaani* (knowledgeable people) *vishishyate* (are especially elevated) *hi* (because) *aham* (I) *priyah* (am dear) *gyaaninah* (to the knowledgeable one) *ca* (and) *sah* (he) *atyartham priyah* (is extremely dear) *mama* (to Me). {**Knowledgeable soul is dear to Me.**}

Udaaraah sarva evaite gyaani tvaatmaiva me matam.

Aasthitah sa hi yuktaatmaa maamevaanuttamaam gatim. (Ch.7, shloka 18)

Udaaraah sarva eva ete gyaani tu aatmaa eva me matam. Aasthitah sa hi yuktaatmaa maam eva anuttamaam gatim.

{As such} *eva ete* (all these {four}) *udaaraah* (are good) *tu* (but) *gyaani* (the knowledgeable one) {is My} *aatmaa* (soul, meaning embodiment) *eva* (itself), {this} *me matam* (is My opinion); *hi* (because) *sah* (the) *yuktaatmaa* (man who is engaged in yoga) *eva* (just) *aasthitah* (takes the support of) *maam* (Me), *anuttamaam* (the greatest) *gatim* (destiny), {he doesn't take the support of any other bodily being or the Brahmin family}.

Bahuunaam janmanaamante gyaanavaanmaam prapadyate.

Vaasudevah sarvamiti sa mahaatmaa sudurlabhah. (Ch.7, shloka 19)

Bahuunaam janmanaam ante gyaanavaan maam prapadyate. Vaasudevah sarvam iti sa mahaatmaa sudurlabhah.

Gyaanavaan (the knowledgeable soul) *prapadyate* (attains) *maam* (Me) *ante* (at the end of) *bahuunaam* (many, {i.e. 84}) *janmanaam* (births). *Sa* (the) *mahaatmaa* (great soul) *iti* ({who believes} that) *sarvam* (the whole {world}) *vaasudevah* (is the creation of Vasudev Shivbaba, the Giver of the wealth of knowledge) *sudurlabhah* (is found with great difficulty).

Kaamaistaistairhritagyaanaah prapadyantenyadevataah.

Tam tam niyamamaasthaaya prakrityaa niyataah svayaa. (Ch.7, shloka 20)

Kaamaiah taih taih hritagyaanaah prapadyante anyadevataah. Tam tam niyamam aasthaaya prakrityaa niyataah svayaa.

Hritagyaanaah (the {people who are} foolish, {meaning deluded}) *taih taih kaamaiah* (by those particular {special} desires) *aasthaaya* (take the support) *niyamam* (of the rules {and principles}) *tam tam* (of that particular) {converted deity} *niyataah* ([and] because of being bound) *svayaa* (to their) {eternal [and] fixed} *prakrityaa* (nature), *prapadyante* ([they] take the refuge of) *anyadevataah* (other {Brahmin} deities).

Yo yo yaam yaam tanum bhaktah shraddhayaarcitumicchati.

Tasya tasyaacalaam shraddhaam taameva vidadhaamyaham. (Ch.7, shloka 21)

Yah yah yaam yaam tanum bhaktah shraddhayaa arcitum icchati.

Tasya tasya acalaam shraddhaam taam eva vidadhaami aham.

Yah yah bhaktah (whichever person) *icchati* (wishes to) *shraddhayaa* (faithfully) *arcitum* (worship or remember) *yaam yaam* (whichever) *tanum* ({corporeal} form of diety), *aham* (I) *vidadhaami* (ascertain) *taameva* (that very) *acalaam* (firm) *shraddhaam* (faith) *tasya tasya* (of that particular devotee).

• To whichever religion someone belongs, he will just accept his (religious father's) words. (Mu.dated.....)

Sa tayaa shraddhayaa yuktastasyaaraadhanamiihate.

Labhate ca tatah kaamaanmayaiva vihitaanhi taan. (Ch.7, shloka 22)

Sa tayaa shraddhayaa yuktah tasya aaraadhanam iihate. Labhate ca tatah kaamaan mayaa eva vihitaan hi taan.

Sah (that {person}) *yuktah* (who is attached to) *tayaa* (that) *shraddhayaa* (faith) {ascertained by Me}, *iihate* (wishes) *aaraadhanam* (the favour) *tasya* (of that {deity}) *ca* (and) *hi* (undoubtedly) *labhate* (obtains) *kaamaan taan* ([the fruits of] those wishes) *vihitaan* (created) *mayaa* (by I) *eva* (Myself) *tatah* (through that {diety}).

***Antavattu phalam teshaam tadbhavatyalpamedhasaam.
Devaandevayajo yaanti madbhaktaa yaanti maamapi. (Ch.7, shloka 23)***

Antavat tu phalam teshaam tat bhavati alpamedhasaam. Devaan devayajah yaanti madbhaktaa yaanti maam api.

Tu (in fact), **tat** (the) **phalam** (fruits) [received] **teshaam alpamedhasaam** (by those dim-witted and ignorant people) **bhavati** (is) **antavat** (perishable) {because} **devayajah** (those who sacrifice [things] for {other Brahmin} deities) **yaanti** (find) **devaan** {converted} (deities) {with fewer celestial degrees and} **madbhaktaa** (those who worship Me) **api** (just) **yaanti** (find) **maam** (My {position complete with 16 celestial degrees}), {meaning the God-Goddess form of *Ardhanaariishwar*⁴ Shiva}).

***Avyaktam vyaktimaapannam manyante maamabuddhayah.
Param bhaavamajaananto mamaavyayamanuttamam. (Ch.7, shloka 24)***

Avyaktam vyaktim aapannam manyante maam abuddhayah. Param bhaavam ajaanantah mama avyayam anuttamam.

Abuddhayah (ignorant people) **manyante** (consider) **maam** (Me), **avyaktam** (the subtle, {point of light form of Incorporeal Shiva}) **aapannam** (to have arrived) **vyaktim** (in the visible, corporeal form of Brahma) {and} **ajaanantah** (are unable to know) **mama** (My) **param bhaavam** (supreme point of light form in practice [i.e.] Shiv-Shankar) [who is] **anuttamam** (the greatest) **avyayam** ([and] imperishable) {even in the 84 births}.

***Naaham prakaashah sarvasya yogamaayaasamaavritah.
Muurhoyam naabhijaanaati loko maamajamavyayam. (Ch.7, shloka 25)***

Na aham prakaashah sarvasya yogamaayaasamaavritah. Muurhah ayam na abhijaanaati lokah maam ajam avyayam.

Yogamaayaasamaavritah (covered by *yogamaya*⁵), **aham** (I) **na** (am not) **prakaashah** (revealed) **sarvasya** (to everyone). **Ayam** (this) **muurhah** (foolish) **loko** (world) **na abhijaanaati** (is unable to know) **maam** (Me), **avyayam** (the imperishable actor) [and] **ajam** (the One who isn't born {through womb}).

***Vedaaham samatiitaani vartamaanaani caarjuna.
Bhavishyaani ca bhuutaani maam tu veda na kashcana. (Ch.7, shloka 26)***

Veda aham samatiitaani vartamaanaani ca arjuna. Bhavishyaani ca bhuutaani maam tu veda na kashcana.

Arjuna (O Arjuna)! **Aham** {because of being *ajanmaa*⁶} (I), {Shiva, the One who knows the three aspects of time} **veda** (know) **bhuutaani** (the living beings) **samatiitaani** (of the past) **ca** (and) **vartamaanaani** (the present) **ca** (and) **bhavishyaani** (those who will exist in the future) **tu** (but) **kashcana na veda** (no one knows) **maam** (Me, {the subtle Point of Light Shiva}).

***Ichhaadveshasamutthena dvandvamohena bhaarata.
Sarvabhutaani sammoham sarge yaanti parantap. (Ch.7, shloka 27)***

Ichhaadveshasamutthena dvandvamohena bhaarata. Sarvabhutaani sammoham sarge yaanti parantap

Parantapa (O the giver of pain to enemies like lust and so on)! **Bhaarata** (O the one belonging to the dynasty of [King] Bharat)! **Dvandvamohena** (because of the delusion of dualities like happiness and sorrow etc.) **icchaadveshasamutthena** (created from desire and hatred) **sarvabhutaani** (all the living beings) **yaanti** (attain) **sammoham** ([the stage of] complete foolishness) **sarge** (at the end of the *kalpa*⁷). {It means, at the end of the *taamasi* (degraded) Iron Age in the time period of the end of the four ages, everyone becomes *tamopradhaan*⁸}.

⁴ The half male and half female form of Shiva

⁵ The magical power said to be possessed by yogis

⁶ The One who isn't born

⁷ The cycle of 5000 years

⁸ Dominated by darkness and ignorance

Yeshaam tvantagatam paapam janaanaam punyakarmanaam.

Te dvandvamohanirmuktaa bhajante maam dridhavrataah. (Ch.7, shloka 28)

Yeshaam tu antagatam paapam janaanaam punyakarmanaam. Te dvandvamohanirmuktaa bhajante maam dridhavrataah.
Tu (but) **yeshaam janaanaam** (the {Brahmin} people whose) **paapam** (sins) **antagatam** (have been destroyed) **punyakarmanaam** (by performing noble deeds {of Divine (*Ishwariya*) service}), **te** (those ones) **dridhavrataah** (with firm vow) **maam bhajante** (worship Me) **dvandvamohanirmuktaah** (after becoming free from dualities like happiness and sorrow etc.).

Jaraamaranamokshaaya maamaashritya yatanti ye.

Te brahm tadviduh kritsnamadhyaatmam karma caakhilam. (Ch.7, shloka 29)

Jaraamaranamokshaaya maam aashritya yatanti ye. Te brahm tat viduh kritsnam adhyaatmam karma ca akhilam.
Ye (those) **yatanti** (who make *purushaarth*⁹) **maam aashritya** (by taking My refuge) **jaraamaranamokshaaya** (to be liberated from {the sorrow of} old age and death), **te** (they) **viduh** (know) **tat** (that) **brahm** (*brahm*), **kritsnam** (the complete) **adhyaatmam** (spiritual¹⁰ {knowledge}) **ca** (and) **akhilam** (all) **karma** (the actions).

Saadhibhuutaadhidaivam maam saadhiyagam ca ye viduh.

Prayaanakaalepi ca maam te viduryuktacetasaah. (Ch.7, shloka 30)

Saadhibhuutaadhidaivam maam saadhiyagam ca ye viduh. Prayaanakaale api ca maam te viduh yuktacetasaah.
Ye (the {Brahmins}) **viduh** (who know) **maam** (Me) **saadhibhuutaadhidaivam** (along with the ruler of the living beings and dieties) **ca** (and) **saadhiyagam** (along with {Prajapita Brahma}, the lord of the *yagya* {of Rudra's knowledge}), **te** (those ones) **yuktacetasaah** (with their mind and intellect engaged in yoga) **api** (also) **viduh** (recognize) **maam** (Me) **ca** (alone) **prayaanakaale** ({at the end of the *kalpa*}, at the time of going to the Soul World (*Brahmalok*)).

⁹ Spiritual effort

¹⁰ The meaning of adhyatma is '*adhi*' means inside and '*atma*' means the soul