

DIVISION TWO: CHAPTERS SEVEN TO TWELVE

A . In the next six chapters, pure devotional service and its nature and activities were discussed. (18. 1 Purport)

B . In the middle six chapters of the Bhagavad-gita, the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devot service are described. The superior position of the Supreme Personality of Godhead and the subordinate position of the individual soul are defined in these chapters. The living entities are subordinate under all circumstances, but in their forgetfulness, they are suffering. When enlightened by pious activities, they approach the Supreme Lord in different capacities - as the distressed, those in want of money, the inquisitive, and those in search of knowledge. That is described. (13. 2 Purport)

C . From the Seventh Chapter to the end of the Twelfth Chapter. Sri Krsna in detail reveals the Absolute Truth, the Supreme Personality of Godhead.

The words 'idam viditva' indicate that one should try to understand the instructions given by Sri Krsna in this chapter and the Seventh Chapter of Bhagavad-gita. One should try to understand these chapters not by scholarship or mental speculation but by hearing them in association with devotees. Chapter Six through Twelve are the essence of the Bhagavad-gita. The first six and the last six chapters are like coverings for the middle six chapters, which are especially protected by the Lord. If one is fortunate enough to understand Bhagavad-gita - especially these middle chapters - in the association of devotees. then his life at once becomes glorified beyond all penances, sacrifices, charities, speculations, etc., for one can achieve all the results of these activities simply by Krsna consciousness. (8. 28 Purport)

D . Previously, beginning with the Seventh Chapter, the Lord has already explained His different energies and how they are acting. Now in this chapter (10) He explains His specific opulences to Arjuna. In the previous chapter He has clearly explained His different energies to establish devotion in firm conviction. Again in this chapter He tells Arjuna about His manifestations and various opulences. (10 .1 Purport)

Connection between Chapter Six and Chapter Seven

Krsna has explained in Chapter Six that the yogi most intimately united with Him was 'mad-gatenantar-atmana', thinking of Him within. Krsna. In Chapter Seven, He begins to explain how to become 'mad-gatenantar-atmana'.

CHAPTER SEVEN (Jhana Vijnana Yoga) - KNOWLEDGE OF THE ABSOLUTE

[Lord Krsna 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.]

Summary of the Sections:

A. KNOWING KRSNA BY HEARING ABOUT HIM (7. 1-3)

Krsna requests Arjuna to hear of both His material and spiritual energies and He declares that the transcendentalist who succeeds in truly knowing Him is most rare.

B. KNOWING KRSNA AS THE SOURCE OF THE MATERIAL AND SPIRITUAL ENERGIES (7. 4-12)

Krsna as the source of both matter and spirit, can be seen as we view the world by knowing that all in existence is a combination of Krsna's material and spiritual energies, also the active essence of all, and although Krsna is not under His energies the three modes, all else in material existence manifested by combinations of goodness, passion and ignorance.

C. THE THREE MODES ARE CONTROLLED BY KRSNA...

...THEREFORE SURRENDER (7. 13-14)

Those who surrender to Krsna, the controller of the modes, will cross beyond the delusion caused by the three modes to know Him.

D. THE IMPIOUS LACK KNOWLEDGE AND NEVER SURRENDER TO KRSNA;

THE PIOUS DEVELOP KNOWLEDGE AND SURRENDER (7. 15-19)

Four kinds of men never surrender, and four kinds do surrender. Of those who do surrender, the jnani, who has no material desires is both the best and is extremely rare.

E. OTHERS WHO HAVE NO KNOWLEDGE AND DON'T SURRENDER: (7. 20-26)

1. THOSE WHO SURRENDER TO DEMIGODS

2. THOSE WHO ARE IMPERSONALISTS

Those who surrender to demigods and those who are impersonalists have no knowledge of Krsna, and thus, in their foolishness, are not surrendered to Him.

F. THE BEWILDEREMENT OF THE LIVING ENTITY AND HIS FREEDOM

THROUGH KNOWLEDGE OF KRSNA (7. 26-30)

The living entity's bewilderment is caused by maya's forcing him to see dualities; his freedom is caused by devotional service, which places one beyond these dualities. Thus, by being conscious of Krsna in devotional service, one can know Him even at the time of death.

Srila Prabhupada's comments on Chapter Seven:

A . The Seventh Chapter discusses the opulent potency of the Supreme Personality of Godhead, His different energies, the inferior and superior nature, and all material manifestation. (9. 1 Purport)

B . This Seventh Chapter particularly explains how one can become a fully Krsna conscious person...Many subjects have been discussed in this chapter: the man in distress, the inquisitive man, the man in want of material necessities, knowledge of Brahman,

knowledge of Paramatma, liberation from birth, death, and diseases, and worship of the Supreme Lord. (7. 30 Purport)

C . In this Seventh Chapter of the Bhagavad-gita, the nature of Krsna consciousness is fully described. Krsna is full in all opulences, and how He manifests such opulences is described herein. Also four kinds of fortunate people who become attached to Krsna and four kinds of unfortunate people who never take to Krsna consciousness are described in this chapter. (7. 1 Purport)

(cn) REVIEW:

Krsna, who is the Friend of Arjuna who is the chariot driver of Arjuna, the Master and Controller of the universes, in the last verse of Chapter Six, has explained that "the yogi who is in a class by himself is the one who is thinking of Krsna within (mad-gatenantar-atmana) and worshipping Krsna, 'sraddhavan', one who possess (van) faith (sraddha), he is the most dear to Krsna of all".

How does one get to know anything about Krsna, to be able to think of Him always within and thus worship Him?

- By the same process of hearing sastra from the devotees. That is called 'transcendental knowledge', far different from the jnana which is the knowledge that we are not these bodies.

This hearing about Krsna and thus getting transcendental knowledge about Him, is that 'thing' that puts one on the top rang of the 'yoga-ladder', by which one practices bhakti-yoga.

Therefore knowledge that fixes us in Krsna's service is called 'knowledge about the Absolute Truth', 'knowledge about Krsna' or, as this chapter is called: **Knowledge of the Absolute**.

Krsna, in this 2nd set of six chapters, is going to explain knowledge about Him, devotional service, free from 'karma' and 'jnana'.

The first six chapters had to do so much with karma and jnana. And the purpose of karma and jnana is to purify the heart, but ultimately the purpose of purifying the heart is to become fixed in devotional service to Krsna and that devotional service is described in these middle chapters as something which is specially hidden. Similarly these middle six chapter hidden in the middle of the Bhagavad-gita. Hidden and protected.

Knowledge that we are not our body comes from 'goodness'. But this knowledge of Krsna is not obtainable within the modes of material nature, it is descending knowledge. Therefore one must hear about it. Through speculation, by oneself, by intellectual capacity one can understand that he is not the body. He can do that by the right discrimination. But one can never understand about Krsna through this process because all that understanding that we are not our bodies is within the realm of material nature. But knowledge of Krsna is full 'transcendental knowledge', and to achieve it (because it is descending) one needs bhakti, not jnana. One needs devotional service. Devotional service is descending, it is Krsna's own internal energy, and one must come in contact with that energy to actually attain devotional service. This point is essential: **One can know Krsna only by devotion**. Jnana and karma, practically speaking, are useless. And one can attain the results of karma and jnana only by devotion. Devotion is 'independent' and karma and jnana are actually dependent on Krsna.

Many time in the first six chapters, Arjuna has interrupted Krsna to ask Him a question. But here, Krsna, without being asked, is going to explain how to come to the platform of always remembering Him within - "mad-gatenantar-atmana". Why is Krsna immediatly going to speak about that? Because it is very important.

That yogi who is 'mad-gatenantar-atmana' is the best yogi. Now Krsna is going to explain more about that and who is that yogi - it is the devotee who has full faith and mind fixed fully on Krsna. That has been explained in 6. 47, but how does one get knowledge of Krsna, to fix his mind on Krsna, to have full faith on Him - this is explained in the next two texts.

[A . KNOWING KRSNA IN FULL BY HEARING ABOUT HIM (7. 1-3)

Krsna requests Arjuna to hear of both His material and spiritual energies and declares that the transcendentalist who succeeds in truly knowing Him is most rare.]

TEXT 1

sri-bhagavan uvaca
mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam-
yatha jnasyasi tac chrnu

sri-bhagavan uvaca--the Supreme Lord said; mayi--to Me; asakta- manah--mind attached; partha--O son of Prtha; yogam--self-realization; yunjan--practicing; mat-asrayah--in consciousness of Me (Krsna consciousness); asamsayam--without doubt; samagram--completely; mam--Me; yatha--how; jnasyasi--you can know; tat--that; srnu--try to hear.

TRANSLATION

The Supreme Personality of Godhead said: Now hear, O son of Prtha, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

(cn) The beginning is 'mayy-asakta-manah' - 'with mind attached to Me'. 'Yoga yunjah' - 'by practicing self-realization in 'mad- asrayah', 'full consciousness of Me' (Krsna consciousness).

Here is the process being described: first one has to attach his mind to Krsna - 'asakta'. This is the stage prior to 'bhava'. It is very advanced stage that comes from hearing about Krsna and develloping a taste for Krsna. And beyond that taste (ruci) is that 'asakta'. And when one's mind is attached to Krsna, then by practicing yoga in full consciousness of Krsna - 'asamsayam samagram', "without a doubt", 'mam yatha jnasyasi', "you can know Me completely."

How to do this, to get one's mind attached to Krsna, to practice Krsna consciousness in that state? How to know Krsna fully by doing that without a doubt, completely - 'tac

chrnu',"try to hear from Me now!" 'Hear from Me', it is because this knowledge is beyond the modes. This is the only access we have to the descending source.

'Hear from Me O son of Prtha! How by practicing yoga in full consciousness of Me'. - that means 'ananya bhakti' which is described, latter on the 8th Chapter. Bhakti only, free from desires for karma or jnana. 'Jhana karmady anavrtam/ anukulyena krsnanusilanam' - this is the 'process' of cultivating Krsna consciousness as described by Rupa Goswami. This is what is described here by Krsna.

"With mind attached to Me" - this means that Krsna can only be known by someone who is very much in love with Him, who is attached to Him, completely. In that way Krsna can be known in full. But actually, Krsna cannot be known in full because He is unlimited. Still, one should know Him as much as possible.

"Free from doubt" - this freedom from doubt is possible by knowing Krsna in full. Knowing Him in full is knowing that He is the complete realization of the Absolute Truth - not Brahman or Paramatma. And by hearing about Krsna, one will know Him fully , without a doubt. The complete realization of the Absolute Truth - the non-dual knowledge of the Absolute Truth - that is Bhagavan realization.

Srila Prabhupada says in his Purport: " One should therefore begin yoga practice as directed in the last verse of the Sixth Chapter. Concentration of the mind upon Krsna the Supreme is made possible by prescribed devotional service in nine different forms, of which sravanam is the first and most important. The Lord therefore says to Arjuna, tac chrnu, or ``Hear from Me." No one can be a greater authority than Krsna, and therefore by hearing from Him one receives the greatest opportunity to become a perfectly Krsna conscious person. One has therefore to learn from Krsna directly or from a pure devotee of Krsna--and not from a nondevotee upstart, puffed up with academic education.

In the Srimad-Bhagavatam this process of understanding Krsna, the Supreme Personality of Godhead, the Absolute Truth, is described in the Second Chapter of the First Canto as follows:

srvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt satam

nasta-prayesv abhadresu
nityam bhagavata-sevaya
bhagavaty uttama-sloke
bhaktir bhavati naisthiki

tada rajas-tamo-bhavah
kama-lobhadayas ca ye
ceta etair anavidham
sthitam sattve prasi dati

evam prasanna-manaso

bhagavad-bhakti-yogatah
bhagavat-tattva-vijnanam
mukta-sangasya jayate
bhidiate hrdaya-granthis
chidyante sarva-samsayah
ksiyante casya karmani
drsta evatmanisvare

“To hear about Krsna from Vedic literatures, or to hear from Him directly through the Bhagavad-gita, is itself righteous activity. And for one who hears about Krsna, Lord Krsna, who is dwelling in everyone's heart, acts as a best-wishing friend and purifies the devotee who constantly engages in hearing of Him. In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Krsna from the Bhagavatam and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance, and thus material lusts and avarice are diminished. When these impurities are wiped away, the candidate remains steady in his position of pure goodness, becomes enlivened by devotional service and understands the science of God perfectly. Thus bhakti-yoga severs the hard knot of material affection and enables one to come at once to the stage of *asamsayam-samagram*, understanding of the Supreme Absolute Truth Personal Godhead." (SB. 1.2.17-21)

Therefore only by hearing from Krsna or from His devotee in Krsna consciousness can one understand the science of Krsna."

[Summary of the Sections of this Chapter:

What we will hear in this Chapter is knowledge of the Absolute Truth. We will hear in the first three verses, the importance about hearing about Krsna as the process. This is Section A.

Then, in Section B we will hear about Krsna - how to see Him everywhere by understanding Him as the source of both the material and spiritual energies and that everything is a combination of these two energies (every single thing that we see is simply a combination of those two energies). Therefore Arjuna, even in the battlefield can see Krsna everywhere - '*mad-gatenantar-atmana*'.

In Section C, we will understand what stops people from surrendering to Krsna as 'everything'. That is the modes of material nature and therefore one should surrender to Krsna and pass beyond the modes.

In Section D, we will hear about who has knowledge and does surrender to Krsna, and who lacks knowledge and doesn't surrender to Krsna.

In Section E, we will hear about another type of persons who have no knowledge and they do surrender, but to the wrong 'thing' - to the demigods and to the 'impersonal'. They don't surrender to Krsna.

In Section F, we will hear about the bewilderment of the living entity. What is that thing that bewilders the living entity and how and what frees him and liberates him and fixes his mind on Krsna, through knowledge of Krsna.

TEXT 2

jnanam te 'ham sa-vijnanam
idam vaksyamy asesatah
yaj jnatva neha bhuyo 'nyaj
jnatavyam avasisyate

jnanam--phenomenal knowledge; te--unto you; aham--I; sa--with; vijnanam--numinous knowledge; idam--this; vaksyami--shall explain; asesatah--in full; yat--which; jnatva--knowing; na--not; iha--in this world; bhuyah--further; anyat--anything more; jnatavyam--knowable; avasisyate--remains.

TRANSLATION

I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known, nothing further shall remain for you to know.

(cn) This is very important for us - if we learn this, there is nothing else to be known, practically speaking.)

Srila Prabhupada explains in his Purport: "Complete knowledge includes knowledge of the phenomenal world, the spirit behind it, and the source of both of them. This is transcendental knowledge."

This is glorification about Krsna. Knowledge about Krsna and the material and spiritual energies.

'Jnanam' means to know about the soul as different from the body. Here in this verse means knowledge not only about the soul but with Krsna as the object.

Ramanujacarya said that 'vijnana' means knowledge of Krsna's form. And that is what we will hear next.

TEXT 3

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

manusyanam--of men; sahasresu--out of many thousands; kascit--someone; yatati--endeavors; siddhaye--for perfection; yatatam--of those so endeavoring; api--indeed;

siddhanam--of those who have achieved perfection; kascit--someone; mam--Me; vetti--does know; tattvatah--in fact.

TRANSLATION

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

(cn) This knowledge is very rare. One is very fortunate to hear it.

In this Chapter alone, in two different places, Krsna is going to describe the rarity of this knowledge, because it is actually very rare.

In 7. 19 Krsna says: 'sa mahatma sudurlabhah'- "One who knows this, he is very rare." And in 7. 26 where it is described : "He knows everything but no one knows Him" (mam tu veda na kascana).

Srila Prabhupada explains in his Purport: "It is not possible for the Brahman-realized impersonalist or the Paramatma-realized yogi to understand Krsna the Supreme Personality of Godhead as the son of mother Yasoda or the charioteer of Arjuna. Even the great demigods are sometimes confused about Krsna (muhyanti yat surayah). Mam tu veda na kascana: ``No one knows Me as I am," the Lord says. And if one does know Him, then sa mahatma su- durlabhah. ``Such a great soul is very rare." Therefore unless one practices devotional service to the Lord, one cannot know Krsna as He is (tattvatah), even though one is a great scholar or philosopher. Only the pure devotees can know something of the inconceivable transcendental qualities in Krsna, in the cause of all causes, in His omnipotence and opulence, and in His wealth, fame, strength, beauty, knowledge and renunciation, because Krsna is benevolently inclined to His devotees. He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

``No one can understand Krsna as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasamrta-sindhu 1.2.234)"

After describing this knowledge, how powerful it is and how rare it is, next section will begin describing that knowledge about the Absolute Truth, about Bhagavan.

Krsna Himself is going to explain that knowledge but first He will summarize the material world in one verse.

[B . KNOWING KRSNA AS THE SOURCE OF BOTH THE MATERIAL AND SPIRITUAL ENERGIES (7. 4-12)

1 . Besides the earth, water, fire, air, ether, mind, intelligence, and false ego that comprise Kṛṣṇa's material energy, Kṛṣṇa's spiritual energy (which includes the jivas) also exist. Everything we see is a combination of Kṛṣṇa's material and spiritual energies. (4-5]

TEXT 4

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

bhumih--earth; apah--water; analah--fire; vayuh--air; kham--ether; manah--mind; buddhih--intelligence; eva--certainly; ca--and; ahankarah--false ego; iti--thus; iyam--all these; me--My; bhinna--separated; prakrtih--energies; astadha--eightfold.

TRANSLATION

Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight constitute My separated material energies.

(cn) This material energy comes from Kṛṣṇa. Kṛṣṇa empowers it to move separately and independently, by His power. It is separated in the sense that it is not conscious.

From these eight elements comes the 24 elements explained in Chapter 13. This is the 'apara' or 'inferior energy'. Next describes the 'para' or the 'spiritual nature' of the Lord. And Kṛṣṇa is going to describe the spiritual energy in two parts:

(1) the spiritual energy and the (2) 'tathasta sakti' (marginal energy) which is also a spiritual energy.

There is the Lord, matter and the 'jiva'.

Next the Lord and the jiva will be described.

TEXT 5

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

apara--inferior; iyam--this; itah--besides this; tu--but; anyam--another; prakrtim--energy; viddhi--just try to understand; me--My; param--superior; jiva-bhutani--comprising the living entities; maha-baho--O mighty-armed one; yaya--by whom; idam--this; dharyate--is utilized or exploited; jagat--the material world.

TRANSLATION

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

[2 . As the originator and dissolver of that which is manifest by these energies, no truth is superior to Krsna, for everything rests on Him as pearls are strung on a thread. (6-7)]

TEXT 6

etat-yonini bhutani
sarvanity upadharaya
aham krtsnas ya jagatah
prabhavah pralayas tatha

etat--these two natures; yonini--whose source of birth; bhuta-ni--everything created; sarvani--all; iti--thus; upadharaya--know; aham--I; krtsnasya--all-inclusive; jagatah--of the world; prabhavah--the source of manifestation; pralayah--annihilation; tatha--as well as.

TRANSLATION

All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.

(cn) Everything that we see is simply made up of Krsna. They are Krsna's energies. And where do they come from? Krsna is the origin of them.

We see them in different states, we see them in a state of existence being maintained, so we know that Krsna is their source. And He is the dissolver or the dissolution of this.

Everything we see is in one of these three different states and each time we see that, we should see Krsna.

TEXT 7

mattah parataram nanyat
kincid asti dhananjaya
mayi sarvam idam protam
sutre mani-gana iva

mattah--beyond Me; para-taram--superior; na--not; anyat kincit--anything else; asti--there is; dhananjaya--O conqueror of wealth; mayi--in Me; sarvam--all that be; idam--which we see; protam--is strung; sutre--on a thread; mani-ganah--pearls; iva--like.

TRANSLATION

O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

(cn) **Mattah-** 'beyond Me', says Krsna; **parataram,**'superior to this'; **nanyat,** 'there is nothing'. Krsna is a person saying this - so this verse defeats mayavada philosophy.

When we see pearls strung on a thread, we see the pearls but we don't see the thread. But the thread is there. In the same way Krsna as the Creator or originator, the maintainer and dissolver, is always there - although we don't see Him.

But how do we know that Krsna is there? - We have to have bhakti. And how do we get bhakti, and do we become 'sraddhavan bhajate yo mam'? - 'Tac chrnu!', by hearing from Krsna.

By understanding that the material energy is coming from Krsna, the spiritual energy is coming from Krsna, then we can see everything in everything, in its origin, in its creation, in its maintenance, in its dissolution - we just see Krsna.

[3 . Knowing Krsna as the active principle that controls this world: Krsna is the taste appreciated within water. He is the fragrance of the earth, the intelligence of the intelligent, the prowess of the powerful, and the strength of the strong.

4 . Summary: All states of being - whether in goodness, passion or ignorance - are manifest by Krsna's energy. Thus Krsna is everything and controls everything - but still remains independent. (8-12)]

TEXT 8

raso 'ham apsu kaunteya
prabhasmi sasi-suryayoh
pranavah sarva-vedesu
sabdah khe paurusam nrsu

rasah--taste; aham--I; apsu--in water; kaunteya--O son of Kunti; prabha--the light; asmi--I am; sasi-suryayoh--of the moon and the sun; pranavah--the three letters a-u-m; sarva--in all; vedesu--the Vedas; sabdah--sound vibration; khe--in the ether; paurusam--ability; nrsu--in men.

TRANSLATION

O son of Kunti, I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

(cn) We see water, we drink water - and that taste is Krsna.

Krsna has already explained that He is water but what we most appreciate about water is its **taste**. And that taste that quenches our thirst, is Krsna. He is that active ingredient, He is the essence.

The light of the sun. The sun is so powerful, it gives off heat and light. And that **light** is Krsna. The light of the sun and the moon - one is heating and the other is cooling. Both come from Krsna.

The syllable OM in the Vedic mantras - the very essence in the Vedic mantras - this is Krsna.

The sound of the ether. Ether is another one of Krsna's energies. And sound or the essential element of ether - is Krsna.

What to speak of the ability in man. We are very proud of our ability, we can do so many things, but that ability is given by Krsna and in one second it can be taken by Krsna.

TEXT 9

punyo gandhah prthivyam ca
tejas casmi vibhavasau
jivanam sarva-bhutesu
tapas casmi tapasvisu

punyah--original; gandhah--fragrance; prthivyam--in the earth; ca--also; tejah--heat; ca--also; asmi--I am; vibhavasau--in the fire; jivanam--life; sarva--in all; bhutesu--living entities; tapah--penance; ca--also; asmi--I am; tapasvisu--in those who practice penance.

TRANSLATION

I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

(cn) Bhumi, the earth, is one of Krsna's energies. All the fragrances come from the earth - so they come from Krsna. We plant the seed of a rose, the rose comes up. All we do is adding water. And the flower smells like a rose. Then we plant another type of seed, all we do is adding water, which has taste but no fragrance, and then...a campaka flower comes up, or a jasmine flower... all these different fragrances they are being extracted from the earth. How wonderful it is that Krsna has put the fragrances in the earth.

Fire is another of Krsna's energies. And Krsna is the heat in fire, which we all appreciate (specially in winter).

What is the life of all that lives? - The soul. And Krsna explains 'apareyam tv anyan..', that the soul is one of His energies, non-different from Him.

TEXT 10

bijam mam sarva-bhutanam
viddhi partha sanatanam
buddhir buddhimatam asmi
tejas tejasvinam aham

bijam--the seed; mam--Me; sarva-bhutanam--of all living entities; viddhi--try to understand; partha--O son of Prtha; sanatanam--original, eternal; buddhih--intelligence; buddhi-matam--of the intelligent; asmi--I am; tejah--prowess; tejasvinam--of the powerful; aham--I am.

TRANSLATION

O son of Prtha, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

(cn) Krsna is the origin of intelligence - it is His external energy also. And He is the prowess of all powerful men.

TEXT 11

balam balavatam caham
kama-raga-vivarjitam
dharmaviruddho bhutesu
kamo 'smi bharatarsabha

balam--strength; bala-vatam--of the strong; ca--and; aham--I am; kama--passion; raga--and attachment; vivarjitam--devoid of; dharmaviruddhah--not against religious principles; bhutesu--in all beings; kamah--sex life; asmi--I am; bharata-rsabha--O lord of the Bharatas.

TRANSLATION

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O lord of the Bharatas [Arjuna].

(cn) Sex life according to religious principles, is for the propagation of children not otherwise.

To sum-up the Section where Krsna is the essence of everything and the source of both material and spiritual energies (Krsna is trying to explain how to become 'mad-gatenantar-atmana', see Him always in our heart with great faith), Krsna says:

TEXT 12

ye cai va sattvika bhava
rajasas tamasas ca ye
matta eveti tan viddhi
na tv aham tesu te mayi

ye--all which; ca--and; eva--certainly; sattvikah--in goodness; bhavah--states of being; rajasah--in the mode of passion; tamasah--in the mode of ignorance; ca--also; ye--all which; mattah--from Me; eva--certainly; iti--thus; tan--those; viddhi--try to know; na--not; tu--but; aham--I; tesu--in them; te--they; mayi--in Me.

TRANSLATION

Know that all states of being--be they of goodness, passion or ignorance--are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me.

(cn) Krsna told us how to perceive Him while taking water. Even a drunkard while drinking his wine, if he acknowledges that the taste of the wine is Krsna - the he will gradually become Krsna conscious.

By seeing water, by seeing the light of the sun and moon, by seeing powerful people - we are seeing Krsna.

Krsna sums-up by saying: "Know that all states of being are manifested by My energy. I am in one sense everything." But although Krsna is everything, He is everywhere, - He is independent!

Krsna controls everything, Everything is under the control of the three modes of material nature. Krsna is above matter, he has nothing to do with it - He is the source of it. He is independent.

Krsna is everywhere. What is it that stop someone from knowing Krsna and surrender to Krsna, if He is everywhere? What is it that stops us? - The answer is,

[C . THE THREE MODES ARE CONTROLLED BY KRSNA THEREFORE SURRENDER (7. 13-14)

Deluded by these three modes, no one knows Krsna who is above the modes and is inexhaustible. Those who 'surrender' to Krsna, the control of the modes, will cross beyond the modes to know Him.]

TEXT 13

tribhir guna-mayair bhavair
ebhah sarvam idam jagat
mohitam nabhijanati
mam ebhyaḥ param avyayam

tribhir--three; guna-mayair--consisting of the gunas; bhavair--by the states of being; ebhah--all these; sarvam--whole; idam--this; jagat--universe; mohitam--deluded; na abhijanati--does not know; mam--Me; ebhyaḥ--above these; param--the Supreme; avyayam--inexhaustible.

TRANSLATION

Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.

(cn) Rather than thinking that Kṛṣṇa is the source of everything, they think that He is within the modes. This is caused by the three modes of material nature.

How to know and see Kṛṣṇa? And who does know Kṛṣṇa?

TEXT 14

daiḥi hy eṣa guṇa-mayī
mama māyā duratyayā
mam eva ye prapadyante
mayam etaṁ taranti te

daiḥi--transcendental; hi--certainly; eṣa--this; guṇa-mayī--consisting of the three modes of material nature; mama--My; māyā--energy; duratyayā--very difficult to overcome; mam--unto Me; eva--certainly; ye--those who; prapadyante--surrender; mayam etaṁ--this illusory energy; taranti--overcome; te--they.

TRANSLATION

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

(cn) It is not just surrender which is glorious, but surrender to Kṛṣṇa. 'Mam eva' - this is what is glorious. Later on in this Chapter, Kṛṣṇa is going to describe those who do surrender, but because they have no knowledge, they don't surrender to Kṛṣṇa and therefore their situation is not at all glorious. And Kṛṣṇa criticizes them heavily.

In this way, Kṛṣṇa denies surrender to the demigods or to the impersonal Brahman.

[D . THE IMPIOUS LACK KNOWLEDGE AND NEVER SURRENDER TO KRSNA;
THE PIOUS DEVELOP KNOWLEDGE AND SURRENDER (7. 15-19)

1 . Impious mudhas (foolish, donkey-like men), naradhamas (lowest of mankind), mayayaparta-jnanas (those who are intelligent, but whose intelligence is controlled by illusion), and asuras (atheist) never surrender. (15)]

Why doesn't everyone surrender? Sometimes people look learned, why they don't surrender?

TEXT 15

na mam duskrfino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

na--not; mam--unto Me; duskrfinah--miscreants; mudhah--foolish; prapadyante--surrender;
nara-adhamah--lowest among mankind; mayaya--by the illusory energy; apahrta--stolen;
jnanah--whose knowledge; asuram--demonic; bhavam--nature; asritah--accepting.

TRANSLATION

Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.

(cn) Because they are under the three modes of material nature.

But there are those who do surrender to Krsna, they are 'sukrtina' - they are four kinds of people who worship Krsna.

[2 . Four kinds of pious men surrender to Krsna: the distressed, the seeker of wealth, the curious, and the jnani (one in knowledge). Although all four of these are great s the jnani who fully engages in devotional service is the best. For such a jnani, after many births, has acquired knowledge of Krsna's position as the cause of all causes and has thus surrendered. Such a great soul is very rare. (16-19)]

TEXT 16

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur artharthi
jnani ca bharatarsabha

catuh-vidhah--four kinds of; bhajante--render services; mam--unto Me; janah--persons;
su-krtinah--those who are pious; arjuna--O Arjuna; artah--the distressed; jijnasuh--the

inquisitive; artha- arthi--one who desires material gain; jnani--one who knows things as they are; ca--also; bharata-rsabha--O great one amongst the descendants of Bharata.

TRANSLATION

O best among the Bharatas, four kinds of pious men begin to render devotional service unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

- (cn) These four: (1) **Artah**, the distressed (ex. Gajendra);
(2) **Artha-arthi**, the desirous of wealth
(ex. Druhva Maharaja)
(3) **Jijnasuh**, the curious (ex. Saunaka Rsi)
(4) **Jnani**, the one in search of knowledge
(ex. Sukadeva Goswami, the Four Kumaras)

Jijnasur, the curious, in this text, is mentioned in the middle of the 'artah' and the 'artha-arthi', because these two must come to the platform of 'jijnasur' curiosity to actually make advancement towards surrender. They have to become curious about Krsna consciousness.

The 'jijnasur' is inquisitive about the soul, about self- realization. He is interested in 'nyaya' or logic, or 'vyakarana' or sanskrit grammar. This is all in the category of 'jijnasur'.

The 'artha-arthi' the wants pleasure in this world or in the next. He is a sakama devotee. Actually, all the first three are sakama devotees because they have desires. The 'jnani' is a niskama devotee because he has no material desires. He desires knowledge of Krsna, then he surrenders to Krsna.

The next text answers the question: Out of these four who is the best?

TEXT 17

tesam jnani nitya-yukta
eka-bhaktir visisyate
priyo hi jnanino 'tyartham
aham sa ca mama priyah

tesam--out of them; jnani--one in full knowledge; nitya-yuktah--always engaged; eka--only; bhaktih--in devotional service; visisyate--is special; priyah--very dear; hi--certainly; jnaninah--to the person in knowledge; atyartham--highly; aham--I am; sah--he; ca--also; mama--to Me; priyah--dear.

TRANSLATION

Of these, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.

(cn) The reason why the 'jnani' is the best is because those three: the artah, jijnasur and artharhi, they pretend to practice devotional service as long as their desires aren't fulfilled. But as soon as their desires are fulfilled, they have the tendency to turn their back on Krsna and give up devotional service. But the jnani has no material desires - therefore, because his tendency is to be continuous, he is the best. He is 'eka-bhakta' - he is only interested in devotional service. Therefore he is special. And because he loves Krsna, Krsna loves him.

Baladeva Vidhyabhusana comments that the 'jnani' not only is the best but Krsna is not only satisfied to say that he is the best - He further opens His heart and says: "Mama priyah!" - "He is very dear to Me!" Because he has no other desires and is surrendering to Krsna in the mood of devotion.

One may think: 'O, the jnani is very wonderful, obvious he is taking to devotional service and the others three, they are low class.' Does that mean that the other three aren't dear to Krsna?

Krsna's answer is,

TEXT 18

udarah sarva evaite
jnani tv atmaiva me matam
asthitah sa hi yuktatma
mam evanuttamam gatim

udarah--magnanimous; sarve--all; eva--certainly; ete--these; jnani--one who is in knowledge; tu--but; atma eva- just like Myself; me--My; matam--opinion; asthitah--situated; sah--he; hi--certainly; yukta-atma--engaged in devotional service; mam--in Me; eva--certainly; anuttamam--the highest; gatim--destination.

TRANSLATION

All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider to be just like My own self. Being engaged in My transcendental service, he is sure to attain Me, the highest and most perfect goal.

(cn) Krsna is affectionate to all of them. But Krsna is glorifying specially the jnani who comes to Him, not desiring anything except being situated in Krsna's lotus feet.

Viswanatha C.Thakura comments:'But the jnani is most dear. Krsna says: he is like My own body or Myself. He is more dear to Me than My own body. Even more dear than Siva, Balarama, Pradyumna or Rukminidevi. But although this pure devotee is as dear to Me as My own Self, My **prema-bhakta** devotee is more dear to Me than My own Self."

Next question is: how long does it take to such a jnani before he attains 'prema'?

TEXT 19

bahunam janmanam ante

jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma su-durlabhah

bahunam--many; janmanam--repeated births and deaths; ante--after; jnana-van--one who is in full knowledge; mam--unto Me; prapadyate--surrenders; vasudevah--the Personal Godhead, Krsna; sarvam--everything; iti--thus; sah--that; maha-atma--great soul; su-durlabhah--very rare to see.

TRANSLATION

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

(cn) Srila Prabhupada comments on his Purport: "In the beginning of spiritual realization, while one is trying to give up one's attachment to materialism, there is some leaning towards impersonalism, but when one is further advanced he understands that there are activities in the spiritual life and that these activities constitute devotional service. Realizing this, he becomes attached to the Supreme Personality of Godhead and surrenders to Him. At such a time one can understand that Lord Sri Krsna's mercy is everything, that He is the cause of all causes and that this material manifestation is not independent from Him. He realizes the material world to be a perverted reflection of spiritual variegatedness and realizes that in everything there is a relationship with the Supreme Lord Krsna. Thus he thinks of everything in relation to Vasudeva, or Sri Krsna. Such a universal vision of Vasudeva precipitates one's full surrender to the Supreme Lord Sri Krsna as the highest goal. Such surrendered great souls are very rare."

These three sakama devotees must come to the level of jnanis before going back to Godhead. That's clear from the 3rd and 5th Chapters of Bhagavad-gita, that one has to give up one's material desires to make spiritual advancement. One has to raise up to the platform of niskam and then from that level, go to full surrender.

[E . OTHERS WHO HAVE NO KNOWLEDGE: (7. 20-26)

1 . THOSE WHO SURRENDER TO DEMIGODS

2 .

THOSE WHO ARE IMPERSONALISTS

1 . Surrenders to demigods: Those whose intelligence is illusioned, surrender - but to demigods. Getting their temporary rewards, they go to the planets of the demigods. But Krsna's devotees go to His eternal planets. (20-23)]

(cn) This Section describes those who surrender but not to Krsna. In the 3rd Chapter, Krsna described already those who surrender to the demigods, after explaining 'ye yatha mam prapadyate...' that He reciprocates with everyone. Then why doesn't everybody surrender to Him? Because some people so much desire material things, they just surrender to the demigods to get them. But Krsna is the One who awards the results through the demigods. The very fortunate 'sukrtina', they approach Krsna for that - to satisfy their material desires.

Krsna appreciates that so much that He considers them very dear to Him. But some they have material desires, they don't approach Krsna, because their intelligence has been stolen.

TEXT 20

kamais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya

kamaih--by desires; tair tair--various; hrta--deprived of; jnanah--knowledge; prapadyante--surrender; anya--to other; devatah--demigods; tam tam--corresponding; niyamam--regulations; asthaya--following; prakrtya--by nature; niyatah--controlled; svaya--by their own.

TRANSLATION

Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

(cn) This is a different category of persons: they are neither among those who don't surrender nor among those who do surrender to Krsna. They are called 'hrta-jnanah', deprived of knowledge (less intelligent). Krsna wants us do not be deprived of knowledge and surrender - to Him.

TEXT 21

yo yo yam yam tanum bhaktah
sraddhayarcitum icchati
tasya tasyacalam sraddham
tam eva vidadhamy aham

yah yah--whoever; yam yam--whichever; tanum--form of a demigod; bhaktah--devotee; sraddhaya--with faith; arcitum--to worship; icchati--desires; tasya tasya--to him; acalam--steady; sraddham--faith; tam--that; eva--surely; vidadhami--give; aham--I.

TRANSLATION

I am in everyone's heart as the Supersoul. As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity.

TEXT 22

sa taya sraddhaya yukta
tasyaradhanam ihate
labhate ca tatah kaman
mayaiva vihitan hi tan

sah--he; taya--with that; sraddhaya--inspiration; yukta--endowed; tasya--of that demigod;
aradhanam--for the worship; ihate--he aspires; labhate--obtains; ca--and; tatah--from that;
kaman--his desires; maya--by Me; eva--alone; vihitan--arranged; hi--certainly; tan--those.

TRANSLATION

Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

TEXT 23

antavat tu phalam tesam
tat bhavaty alpa-medhasam
devan deva-yajao yanti
mad-bhakta yanti mam api

anta-vat--perishable; tu--but; phalam--fruit; tesam--their; tat--that; bhavati--becomes;
alpa-medhasam--of those of small intelligence; devan--to the demigods; deva-yajah--the
worshippers of the demigods; yanti--go; mat--My; bhaktah--devotees; yanti--go; mam--to
Me; api--also.

TRANSLATION

Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

(cn) The demigods' worshipers work just as hard or even harder than the devotees of Krsna, but yet just see the difference between their results. 'Alpa-medhasam= hrta jnana'- very small intelligence. So much hard endeavor for such a temporary result.

[2 . Impersonalists: Less intelligent men think that Krsna is impersonal and has only assumed His current form and personality. (24) Krsna's yogamaya covers these foolish and unintelligent men so that they can never know Him. (24-25)]

TEXT 24

avyaktam vyaktim apannam
manyante mam abuddhayah

param bhavam ajananto
mamavyayam anuttamam

avyaktam--nonmanifested; vyaktim--personality; apannam--achieved; manyante--think; mam--Me; abuddhayah--less intelligent persons; param--supreme; bhavam--existence; ajanantah--without knowing; mama--My; avyayam--imperishable; anuttamam--the finest.

TRANSLATION

Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

(cn) The others were considered of 'less intelligence' or 'small intelligence', but these are called 'abuddhaya' - no intelligence.

TEXT 25

naham prakasah sarvasya
yoga-maya-samavrtah
mudho 'yam nabhijanati
loko mam ajam avyayam

na--nor; aham--I; prakasah--manifest; sarvasya--to everyone; yoga-maya--by internal potency; samavrtah--covered; mudhah--foolish; ayam--these; na--not; abhijanati--can understand; lokah--persons; mam--Me; ajam--unborn; avyayam--inexhaustible.

TRANSLATION

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

(cn) This is why they don't understand. Because they are covered by Krsna's internal potency - 'yoga-maya-samavrtah'.

They are muddhas, they are fools. They receive greater condemnation than the demigods' worshipers.

These people cannot see Krsna. There is a covering for them.

But is that Krsna cannot see them?

[F . THE BEWILDERMENT OF THE LIVING ENTITY AND HIS FREEDOM THROUGH KNOWLEDGE OF KRSNA (7. 26-30)

1 . The living entity's bewilderment: Krsna, however, knows all and is thus different from these foolish living entities who are born into delusion and are bewildered by dualities arising from desire and hate. (26-27)]

TEXT 26

vedaham samatitani
vartamanani carjuna
bhavisyani ca bhutani
mam tu veda na kascana

veda-know; aham--I; samatitani--completely past; vartamanani--present; ca--and; arjuna--O Arjuna; bhavisyani--future; ca--also; bhutani--all living entities; mam--Me; tu--but; veda-knows; na--not; kascana--anyone.

TRANSLATION

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

(cn) The living entities may be covered but Krsna is never covered nor is His knowledge.

How is it, after describing that the living entities are bewildered and covered, that they become bewildered. What is the bewildering factor?

(Krsna explains next how a jnani is very rare because he is not bound by the dualities of happiness and distress, respect, disrespect, male and female - these arise from 'desire 'hate'.)

TEXT 27

iccha-dvesa-samutthena
dvandva-mohena bharata
sarva-bhutani sammoham
sarge yanti parantapa

iccha-desire; dvesa--and hate; samutthena--arisen from; dvandva--of duality; mohena--by the illusion; bharata--O scion of Bharata; sarva--all; bhutani--living entities; sammoham--into delusion; sarge--while taking birth; yanti--go; parantapa--O conqueror of enemies.

TRANSLATION

O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate.

(cn) If everybody is born into delusion how some people become devoted?

[2 . Becoming free: Pious, pure, intelligent persons are free from the dualities rising from delusion can serve Krsna with determined devotion. (28)]

TEXT 28

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

yesam--whose; tu--but; anta-gatam--completely eradicated; papam--sin; jananam--of the persons; punya--pious; karmanam--whose previous activities; te--they; dvandva--of duality; moha--delusion; nirmuktah--free from; bhajante--engage in devotional service; mam--to Me; drdha-vratah--with determination.

TRANSLATION

Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.

(cn) By the mercy of the glance of a pure devotee, the sins are removed, faith is established and one can perform devotional service. Srila Prabhupada explains this point: "All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion."

Krsna in the next verse will explain the fourth kind of sakama devotee. The first three (artah, artharti and jijnasur) are called 'karma misra' or sakama - their devotional service is mixed with karma or desires. But this fourth kind is a 'yoga misra', or his devotion is mixed with yoga or the desire for liberation.

[3 . A fourth kind of sakama devotee: Devotees desiring liberation are brahman (spirit) and they know everything about 'adhyatma' (the jiva) and karma (activities) . (29)]

TEXT 29

jara-marana-moksaya
mam asritya yatanti ye
te brahma tad viduh krtsnam
adhyatmam karma cakhilam

jara--from old age; marana--and death; moksaya--for the purpose of liberation; mam--Me; asritya--taking shelter of; yatanti--endeavor; ye--all those who; te--such persons; brahma--Brahman; tat--actually that; viduh--they know; krtsnam--everything; adhyatmam--transcendental; karma--activities; ca--also; akhilam--entirely.

TRANSLATION

Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service. They are actually Brahman because they entirely know everything about transcendental activities.

(cn) Three concepts are mentioned in this verse: **brahma**, **adhyatma**, and **karma**.

[4 . Freedom through knowing Krsna at the time of death: Those who take shelter of Krsna, knowing Him as 'adhibuta' (the material manifestation), 'adhidaiva' (the demigods), and 'adhyajna'(the Lord of sacrifices) can know Krsna even at the time of death.(30)

TEXT 30

sadhibhutadhidaivam mam
sadiyahnam ca ye viduh
prayana-kale 'pi ca mam
te vidur yukta-cetasah

sa-adhibhuta--and the governing principle of the material manifestation; adhidaivam--governing all the demigods; mam--Me; sa- adhiyajnam--and governing all sacrifices; ca--also; ye--those who; viduh--know; prayana--of death; kale--at the time; api--even; ca--and; mam--Me; te--they; viduh--know; yukta-ceta sah--their minds engaged in Me.

TRANSLATION

Those in full consciousness of Me, who know Me, the Supreme Lord, to be the governing principle of the material manifestation, of the demigods, and of all methods of sacrifice, can understand and know Me, the Supreme Personality of Godhead, even at the time of death.

(cn) Three other concepts are mentioned in this verse:

(1) **Adhibhuta** (2) **Adhidaiva** and (3) **Adhiyajna**.

These three concepts along with the other three from the previous verse, were mentioned by the Lord and will be asked about by Arjuna in the next chapter, about their meaning.

For those who are materialists who worship the demigods, Krsna is the governing principle of all the demigods as well as all the methods of sacrifice. If one understands that Krsna is the principle behind that even at the time of death, he can know Krsna as the Supreme Personality of Godhead.

Krsna is directing the knowledge and desires of so many other classes of people - to Himself.

It is an important question in the battlefield: What has to be done in the time of death? What should one be conscious of at the time of death?

THUS ENDS THE STUDY OF CHAPTER SEVEN.