

ॐ श्री परमात्मने नमः
om śrī paramātmāne namaḥ

अथ सप्तमोऽध्यायः
atha saptamo'dhyāyaḥ

श्री भगवानुवाच
śrī bhagavānuvāca

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥
mayyāsaktamanāḥ pārtha yogam̐ yuñjanmadāśrayaḥ ।
asamśayaṁ samagraṁ mām̐ yathā jñāsyasi tacchṛṇu ॥ 1 ॥

With the mind intent on Me, O Partha, practicing Yoga and taking refuge in Me, how thou shalt, without doubt, know Me fully, that do thou hear.

ज्ञानं तेऽहं सविज्ञानं इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते ॥ २ ॥
jñānam̐ te'haṁ savijñānam̐ idam̐ vakṣyāmyaśeṣataḥ ।
yajjñātvā neha bhūyo'nyat jñātavyamavaśiṣyate ॥ 2 ॥

I shall declare to thee in full this knowledge combined with realization, which being known, nothing more here remains to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥
manuṣyāṇāṁ sahasreṣu kaścidyatati siddhaye ।
yataṭāmapi siddhānāṁ kaścinnmām̐ veti tattvataḥ ॥ 3 ॥

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥
bhūmirāpo'nalo vāyuḥ kham̐ mano buddhireva ca ।
ahamkāra itiyam̐ me bhinnā prakṛtiraṣṭadhā ॥ 4 ॥

Earth, water, fire, air, ether, mind, intellect, egoism – thus is My eightfold Prakriti.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥
apareyamitastvanyāṁ prakṛtiṁ viddhi me parām ।
jivabhūtāṁ mahābāho yayedam dhāryate jagat ॥ 5 ॥

This is the inferior (Prakriti) but different from it, know thou, O mighty-armed, My higher Prakriti, the very life-element, by which this world is upheld.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥
etadyonīni bhūtāni sarvāṇītyupadhāraya ।
aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā ॥ 6 ॥

Know that these (two Prakritis) are the womb of all beings. So I am the source and dissolution of the whole universe.

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥
mattaḥ parataram nānyat kiñcidasti dhanañjaya ।
mayi sarvamidaṁ protam sūtre maṇigaṇā iva ॥ 7 ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
raso'hamapsu kaunteya prabhāsmi śāśisūryayoḥ ।
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣam nṛṣu ॥ 8 ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable OM in all the Vedas, sound in ether, and virility in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥
puṇyo gandhaḥ pṛthivyāṁ ca tejaścāsmi vibhāvasau ।
jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu ॥ 9 ॥

I am the sweet fragrance in earth and the brilliance in the fire, the life in all beings, and I am austerity in the austere.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
bījam māṁ sarvabhūtānāṁ viddhi pārtha sanātanam ।
buddhirbuddhimatāmasmi tejastejasvināmaham ॥ 10 ॥

Know Me, O Partha, as the eternal seed of all beings; I am the intelligence of the intelligent; the splendor of the splendid (things and beings), am I.

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥
balaṁ balavatāṁ cāhaṁ kāmarāgavivarjitam ।
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ॥ 11 ॥

Of the strong, I am the strength – devoid of desire and attachment, and in (all) beings, I am the desire – un-opposed to Dharma, O best among the Bharata dynasty.

ये चैव सात्त्विका भावाः राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥
ye caiva sāttvikā bhāvāḥ rājasāstāmasāśca ye ।
matta eveti tānviddhi na tvahaṁ teṣu te mayi ॥ 12 ॥

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me, yet I am not in them, they are in Me.

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥
tribhiraṅṅaṅamayairbhāvaiḥ ebhiḥ sarvamidaṁ jagat ।
mohitam nābhijānāti māmebhyaḥ paramavyayam ॥ 13 ॥

Deluded by these natures (states or things) composed of the three *Gunās* (of *Prakṛiti*) this entire world knows Me not as Immutable and distinct from them.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
daivī hyeṣā guṇamayī mama māyā duratyayā ।
māmeva ye prapadyante māyāmetāṁ taranti te ॥ 14 ॥

Verily, this divine illusion of Mine, made up of *Gunas* (caused by the qualities) is difficult to cross over; those who take refuge in Me alone, come to cross over this illusion.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञानाः आसुरं भावमाश्रिताः ॥ १५ ॥
na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ ।
māyayāpahṛtajñānāḥ āsuram bhāvamaśritāḥ ॥ 15 ॥

The evil-doers, the deluded, the lowest of men do not seek Me; they whose discrimination has been destroyed by their own delusions follow the ways of the demons.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥
caturvidhā bhajante māṁ janāḥ sukṛtino'rjuna ।
ārto jijñāsurarthārthī jñānī ca bharatarṣabha ॥ 16 ॥

Four kinds of virtuous men worship Me, O Arjuna, the dissatisfied, the seeker of (systematized) knowledge, the seeker of wealth and the wise, O Best among the Bharatas.

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थं अहं स च मम प्रियः ॥ १७ ॥
teṣāṁ jñānī nityayuktaḥ ekabhaktirviśiṣyate ।
priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ ॥ 17 ॥

Of them the wise, ever steadfast and devoted to the One, excels, for, I am exceedingly dear to the wise, and he is dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥
udārāḥ sarva evaite jñānī tvātmaiva me matam ।
āsthitaḥ sa hi yuktātmā māmevānuttamāṁ gatim ॥ 18 ॥

Noble indeed are all these; but the wise man, I deem, as My very Self; for steadfast in mind he is established in me alone as the Supreme Goal.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥
bahūnām janmanāmante jñānavānmām prapadyate ।
vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ ॥ 19 ॥

At the end of many births the wise man comes to Me, realizing that all this is Vasudeva (the innermost Self); such a great soul (*Mahatma*) is very hard to find.

कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥
kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ ।
taṁ taṁ niyamamāsthāya prakṛtyā niyatāḥ svayā ॥ 20 ॥

Those whose wisdom has been looted away by this or that desire, go to other Gods, following this or that rite, led by their own nature.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥
yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitumicchati ।
tasya tasyācalām śraddhām tāmeva vidadhāmyaham ॥ 21 ॥

Whatever form any devotee desires to worship with faith – that (same) faith of his I make (firm and) unflinching.

स तया श्रद्धया युक्तः तस्याराधनमीहते ।
लभते च ततः कामान् मयैव विहितान्हि तान् ॥ २२ ॥
sa tayā śraddhayā yuktaḥ tasyārādhanamīhate ।
labhate ca tataḥ kāmān mayaiva vihitānhi tān ॥ 22 ॥

Endued with that faith, he engages in the worship of that (*Devata*) and from it he obtains his desire: all these beings ordained, indeed, by Me (alone).

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥
antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām ।
devāndevayajo yānti madbhaktā yānti māmapi ॥ 23 ॥

Verily the fruit that accrues to those men of little intelligence is finite. The worshippers of the Devas go to the Devas, but My devotees come to Me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तः ममाव्ययमनुत्तमम् ॥ २४ ॥
avyaktaṁ vyaktimāpannaṁ manyante māmabuddhayaḥ ।
paraṁ bhāvamajānantaḥ mamāvyayamanuttamam ॥ 24 ॥

The foolish think of Me, the Unmanifest, as having come to manifestation, not knowing My higher, immutable and peerless nature.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥
nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ ।
mūḍho'yaṁ nābhijānāti loko māmajamavyayam ॥ 25 ॥

I am not manifest to all (in My Real Nature) veiled by *Divine-Maya*. This deluded world knows not Me, the Unborn, the Imperishable.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥
vedāhaṁ samatītāni vartamānāni cārjuna ।
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana ॥ 26 ॥

I know, O Arjuna, the beings of the past, and present and the future, but no one knows Me.

इच्छद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परंतप ॥ २७ ॥
icchādvēṣasamutthēna dvandvamohēna bhārata ।
sarvabhūtāni sammohaṁ sarge yānti paraṁtapa ॥ 27 ॥

By the delusion of the pairs-of-opposites arising from desire and aversion, O Bhārata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes).

येषां त्यन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ताः भजन्ते मां दृढव्रताः ॥ २८ ॥
yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām ।
te dvandvamohanirmuktāḥ bhajante mām dṛḍhavratāḥ ॥ 28 ॥

But those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs-of-opposites and are steadfast in vows, worship Me.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नं अध्यात्मं कर्म चाखिलम् ॥ २९ ॥
jarāmaraṇamokṣāya māmāśritya yatanti ye ।
te brahma tadviduḥ kṛtsnaṁ adhyātmaṁ karma cākḥilam ॥ 29 ।
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Those who strive for liberation from old age and death, taking refuge in Me, --they realize in full that Brahman, the whole knowledge of the Self and all action.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥
sādhibhūtādhidaivaṁ mām sādhiyajñam ca ye viduḥ ।
prayāṇakāle'pi ca mām te viduryuktacetasaḥ ॥ 30 ॥

Those who know Me with the *Adhibhuta* (pertaining to elements, the world of objects), *Adhidaiva* (pertaining to the Gods, the sense-organs) and the *Adhiyajna* (pertaining to the sacrifice, all perceptions), even at the time of death, steadfast in mind know Me.

ॐ तत्सत इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

om tatsat iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde jñanavijñānayogo nāma
saptamo'dhyāyaḥ ॥ 7 ॥

Thus, in the Upanishads of the glorious Bhagvad Geeta, in the Science of the Eternal, in the scripture of Yoga, in the dialogue between Sri Krishna and Arjuna, the seventh discourse ends entitled:

THE YOGA OF KNOWLEDGE AND WISDOM.