

Reflections from Shrimad Bhagavadgita– Part 65: Chapter 7, Verses 23-27

(July 31 –August 6, 2019)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

*antavat tu phalaṃ teṣhāṃ tad bhavatyalpa-
medhasām*

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७-२३ ॥

devān deva-yajo yānti mad-bhaktā yānti mām api

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

*avyaktaṃ vyaktim āpannaṃ manyante mām
abuddhayaḥ*

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७-२४ ॥

paraṃ bhāvam ajānanto mamāvyayam anuttamam

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

*nāhaṃ prakāśhaḥ sarvasya yoga-māyā-
samāvṛitaḥ*

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७-२५ ॥

mūḍho 'yaṃ nābhijānāti loko mām ajam avyayam

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

*vedāhaṃ samatītāni vartamānāni chārjuna
bhaviṣhyāṇi cha bhūtāni mām tu veda na*

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७-२६ ॥

kaśhchana

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

*ichchhā-dveṣha-samutthena dvandva-mohena
bhārata*

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ ७-२७ ॥

sarva-bhūtāni sammohaṃ sarge yānti parantapa

TRANSLATION

- (23)** But the fruit gained by these people of small understanding is perishable. Those who worship the celestial gods go to the celestial abodes, while my devotees come to me.
- (24)** The less intelligent think that I, the Supreme Lord Shree Krishna, was formless earlier and have now assumed this personality. They do not understand the imperishable exalted nature of my personal form.
- (25)** I am not manifest to everyone, being veiled by my divine *Yogmaya* energy. Hence, those without knowledge do not know that I am without birth and changeless.
- (26)** O Arjuna, I know of the the past, present, and future, and I also know all living beings; but no one knows me.
- (27)** O descendant of Bharat, the dualities of desire and aversion arise from illusion. O conqueror of enemies, all living beings in the material realm are from birth deluded by these.

<https://drive.google.com/open?id=1foba7odM4vjdl1lXtJQCQLcGtXmgbJUj>

Chapter 7

Verse 23:

Since all the demigods in their various positions of universal management are actually manifestations of the Supreme Lord, in actuality worshipping them is worshipping Him; especially due to the fact that it is the Supreme Lord who sanctions and grants all results to their supplications; but it should be understood that there is a vast difference in the results between the adorers of the demigods and the devotees who adore and worship the Supreme Lord. It is being clarified by Lord Krishna that the result gained by persons of limited understanding who worship the demigods is perishable and has an end. This is because the demigods themselves are perishable and have a fixed span of life. Whereas the devotees of the Supreme Lord Krishna even if harboring some desire will gradually come to Him eternally, because He is endowed with an infinite nature full of eternity and bliss. First, they will achieve their cherished desire and then becoming free from it they will attain Him. Thus the difference is that Lord Krishna's devotees although tainted by selfish motives still eventually attain Him because they worshipped Him direct and became exempt from returning to samsara or the endless cycle of birth and death which the followers of the demigods and lesser other gods are forced to return to again and again without cessation. Those whose propitiation of the demigods is successful go to the planet of that demigod in their next life and enjoy until that life is ended and then they return and take birth again in the material existence. But the devotees of the Supreme Lord Krishna attain association

with Him in His abode in the spiritual worlds, which are eternal and everlasting and from where there is no returning to the material worlds.

Verse 24:

In light of what was said in the previous verse, the question might be posed that if Lord Krishna is the only means for *moksha* or liberation from material existence and the best means for ultimate bliss, then why does not everyone abandon worshipping the demigods and other lesser gods and with full faith worship Him alone, who is the Supreme Lord of all gods and the grantor of bountiful blessings. Lord Krishna is beyond the perception of the physical mind and senses. The ignorant are unaware of His Supreme, immutable, eternal transcendental nature. The Supreme Lord Krishna or any of His incarnations and expansions manifest themselves fully endowed with eternal transcendental qualities and attributes and are always the sole object of adoration from Brahma, Shiva and all the 33 million demigods. The Supreme Lord manifests Himself out of extreme affection and compassion for His devotees, but the ignorant unaware of the possibility for humans to have an actual relationship with Him, never worship Him wholeheartedly with love and devotion because they believe He has a human form, never realizing He possesses a purely spiritual body which is immutable and eternal and transcendental to material existence. But the ignorant simply look at Him as a human being with exceptional powers who took birth as a kshatriya prince or as the son of King Vasudeva of the lunar dynasty. Instead they worship lesser gods for quick results which are temporary and perishable and thus they stay bound in *samsara*, the endless cycle of birth and death.

Verse 25:

Lord Krishna makes it clear in this verse that not all beings are able to acquire knowledge about him as the Supreme Lord. Lord Krishna speaks “*naham prakasah sarvasya,*” meaning He is not revealed to everyone. He is *samavartah* or concealed. He allows the ignorant who are bereft of faith be oblivious of His divine glory and His purely spiritual form which is endowed with qualities and attributes that are completely transcendental to *prakriti* or the material substratum pervading all worldly objects in the physical existence. His supernatural powers and or phenomenal pastimes are not known, heard or witnessed by all. Only those who are exclusively devoted to Lord Krishna are aware of His power and majesty. Only by *bhakti* or exclusive loving devotion can the Supreme Lord Krishna be known. Hence the ignorant, all who are not Lord Krishna's devotees fail to recognize Him as the Supreme Being. For He is not born as an embodied soul forced to accept a physical body like all embodied beings by the dictates of *karma* or reactions from previous actions. Lord Krishna manifests Himself by His own sweet will to perform His divine lilas or pastimes for sport; but the people of the world merely view Him as another human being only blest to have amazing and extraordinary qualities and characteristics.

Verse 26:

Here, Lord Krishna uses the words, “*Vedaaham*”, meaning He knows, and the words, “*Maam tu veda na kashchana,*” which means no one knows Him. The Lord has the knowledge of the past, present, and future. The human beings sometimes cannot even remember what happened just a few hours ago! But God remembers the thoughts, words, and deeds of each of the infinite souls in the universe, at every moment of their life, in each of their infinite lifetimes. These constitute the *sañchit* karmas (stockpile of karmas of

endless lifetimes) for every soul. The Muṇḍakopaniṣhad (1.1.9) [v25] attests to this fact: *yaḥ sarvajñaḥ sarvavidyasya jñānamayaṁ tapaḥ* : “God is all-knowing and omniscient. His austerity consists of knowledge.” God is infinite in splendor, glory, energies, qualities, and scope. Our intellect is finite, and so, there is no way it can comprehend the Almighty God. Kaṭhupanīṣhad (1.2.9) [v26] states: “*naiṣhā tarkeṇa matirāpaneyā*: “God is beyond the scope of our intellectual logic.” Taittirīya Upanīṣhad (2.9.1) [v27] emphasizes: *yato vācho nivartante aprāpya manasā saha*: “Our mind and words cannot reach God.” There is only one personality who knows God and that is God himself. If He decides to bestow his grace upon some soul, He infuses His intellect upon that fortunate soul. Equipped with God’s power, that fortunate soul can then know God.

Verse 27:

This verse talks about the ignorance of embodied beings and their lack of cognizance of the Supreme Lord, due to the influence of *maya* or illusory impressions superimposed upon their mind. This is corroborated by the phrase, “*dvanda-mohena*” or the delusion arising due to dualities such as joy and sorrow, success and failure, pleasure and pain, etc. When all beings take birth in their gross physical bodies, they acquire an ego sense and fall prey to infatuation. In situations where the transitory body feels happiness from sense objects, there is attraction, and in situations where it feels unhappiness from sense objects, there is aversion. Thus, bewildered and befuddled constantly, the embodied being thinks of oneself as the physical body and never attempts for self-realization to discover the *atma* or the immortal soul within itself. The subsequent reactions from these dualities of attraction and aversion will be accumulated from all embodied forms from previous lifetimes through the delusion: “I am happy because of this; or I am unhappy because of that”. This is why most humans do not recognize Lord Krishna's Supreme position and fail to propitiate Him. They are, instead, consumed by the reactions to their past actions while busily performing new actions based on the infatuation of attraction and aversion, thus ceaselessly increasing more and more future such reactions.