

'Kimadhyātmam'—What is meant, by 'Adhyātma'?

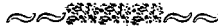
'Kiṁ karma'—What do You mean, by 'Karma'?

'Adhibhūtaṁ ca kiṁ proktam'—What does the term, 'Adhibhūta' mean?

'Adhidaivaṁ kimucyate'—What is 'Adhidaiva'?

'Adhiyajñaḥ kathaṁ ko'tra dehe'smin'—What is 'Adhiyajña', and how is it in this body?

'Madhusūdana prayāṇakāle ca kathaṁ jñeyo'si niyatātmabhiḥ'—O Destroyer of the demon, named Madhu, how are You to be realized at the time of death, by those of steadfast mind i.e., by those, who having a disinclination for the world, worship You with exclusive devotion? Which of Your forms, do they know and how?



*Link:—Lord Kṛṣṇa, in the next two verses answers the six questions, one by one.*

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

śrībhagavān uvāca

akṣaraṁ brahma paramaṁ svabhāvo'dhyātmamucyate  
bhūtabhāvodbhavakaro visargaḥ karmasañjñitaḥ

The Blessed Lord said:

The Supreme Imperishable (Akṣara) is Brahma; one's own self (Jīvātmā) is called Adhyātma, the activity of the Lord which brings about the creation, is called, Karma (action). 3

*Comment:—*

'Akṣaraṁ brahma paramam'—The Supreme Imperishable is called 'Brahma'. Though in the Gītā, the term 'Brahma' has been used

for 'Pṛaṇava' (the holy monosyllable 'Om'), Veda (sacred scriptures of the Hindus) and prakṛti (matter) etc., yet, here it has been used for the Supreme, Imperishable, attributeless-formless, Lord.

'Svabhāvo'dhyātmanamucyate'—One's own self, is called 'adhyātma'. The path of spirituality is also called 'Adhyātma', and the science of the soul viz., metaphysics, is also called 'Adhyātma' (Gītā 10/32). But, here it has been used, for one's self.

'Bhūtabhāvodbhavadakaro visargaḥ karmasamjñitaḥ'—The pursuit of mind, of the Lord (viz., the renunciation), that is the immediate cause of man, having come into existence, is called 'Karma'.

At the time of final annihilation, prakṛti (primordial matter or nature), is supposed to be inactive, while at the time of creation, prakṛti is supposed to be active. The cause of this activity, is the Lord's pursuit of mind to become manifold, from one. This pursuit of mind, is the cause of the creation. At the time, of final annihilation, beings with egoism and collected actions, merge into nature and then nature, including beings, merges into God. To activate, the merged nature, from the Lord's pursuit of mind, there is discharge or renunciation, which is the cause of man, having come into existence, and with it the chain of actions begins.

Lord Kṛṣṇa, in the fourteenth chapter, declares, "My prakṛti (nature) is the womb of all creatures; in which, I place the seed (germ) (14/3-4). Here, 'placing the seed' means, that the Lord links the souls with the bodies, according to fruit of actions, of their previous births. The bodies, are born of nature and in the bodies, the soul is a fragment of God (Gītā 15/7). Thus, all beings are born, by the union of nature and God.

In the twenty-sixth verse of the thirteenth chapter, the Lord declares, "Whatever being animate or inanimate, is born, know that, as emanated from the union of 'Kṣetra' (Matter) and 'Kṣetrajña' (Spirit or Soul)". The Lord's pursuit of mind, is the cause of this union. In that pursuit, there is no pride, of the Lord.

He has pursuit of mind, when past influences of actions of the previous births of beings at the time of final annihilation, get matured to bear fruit.\* In this way, the actions of beings inspire the Lord, to have a pursuit of mind to change Himself, into manifold forms, from one. All actions performed by persons of different 'Varṇas' (castes), are called 'Karma'. It means, that an important act, is the Lord's pursuit of mind, and then the chain of actions begins.

**Appendix**—'Svabhāvo'dhyātmanamucyate'—'parā prakṛti' is God's nature—'prakṛtiṃ viddhi me parām' (Gītā 7/5). Either call it 'prakṛti' or call it 'Svabhāva' (nature)—both are the same. This 'parā prakṛti' viz., 'the embodied soul' has been mentioned as 'adhyātma'. The Lord has called it His fragment—'mamaivāṁśo jīvaloke' (Gītā 15/7).

'Svabhāvo'dhyātmanamucyate'—The second meaning of this expression is that in boyhood, youth and old age; in wakefulness, sleep and sound sleep; in eighty-four lac forms of life; in creation and dissolution; in new creation and final dissolution, the soul never ceases to be—'nābhāvo vidyate sataḥ' (Gītā 2/16) viz., the existence of the soul ever persists.

The action of the creation of the universe has been called 'tyāga' (renunciation), it means that in it there is renunciation of the constancy of divinity. The reason is that divinity is fixed and constant and renunciation of that constancy is Karma.'

The Lord's action of the creation of the universe is the earliest action\* from which the tradition of actions followed. Therefore

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\* Beings while working continuously get tired and sleep in spite of having their pride of doership, attachment for the fruit of actions and collected actions. After sleep their tiredness is removed and their bodies, senses, minds and intellects are refreshed and they regain energy to work. Similarly, beings with the pride of doership, attachment for the fruit of actions and collected actions merge into Nature. The accumulated actions of those beings with the passage of time by becoming mature bear fruit. There the Lord has His pursuit of mind to give them birth according to their actions. His pursuit is called 'Action'.

within the term 'karma' (action), three types of actions are included (i) Creation of the universe, (ii) mere 'kriyā' which does not bear any fruit, (iii) virtuous and sinful actions which bear fruit.

The Lord's action of the creation of the universe is indeed 'akarma' (inaction). The Lord has also declared "tasya kartāramapi mām viddhyakartāramavyayam" (Gītā 4/13)—'though I am the creator of the universe, yet know Me, the immortal Lord, to be a non-doer.'



अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

adhibhūtaṁ kṣaro bhāvaḥ puruṣaścādhidaivatam  
adhiyajño'hamevātra dehe dehabhṛtāṁ vara

O best of the embodied, all perishable objects are Adhibhūta, Brahmā is Adhidaiva and I, dwelling as the Lord of Yajñas (witness) in this body, am Adhiyajña. 4

*Comment:—*

'Adhibhūtaṁ kṣaro bhāvaḥ'—The kaleidoscopic and perishable universe, consisting of the five subtle elements—earth, water, fire, air and ether, is called 'Adhibhūta'.

'Puruṣaścādhidaivatam'—The term 'Adhidaiva', has been used for Brahmā. At the beginning of the creation by God's pursuit of mind, there is revelation of Brahmā, the creator of the world, and then he creates the universe.

'Adhiyajño'hamevātra dehe dehabhṛtāṁ vara'—O best of the embodied, Arjuna! In this body I am Adhiyajña, i.e., I dwell as the inner witness, in this body.† Lord Kṛṣṇa, has declared the

\* 'cāturvarṇyam mayā sṛṣṭam' (Gītā 4/13); 'kalpātau viśjāmyaham' (9/7); 'viśjāmi punaḥ punaḥ' (9/8); 'aham bijapraḍaḥ pitā' (14/4)

† He dwells in the body. It means that the human body has discrimination and is capable of realizing God while other beings' discrimination is not aroused