

action, are nothing else, besides God.



साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ  
prayāṇakāle'pi ca mām te viduryuktacetasaḥ

Those, who realize Me in the Adhibhūta (the field of matter), in Adhidaiva (Brahmā) and in Adhiyajña (the unmanifest Divinity), and having a steadfast mind, realize Me, even at the hour of death. 30

*Comment:—*

'Sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ'—[Having described attributeless and formless God, in the preceding verse, He describes God, Who is endowed with attributes and form in this verse.]

Here 'Adhibhūta', stands for matter, which has predominance of Tamas (the mode of ignorance). This matter has no independent existence, of its own. It is transitory and kaleidoscopic. But, it seems real, pleasant and attractive, because of God, Who is real, pleasant and attractive. As ice has no existence without water, matter is nothing, but manifestation of God. This is knowledge about God and matter.

'Adhidaiva', is Brahmā, the creator of the world. He has predominance of 'rajoguṇa' (the mode of passion). The Lord, manifests Himself as Brahmā also. This is true knowledge about Adhidaiva and God.

'Adhiyajña' is Lord Viṣṇu, who pervades everywhere, in the form of unmanifest Divinity. In Him, there is predominance of the mode of goodness. This is true knowledge, about Adhiyajña and God.

Knowledge about God, with Adhibhūta, Adhidaiva and Adhiyajña is, that He stands holding the entire creation in one limb, (Gītā 10/42; 11/7) and in His supreme divine form, there are Adhibhūta (Infinite universes), Adhidaiva (Brahmā) and Adhiyajña (Viṣṇu) etc. Arjuna also says, "O God, I behold in Your body, all the gods and multitudes of different beings, Brahmā, the Lord perched on a lotus, Lord Śiva and all the sages and celestial serpents" (Gītā 11/15). Thus, in reality, Lord Kṛṣṇa is Adhibhūta, Adhidaiva and Adhiyajña.

'Prayānakāle'pi ca mām te viduryuktacetasaḥ'—Steadfast in mind, are those, who remain equanimous in gain and loss, in prosperity and pleasures, and in becoming indifferent to the world, and are engrossed in worship of God. Such people, realize Him, at the time of death i.e., remain established in Him, even in the pangs of death, they do not lose heart in the least, in spite of great turmoil, in their physical and subtle bodies.

### An Exceptional Fact About God's Entire Form

(1) All evils, are born, by accepting our affinity for matter and its evolutes—actions and things etc., and then those actions and things seem, to have their independent existence. But, if we by breaking up our affinity, for them get established in God, their assumed independent existence, merges into God.

In the world, we assume a thing or a person, as good or bad, but actually that thing or person, is nothing besides the manifestation of God. As far as decorum of caste, and Āśrama, (religious orders of different periods, of life), is concerned, we have to observe these in accordance with the ordinance of scriptures and great souls, because these are guides for attaining salvation.

There was existence of God, before this creation, and He

will exist after its dissolution. When a striver realizes this reality, about God, the universe merges into Him. It does not mean, that the creation perishes, but it means, that the striver does not attach importance to the world, which is an obstacle to salvation. As, in ornaments made of gold, there is nothing besides gold, a striver of steadfast mind realizes, that in the world there is nothing besides God. This fact has been explained, in the twenty-ninth and thirtieth verses.

(2) For the worship of God He is described in two ways—one with attributes and the second attributeless. The Lord, endowed with attributes is of two types—one endowed with attributes with form and the other endowed with attributes but formless. The attributeless Lord, is not of two types, He is only without attribute and formless. The formless Lord, is again of two kinds—one endowed with attributes, but formless and the other, attributeless and formless.

Devotees are of two types—one who worship God with attributes, and the other who worship God, without attributes. But both of them start their worship of the Lord, Who is endowed with attributes, but is formless. He assumes, that there is God, Who is the Supreme Lord and He is the most merciful, and the best one. Thus, though a devotee thinks of God, Who is attributeless and formless, yet with his intellect, he thinks of God, Who is endowed with attributes, and is formless.\* The reason, is that intellect being the evolute of prakṛti (with attributes), cannot have access, to attributeless God.

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\* Adoration (Devotion) starts with God Who is endowed with attributes and is formless. So He has been described in that way in the twenty-eighth verse. Then in the twenty-ninth verse there is description of the Lord Who is attributeless and formless and in the thirtieth verse of One who is endowed with form and attributes. Thus each of them has been described in one verse. But in the eighth chapter each of the three types has been described in three verses eighth to tenth, eleventh to thirteenth and fourteenth to sixteenth respectively.

Worshippers, first worship God, Who is endowed with attributes and form. But so long as, His form is not fixed in their minds, they assume, "God exists and He is ours." The firmer His form gets fixed, the higher their adoration. In the end, when they are able to behold Him, talk to Him, touch Him and receive blessing from Him, their worship attains perfection.

Worshippers of attributeless God, think of Him, as One who pervades, everywhere. The subtler their disposition grows, the higher their worship, is. In the end when their attachment and egoism etc., are completely renounced, and no feeling of 'I'ness or 'You'ness, is left and only pure consciousness remains, their worship attains, perfection.

Thus, both the devotees after attaining perfection, become one i.e., both of them attain the same Lord. The worshippers of the Lord, endowed with attributes and form by His grace, also realize the Lord, who is without attributes and form. If a striver, adoring attributeless and formless God, has some devotional influence, and wants to behold Him, he can do so. If the Lord wants to make him an instrument, for His mission, He reveals Himself to him, as He revealed Himself to Madhusūdanācārya.\*

(3) The Lord, is endowed with attributes and He is also attributeless, according to the feelings of devotees. Similarly, He is endowed with form and is also formless. Not only this, He is also beyond the two. But this reality is known only, when a devotee realizes Him.

The Lord, Who pervades everywhere with His divine traits, such as beauty, love, glory, grace, etc., is called, God endowed with attributes. He is of two kinds—

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\* One shrewd fellow who is adored by the followers of non-dualistic discipline, who is authorized to sit on the throne of paradise and who runs after cowherdesses forcefully had made me a slave of his feet.

(i) Endowed with attributes and formless—Just like the sky of which attribute, is sound, but is formless, the Lord pervading the entire universe, is endowed with attributes and is formless.

(ii) Endowed with attributes and form—When the Lord, Who is with attributes and is formless, manifests Himself through His own divine potency, keeping His nature (*prakṛti*) under control, and is perceived by senses is called, the Lord endowed, with attributes and form.

When a striver assumes, that God does not possess divine traits, He is called the Lord, without attributes and form.

Attributes are also of two kinds (i) Uncommon divine traits, such as beauty, love, glory and grace etc., (ii) Three modes of nature—*sattva* (mode of goodness), *raja* (mode of passion) and *tama* (mode of ignorance). God may, either be endowed with attributes and be formless, or He may be endowed with attributes and form, He, is beyond the three modes of nature. He, by controlling His nature, plays the role of the Lord of creation, preservation and destruction of the universe, and yet remains totally free from the modes of nature (*Gītā* 7/13).

The Lord, Who is never bound by attributes, and has full command over them, is called, the Lord without attributes. Therefore, such a Lord, can be called endowed with attributes, as well as attributeless, as also endowed, with form and also formless. He has been described, in His entire form, in the twenty-ninth and thirtieth verses.

#### A special note on the chapter

In this chapter, Lord Kṛṣṇa first explained His changeable lower (insentient) nature, by '*aparā*' and unchangeable higher (sentient) nature by '*parā*' (7/4-5). Then He explained, that He is the origin and end of the whole universe. But, in the beginning

and in the end, only He exists (7/6-7). Then He explained, His comprehensiveness, by mentioning His seventeen divine manifestations, in the form of cause (7/8—12). Afterwards, He explained, that he, who is under delusion of three modes of nature i.e., who has accepted his affinity for the changing matter, cannot know Him, Who is beyond the modes of nature (7/13). In the fourteenth verse, He explained that His wonderful illusion, is extremely difficult to surmount. In the fifteenth verse, He explained, that evil doers do not seek refuge, in Him. In the sixteenth verse, He explained four types of virtuous men, who worship Him or take refuge in Him. Now a question arises, why Lord Kṛṣṇa has inserted the fifteenth verse, which seems to be out of context. The answer is, that had He not included the fifteenth verse, it would have remained to be said, "Evil-doers do not seek refuge, in Me."

There are two types of people, who take refuge in Him—first, those who regarding Him as God, take refuge in Him (7/16—19) and the second, those who regard Him as a common man worship, (take refuge in) other gods, in order to satisfy their desires (7/20—23). People worship, the gods for two reasons for their increased desires, and their failure to realize the greatness of God. Both of these, have been explained respectively, in (7/20—23) and (7/24). In the twenty-fifth verse, He has explained, that He is not manifest to those, who regard Him as an ordinary person. The twenty-fifth verse, seems to express that He is also veiled by divine potency. So, He has declared, in the twenty-sixth verse, that His knowledge is not veiled. People do not know Him, because of their attachment and aversion (7/27). But those, who are freed from delusion in the shape of pairs of opposites, worship Him with a firm resolve (7/28). Those who, taking refuge in Him, strive to know Him, in His entire form, at last attain Him (7/29-30).

If we delve deep into this chapter, we come to know, that there is description of inclination and disinclination for God. Those who have disinclination for God, and inclination for matter, follow the cycle of birth and death. But if they have inclination for God, they know the Lord who is endowed with attributes and is formless, who is attributeless and formless as also, who is endowed with attributes in entirety and attain Him.

**Appendix**—At the beginning of this chapter Lord Kṛṣṇa said to Arjuna, “I shall unfold to you this Jñāna with Vijñāna by which you will know Me fully, having known which nothing will remain to be known.” Then the Lord in the nineteenth verse having said ‘vāsudevaḥ sarvam’ described His full form in brief. Now at the end of the chapter the Lord gives the details of His full form.

A striver has taken birth, and a disease (suffering) is not inevitable. Therefore here the expression ‘jarāmaraṇamokṣāya’ means that the devotees, who take refuge in God, are delivered from old age and death viz., they are not sad by thinking of their old age and they are not sad by thinking of the end, they will meet after death. They, having taken shelter in God, strive; therefore they know God in full with parā prakṛti and aparā prakṛti viz., know Jñāna with Vijñāna.

Though a Karmayogī and a Jñānayogī are also liberated from birth and death but a devotee besides being liberated from birth and death, knows God in His entire form. The reason is that a Karmayogī and a Jñānayogī attain equanimity by practising the discipline of action and the discipline of knowledge respectively from the beginning, but a devotee depends on God from the beginning. As he depends on God, the Lord by showering His grace, enables him to know Him in full.

In the third verse of this chapter the Lord declared, “One

who knows Me fully is rare—‘kaścinmān vetti tattvataḥ’. Here He explains, ‘He who takes refuge in Me, knows Me in My entire form.’ Therefore the main spiritual practice to know God in full (Jñāna with Vijñāna) is—surrender in God (māmāśritya). The reason is that God in full is not known by reflection but He is known by His grace, when a devotee with faith and belief takes shelter in Him. Therefore the Lord at the beginning used the term ‘madāśrayaḥ’ and in the end concludes this chapter by using the term, ‘māmāśritya’.

‘Brahma’ (attributeless- formless), ‘kṛtsna adhyātma’ (endless souls of endless births) and ‘akhila karma’ (all the actions of origin-midstate-end etc.)—this is the sphere of knowledge. In this sphere there is predominance of nirguṇa (attributeless) Brahma. ‘Adhibhūta’ (the entire universe consisting of five subtle elements including the body), ‘adhidaiva’ (all the deities such as Brahmā etc., with the presiding deities of mind-senses) and adhiyajña (immanent Lord Viṣṇu and all His forms)— this is the sphere of ‘vijñāna’. In this division there is predominance of Saṁguṇa (endowed with attributes) God.

God with ‘adhibhūta’, ‘adhidaiva’ and ‘adhiyajña’ means that the ‘Sat’, ‘Asat’, ‘parā-aparā’—all is God. There is nothing else besides God. If the real and the unreal are distinguished, it is the path of knowledge—‘nāsato vidyate bhāvo, nābhāvo vidyate sataḥ. ubhayorapi....’ (Gītā 2/16) and if they are unified, it is the path of devotion—‘Śadasaccāhamarjuna’ (Gītā 9/19).

There is description of ‘Brahma’ from the thirteenth verse to the twenty-sixth verse of the fifth chapter. ‘Kṛtsna adhyātma’ has been mentioned in the twenty-ninth verse of the sixth chapter by the expression ‘Sarvabhūtasthamātmānam’. ‘Akhila Karma’ has been described in the eighteenth, twenty-third and thirty-third verses of the fourth chapter by the expression ‘kṛtsna karmakṛt’, ‘karma samagram’ and ‘sarvaṁ karmākḥilaṁ’ respectively.



An action ends but the self and Brahma are never non-existent. In jurisprudence it is mentioned that the sense which perceives the existence of a thing, the same sense perceives the non-existence and also the class of that thing. Therefore the knowledge which enables a man to know actions (karma cākhilam), with the same knowledge, he knows the nothingness of actions viz., inaction—‘karmaṇyakarma yaḥ paśyet (Gītā 4/18). Brahma (the Absolute), ātmā (the soul) and akarma (inaction)—the three are only one; this knowledge is the meaning of the expression—‘te brahma tadviduḥ kṛtsnamadhyātmaṁ karma cākhilam.’

An ‘action’ is limited, ‘adhyātma’ (self) is more extensive than ‘action’, ‘Brahma’ is more extensive than ‘adhyātma’. But ‘mām’ (God in full) is superior even to Brahma because within ‘Brahma’ ‘the entire form of God’ is not included but within ‘the entire form of God’ Brahma is included.

The purpose of using the term ‘kṛtsna’ with adhyātma’ is the aggregate of individual self, seen in different forms whom the Lord has called His ‘parā prakṛti’. The Lord by giving the word ‘akhila’ with ‘karma’ means—all the virtuous and sinful actions, whose fruit leads the self to numerous wombs and numerous worlds; but the term ‘kṛtsna’ or ‘akhila’ has not been used with ‘Brahma’, it means that ‘Brahma’ is not numerous but is only one.

In the Gītā the Lord has mentioned two-fold path to achieve equanimity—Karmayoga and jñānayoga. The two paths are worldly—‘loke’smindvividhā niṣṭhā’ (Gītā 3/3); but Bhaktiyoga is ‘alaukika niṣṭhā’ (unworldly path). The reason is that in Karmayoga there is predominance of ‘kṣara’ (world) and in Jñānayoga there is predominance of ‘akṣara’ (soul). Kṣara and akṣara—both are in the world—‘dvāvimau puruṣau loke kṣaraścākṣara eva ca’ (Gītā 15/16), therefore Karmayoga and

Jñānayoga—both are worldly paths. But in Bhaktiyoga there is predominance of God Who transcends the perishable (Kṣara) and is superior to the imperishable (akṣara) (Gītā 15/17-18). Therefore Bhaktiyoga is the unworldly path. In the entire form of God, there is mention of Brahma, adhyātma and Karma—in them there is mention of the worldly path (Karmayoga and Jñānayoga)\* and in 'adhibhūta, adhidaiva and adhiyajña there is mention of the unworldly path (Bhaktiyoga). 'Jñāna (knowledge) is worldly—'na hi jñānena sadṛśaṁ pavitramiha† vidyate' (Gītā 4/38) and Vijñāna is unworldly. The worldly and the unworldly—both are the manifestations of 'Samagra' (full form of) God—'Vāsudevaḥ Sarvaṁ'.

In the term 'loka' both insentient and sentient are included. The term 'loka' cannot denote either only insentient or only sentient. Therefore in 'laukika' both insentient and sentient are included but in 'alaukika' only sentient is included because 'alaukika' is ever divine. But in 'the entire form' (Samagra), 'laukika' (worldly) and 'alaukika' (unworldly)—both are included.

Here a point needs special attention that 'Brahma' Who is attributeless and formless is within the entire form of God. Generally people believe that within attributeless and formless Brahma, there is God endowed with attributes. They hold that Brahma is free from māyā and God is not free from Māyā. In fact this assumption is neither in accordance with the ordinance

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\* The term 'adhyātma' should mean 'Jñānayoga'; and 'Karma' should mean 'Karmayoga'. Brahma is attained by both Jñānayoga and Karmayoga (Gītā 5/4-5).

Being the context of devotion, the Lord here has not described Jñānayoga and Karmayoga in detail. They have already been described in detail from the second to the sixth Chapter.

† Here the term 'iha' used within 'pavitramiha' stands for 'loka' (world).

of the scriptures nor is reasonable because when, in Brahma, there is no illusion (māyā) then how can God with 'māyā' be within Brahma? How is there 'māyā' in Brahma? But in the Gītā the Lord declares, "In a fragment of My entire form there is Brahma because I am the support of Brahma 'brahmaṇo hi pratiṣṭhāham' (Gītā 14/27) and this universe is pervaded by Me in My unmanifest form 'mayā tatamidam sarvaṁ jagadavyaktamūrtinā' (9/4)." By these utterances the Lord means to say, "I am not a fragment of Brahma but Brahma is My fragment." Therefore if we reflect upon it in an impartial manner, it is evident that in the Gītā there is not predominance of Brahma but there is predominance of God. The entire form of God is complete within which God with attributes as well as attributeless; God with form and also formless are included.

In fact the entire form can be of God endowed with attributes only because within the word 'saṁguṇa' (God endowed with attributes), 'nirguṇa' (attributeless) (the Absolute) can be included, but within the word 'nirguṇa', 'saṁguṇa' cannot be included. The reason is that in 'saṁguṇa' there is no negation of 'nirguṇa' but in 'nirguṇa' there is negation of 'guṇas' (attributes). Therefore in 'nirguṇa' the word 'samagra' (full or entire) cannot be used. So here with 'adhyātma' and Karma' the words 'kṛtsna' and 'akhila' have been used respectively but no such word has been used with Brahma. Therefore there is entirety (fullness) in God endowed with attributes rather than in attributeless Brahma.

**Question**—How are Brahma, adhyātma and Karma all the three 'laukika' (worldly)?

**Answer**—The Lord has called Brahma 'akṣara' (imperishable)—'akṣaraṁ brahma paramam' (Gītā 8/3) and He has also called the soul 'akṣara'—'dvāvimau puruṣau loke kṣaraścākṣara eva

ca' (Gītā 15/16). The soul and Brahma—both are one—'ayamātmā brahma' (Māṇḍūkya 1). The soul which by having connection with Prakṛti (body) is called 'jīva' (adhyātma) (embodied soul),\* the same by having no connection with Prakṛti is Brahma'. Therefore according to the Gītā as 'jīva' is in the world, so is 'Brahma' in the world viz., Brahma is attained by the worldly paths (Karmayoga and Jñānayoga).

'Adhyātma viz., the soul has sustained the world 'yayedam dhāryate jagat' (Gītā 7/5). The soul has no independent existence of its own. Therefore the soul by being attached to the world has become 'jagat' (worldly) (Gītā 7/13). Being in the world the soul is also 'laukika' (worldly)—'mamaivāṁśo jīvaloke' (Gītā 15/7), 'dvāvimau puruṣau loke ksaraścākṣara eva ca' (Gītā 15/16).

Actions are performed in two ways with an interested motive and in a disinterested manner. These two types of actions being in the world are laukikaḥ.

**Question:**—How are 'adhibhūta', 'adhidaiva' and 'adhiyajña'—these three unworldly?

**Answer:**—'adhibhūta' viz., the entire world consisting of the five subtle elements, being the manifestation of God is unworldly—'amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna' (Gītā 9/19) 'I am immortality as well as death; I am also being

\* bādhyo biṣaya saneha te, tāte kahiyai jīva

alakha ajoṇī āpa hai, hariyā nyārau thīva

† In the world, actions performed with an interested motive—

'yajñārthāt karmāṇo' nyatra loko' yaṁ karmabandhanaḥ' (Gītā 3/9); 'kṣipraṁ hi mānuṣe loka siddhirbhavati karmajā'. (Gītā 4/12); 'Karmānubandhīni manuṣyaloke' (Gītā 15/2). In the world actions performed in a disinterested manner 'loke' smin-dvividhā.....yoginām' (Gītā 3/3).

In fact actions are neither 'Sakāma' nor 'Niṣkāma' but the doer is 'Sakāma' or 'Niṣkāma'. Therefore 'sakāma' (interested motive) and 'niṣkāma' (disinterested manner) persist in the doer.

and non-being, both\*. The cosmic form which Lord Kṛṣṇa revealed to Arjuna was also divine or unworldly†.

The Lord revealed His divine cosmic form in a part of His divine body‡. Therefore the world consisting of five subtle elements, being the cosmic form of God, is also unworldly§. The Lord has also called His 'vibhūtiḥ' (divine glories) as divine viz., unworldly—'divyā hyātmavibhūtayah'

\* manasā vacasā dṛṣṭyā gṛhyate'nyairapīndriyaiḥ  
ahameva na matto'nyaditi budhyadhva mañjasā

(Śrīmadbhā. 11/13/24)

Whatever is perceived (received) with the mind, with tongue, with eyes and with other senses, all that is only 'I'. Therefore there is nothing else besides Me—understand and accept this principle quickly after reflecting upon it.

† 'nānāvidhāni divyāni (Gītā 11/5), 'anekadivyaḥbharāṇaṁ divyānekodyatāyudham' (11/10), 'divyamālyāmbaṛadharaṁ divyagandhānulepanam' (11/11); 'paśyāmi devāṁstava deva dehe.....sarvānuraḡāṁsca divyān. (11/15)

‡ The Lord declares—'ihaikasthaṁ jagatkṛtsnaṁ.....mama dehe'(11/7).

§ Sañjaya utters—'tatraikasthaṁ jagatkṛtsnaṁ.....apaśyaddevadevasya śarīre' (11/13).

Arjuna makes an utterance—'paśyāmi devāṁstava deva dehe' (11/15).

§ khaṁ vāyumnagnīm salilam mahīm ca  
jyotīṁṣi sattvāni diśo drumādīn.  
saritsamudrāṁsca hareḥ śarīraṁ  
yat kiñca bhūtaṁ praṇamedananyah,

(Śrīmadbhā. 11/2/41)

Ether, air, fire, water, earth, planet, constellation, beings, animals, directions, trees, rivers, oceans—all are the bodies of God, by assuming this, a devotee bows to all with exclusive devotion.

bhūdvipavarṣasaridadrinabhaḥ samudrapātālādīnnarakabhāḡaṇalokasansthā  
gītā mayā tava nṛpādbhutamīśvarasya sthūlaṁ vapuḥ sakalajīva nikāya dhāma

(Śrīmadbhā. 5/26/40)

‘O Parīkṣit! I have described to you the earth and within it—'islands, varṣa (tracts), rivers, mountains, sky, oceans, netherworld, directions, hells, constellation and the situation of different worlds—this is God's very wonderful gross form which is the refuge of all the groups of beings.

(Gītā 10/19), ‘mama divyānām vibhūtīnām’ (10/40)\* But a person (embodied soul) out of ignorance with his intellect (because of attachment-aversion) perceives this ‘jagata’ (world) as ‘laukika’ (mundane) (matter). Therefore when ignorance is wiped out, inertness (matter) does not persist, only divinity remains.

‘adhidaiva’ viz., Brahmā etc., all the deities are unworldly, ‘adhiyajña’ viz., indwelling God in spite of lodging in the hearts of all, because of remaining untainted, is unworldly†.

In the expression ‘Sādhībūtādhidaivam mān Sādhijāñam’ the Lord mentions, “He who knows Me with adhibhūta, adhidaiva and adhiyajña,” it proves that as these three are with God so they are unworldly, otherwise they are worldly. So long as there is no connection with God, all is worldly; when there is connection with God, all becomes unworldly. Therefore Karmayoga and Jñānayoga are ‘worldly paths’ as in them a striver’s effort is important while ‘Bhaktiyoga’ is the unworldly path as in it there is predominance of refuge in God.

In fact there is no entity which is worldly. The real entity is only unworldly. But from the view-point of a striver the discrimination between the worldly and the unworldly has been mentioned. It means that this distinction between the worldly and the unworldly persists out of ignorance because of attachment and aversion. If attachment and aversion are

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\* Arjuna has also called ‘vibhūtis’ (glories) as divine—‘vaktumarhasya-śeṣeṇa divyā hyātmavibhūtayaḥ’ (10/16).

† dvā suparnā sayujā sakhāyā samānam vṛkṣam pariśvasajāte  
tayloranyaḥ pippalaṁ svādvattyanāśnannanyo abhicākaṣīti

(Muṇḍaka 3/1/1; Śvetāśvatara. 4/6)

Two birds—soul and God who keep company with each other and are friendly with each other, live by taking refuge in the same tree—body. One of them the soul (embodied soul) tasting the fruit of actions of that tree relishes (enjoys) them but the other (God) without relishing them only illumines them.

renounced, all is unworldly, spiritual and divine—‘vāsudevaḥ sarvaṁ’. The reason is that the mundane has no independent existence. It is because of attachment and aversion that the mundane seems to exist and is valued. It is because of attachment and aversion that a man (the self) has made the world, which is the manifestation of God, mundane and he himself has also become mundane.

The purpose of describing knowledge with ‘Vijñāna’ viz., the entire form of God is that non-self-self, the real-unreal, parā-aparā (higher and lower nature), kṣetra (it is constituted of 24 elements)—kṣetrajña (soul)—whatever persists is only God’s manifestation. Therefore the Lord here at the beginning and at the end of the description of His entire form has used the term ‘mām’ (Me) which denotes His entire form—‘māmāśritya’ (7/29) and ‘mām te viduḥ’ (7/30).

The Lord has declared that the nature of actions is mysterious—‘gahanā karmaṇo gatiḥ’ (Gītā 4/17), but a devotee knows it also. Inaction in action and action in inaction (4/18)—a devotee knows these two also. It means that he knows actions and also the Discipline of Action (Karmayoga). A Karmayogī knows only Karmayoga; a Jñānayogī knows only Jñānayoga; but a devotee by God’s grace knows both—Karmayoga and Jñānayoga.

The idea expressed in the first verse of this chapter by the expression ‘yogaṁ yuñjanmadāśrayaḥ’ has been expressed here by the expression ‘māmāśritya yatanti ye’; and the idea expressed by the expression ‘mayyāsaktamanāḥ’ has been expressed here by the expression ‘yuktacetasaḥ’. It means, “The devotee who takes shelter in Me attains the aim which is attained by Karmayoga and Jñānayoga viz., they know Brahma Who is the fruit (aim) of these two disciplines—‘te brahma tadviduḥ’ and they also know God in full—‘mām te viduḥ’.

In the expression ‘prayāṇakāle’pi’ the term ‘api’ means that those devotees know God before the hour of death and also at the hour of death viz., their knowledge never disappears. Such devotees become ‘yuktacetā (steadfast in mind) viz., their mind has no independent existence, it gets identified with God, only God remains. Being one (having eternal union) with God, they are neither separated from God nor is God separated from them. Such devotees at the time of death, even if some thought comes to their mind, they don’t meet the fate of ‘yogabhraṣṭa’ (he who deviates from yoga) but attain God—‘prayāṇakāle’pi ca mān te viduryuktacetasaḥ’. The reason is that from the view-point of those devotees, there is nothing else besides God, then where will their mind wander besides God? Why will it wander? How will it wander? If he thinks of anything, he will think of God only, then how will his mind deviate and without deviation of the mind, how will he fall from yoga? The reason is that in the discipline dependant on instruments (Karaṇa sāpekṣa), when the mind deviates from Yoga, then there is fall from Yoga—‘yogāccalitamānasah’ (Gītā 6/37) but he, who beholds God everywhere, has his eternal union with God.

Some devotees want only emancipation (Salvation)—‘jarāmaraṇamokṣāya’ and some devotees want love (devotion)—‘mān te viduryuktacetasaḥ’. The devotees who want salvation, they know Karmayoga and Jñānayoga (brahma, adhyātma and Karma) but the devotees who want love, they themselves, know God in full—‘mān viduḥ’. God confers his devout devotees with Karmayoga (buddhiyoga) and Jñānayoga—both (Gītā 10/10-11). Bondage in the form of old age and death; and also salvation—both are worldly but love (devotion) is unworldly. Though devotion as spiritual-discipline is worldly but the aim being unworldly, that devotion is included in



unworldly 'Sādhya bhakti' (devotion as an end)—'bhaktyā sañjātayā bhaktyā' (Śrīmadbhā. 11/3/31).



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥७॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṁvāde jñānavijñānayogo  
nāma saptamo'dhyāyaḥ.*

Thus starting with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the seventh designated discourse: "The Yoga of Knowledge and Realization."

In this chapter, there is description of knowledge and realization. The belief, that the Lord, is the root of the entire universe is knowledge, while realization is, that in the entire universe there is nothing besides, the Lord. By knowledge and realization, a devotee comes to know his real and eternal affinity for God i.e., "I am God's and God is mine." Therefore, this chapter is designated: "The Yoga of Knowledge and Realization."

**Words, letters and Uvāca (said) in the Seventh Chapter—**

1. In this chapter in 'Atha saptamo'dhyāyaḥ' there are three words, in 'Śrībhagavānuvāca' there are two words, in verses there are four hundred and six words and there are thirteen concluding words. Thus the total number of the words is four hundred and twenty-four.

2. In 'Atha saptamo'dhyāyaḥ' there are seven letters, in 'Śrībhagavānuvāca' there are seven letters, in verses there are nine hundred and sixty letters and there are forty-eight concluding letters. Thus the total number of the letters is one thousand and

twenty-two. Each of the verses is of thirty-two letters.

3. In this chapter there is one Uvāca (said) 'Śrībhagavānuvāca'.

### Metres Used in the Seventh Chapter

Out of the thirty verses, of this chapter in the third quarter of the sixth verse, and first quarter of the fourteenth verse, 'na-gaṇa' being used, there is 'na-vipulā' metre; in the third quarter of the eleventh verse, and first quarter of the twenty-fifth verse, 'ma-gaṇa' is used there is 'ma-vipulā' metre; in the first quarter of the seventeenth verse, 'ra-gaṇa' being used there is 'ra-vipulā' metre, and in the third quarter of the nineteenth and twentieth verses 'bha-gaṇa' being used there, is 'bha-vipulā' metre. The remaining twenty-three verses, have the characteristics of right 'pathyāvaktra' Anuṣṭup metre.

