

in the Lord). They love divine discourses, and so one of them holds divine discourses and the other three, listen to him.

'Manavastathā'—In a day of Brahmā, which consists of 43,20,000,000 years of mortals, there are fourteen Manus. They are Svāyambhūva, Svarociṣa, Uttama, Tāmasa, Raivata, Cākṣuṣa, Vaivasvata, Sāvarṇi, Dakṣasāvarṇi, Brahmasāvarṇi, Dharmasāvarṇi, Rudrasāvarṇi, Devasāvarṇi and Indrasāvarṇi.* They are creators and activators of the world, by carrying out Brahmā's orders.

'Mānasā jātāḥ'—They are born of the mind of Brahmā, in order to create the universe. So they can be called, Brahmā's sons. They can also be called the Lord's sons, because the Lord manifested Himself as Brahmā, in order to create the world. The whole creation, is the product of the Lord's mind.

'Madbhāvā'—They are all devoted to the Lord.

'Yeṣāṃ loka imāḥ prajāḥ'—There are two types of creatures, in the world—those born of the contact of the male and female, and those born of word (sacred word or text) or preaching. The former, are called 'Binduja' while the latter are called 'Nādaja'.

All the great saints and souls of the past, the present and the future, following the path of renunciation, as well as Sanaka etc., who were not married, belong to the latter type, while the off-springs born of seven great sages and fourteen Manus, who were married, belong to the former category.

Appendix—The seven great sages, four Sanakas etc., and fourteen Manus— they are all born of the Lord's mind and therefore are inseparable (one) with God.



Link:—After mentioning His divine glories, in the form of feelings and persons, from the fourth verse to the sixth verse,

* A day of Brahmā consists of a thousand fourfold ages. Out of it one Manu rules over more than seventy-one fourfold ages. Now Brahmā is running in his fifty-first year in which the seventh Manu named Vaivasvata is ruling over.

now in the next verse, the Lord explains the fruit of knowledge, of divine glories.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

**etāṁ vibhūtiṁ yogam ca mama yo veti tattvataḥ
so'vikampena yogena yujyate nātra saṁśayaḥ**

He who knows, in reality, this divine glory and power of Mine, is endowed with unfaltering Yoga of devotion; of this there is no doubt. 7

Comment:—

'Etāṁ vibhūtiṁ yogam ca mama'—'Etāṁ', stands for 'the near most'—His divine glories and Yoga power, described from the fourth to the sixth verses. 'Vibhūti', stands for His divine manifestations in the form of feeling and persons, glories and 'Yoga', stands for His singular infinite power. All His divine glories, are born of Him. Through the power with which these manifestations take place is His divine Yoga (Gītā 9/5). The same has been called, His supreme Yoga (Gītā 11/8) while, the Lord shows His macrocosmic form to Arjuna.

An Important Fact

When a man enjoys worldly pleasures, his power is mitigated, and the things are destroyed. Thus, there is a double loss. But, if he uses the things without deriving pleasure out of them, his power is not mitigated. Actually, there is no real joy, in enjoying sense-objects. Real joy, comes out of restraint. This self-control, can be classified into two kinds (i) Control over others (ii) Self-control. The first means, that the sorrows of others may be annihilated and they may become happy—with this sentiment to direct them, towards a virtuous path by deviating them from a wrong path. The second one, means, to renounce selfishness and pride, totally and not to enjoy pleasures, in the least. This twofold self-control,

is known as 'Yoga' or 'power'. This Yoga or power, is innate in the Lord, while in other creatures, it is a result of practice.

When a man controls others, with egoistic and selfish feelings, he experiences a sort of joy. In this joy, his power is mitigated and he, whom he controls, becomes a slave. Therefore, instead of this control, there should be such control, in which there is no selfish or egoistic feeling, it involves welfare of others and their freedom from suffering since eternity and attainment of supreme bliss—this is excellent and is supreme control. At the top of it, stands the Lord's control, and that is called 'Yoga'.

The term 'Yoga', also stands for equanimity, union with God and power. The Lord is all-powerful. All power, comes from Him only. This power is partly revealed in man, if he becomes desireless. On having desires, the power decreases, and on effacement of desires, power is accumulated. By working continuously, this power is exhausted and by repose, it is gained, as a man gets tired, by speaking continuously, he regains power by silence. Power is lost in creation, and gained, in dissolution. It means, that power is mitigated by affinity with Nature, and regained by renunciation.

'Yo vetti tattvataḥ'—A discerning man, knows that whatever singularity is seen in the universe, is the power and glory of the Lord. As a goldsmith, while making ornaments of different kinds, always keeps in mind, that in them there is nothing besides gold, a striver should behold every person, object or action, as a manifestation of the Lord, because all persons and objects etc., are kaleidoscopic and perishable; so they have no singularity of their own. Whatever, singularity is seen in them, is the reflection of the Lord, Who is eternal and imperishable. Therefore, an onlooker should behold the Lord everywhere. This is real knowledge.*

* In this context of devotion 'Tattvataḥ vetti' (Knows in truth) should mean 'Assumption (Supposition) in truth.' When a man assumes that he belongs to a

'So'vikampena yogena yujyate'—He is endowed with, unfaltering devotion to the Lord i.e., he is attracted only towards, the Lord.

'Nātra saṁśayaḥ'—There is no doubt. It means, that after knowing the Lord in reality, a striver instead of paying attention to the divine glory and power, etc., beholds these only as a manifestation of the Lord i.e., he beholds only God. No worldly grandeur, can influence him. Thus, it fosters his devotion, to Him.

Appendix—Whatever singularity (speciality) is observed in the world, that is all the Lord's yoga viz., Lord's uncommon influence and power. The speciality which evolves from that uncommon influence, is 'vibhūti' (manifestation)—thus he who knows, in reality, this divine glory and power of God, is endowed with unfaltering devotion, of this there is no doubt. 'There is no other existence at all besides God'—this firm and doubtless acceptance is 'to know God in reality'. The Lord has called such a man, who knows in reality the divine glory and power of God, the man of wisdom viz., 'Jñānavān' (Gītā 7/19).

The Lord by the expression 'Avikampayoga' means to say that this 'Bhaktiyoga' neither shakes itself, nor anyone can shake it, because in it there is nothing else besides God.

All things can be bought by paying money—by thinking so, a common man values money and so he is attracted towards money. Similarly when a man holds that whatever majesty or value appears, that is all only God's, he is naturally attracted toward God and is endowed with unfaltering devotion for God.

The expression 'nātra saṁśayaḥ' means that when there is no other entity at all besides God, then how can there be any doubt in it? There is no room for doubt at all because a doubt

particular caste his assumption continues so long as he does not renounce it. That assumption is not true because that depends on affinity with the body and so can perish. But the assumption that the Lord is the root and origin of the entire universe is real. So it can never perish but changes into knowledge.

can arise only when there are two entities. When there is no one else besides God, then where will a striver have his inclination, why will he have it, in whom will he have it and how will he have it? Therefore the striver is endowed with unfaltering devotion in God—there is no doubt about it.



Link:—In the previous verse, Lord Kṛṣṇa explained that he who knows in reality His divine glory and power, is endowed with unfaltering Yoga of devotion. What is meant by unfaltering Yoga of devotion? The answer comes in the next verse.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāvasamanvitāḥ

I am the cause of the whole creation; from Me all things move. The wise knowing this and full of faith and devotion, continually worship Me viz., they take refuge in Me alone. 8

Comment:—

[Whatever, was said in the previous verse, that what is seen, heard and known is nothing besides the divine glory, of the Lord, is repeated in this verse. The power through which their manifestations appear is His divine yoga. It is expressed through the word Mattaḥ. Whatever, has been said in the seventh, eighth and ninth chapters, has been condensed in the first line of this verse.]

'Aham sarvasya prabhavaḥ'—The Lord is the material and efficient cause of all creatures, born through mind, word, semen, earth, womb, egg, sweat viz., He is the origin of the whole creation, sentient or insentient, moving or unmoving.* He is

* As the Lord has declared in the sixth verse of the seventh chapter that He is the source of the entire creation and in the fourth verse of the fourteenth