

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

same again, "I am specially seated, in the hearts of all" (13/17), "I am installed, in the hearts of all" (15/15), "The Lord dwells, in the hearts of all beings" (18/61).

'Ahameva atra* dehe' means, that in other bodies, beings reap the fruit of their previous actions and are not free to perform new actions; while in a human body new actions are performed, due to Lord's inspiration.† The actions which are performed by the Lord's inspiration, being free from attachment and aversion, are pure and they do not lead a man to bondage, while actions performed with attachment and aversion, lead to bondage, because these are not performed due to Lord's inspiration. The reason is, that attachment and aversion, are verily man's enemies (Gītā 3/34). It means, that forbidden actions can never be performed, with God's inspiration. The scriptures and jurisprudence, contain the inspiration (Command) of the Lord. Forbidden actions, are performed under the sway of desire (Gītā 3/37). If a man is not a victim of desire, he will perform actions, which are sanctioned by scriptures and which, have been called, actions ordained by one's own nature or innate actions, in the eighteenth chapter.

By using 'Dehabhṛtām vara', for Arjuna, Lord Kṛṣṇa, wants to convey that the man who knows that the Lord is installed in the body, is the best. Even if he does not know, he should assume that in each atom of physical, subtle and causal bodies, the Lord pervades and the aim of human life is, to realize Him.

and they can't attain God-realization, though the Lord also dwells in their bodies. So a human being by utilizing this life should realize God in this very birth.

*In the second verse the term 'Atra' (Here) has been used for the context and the term 'Asmin' (This) for the body but here the term 'Atra' has been used for the body, because while putting the question. Arjuna has given a hint of the context, therefore there is no need for using the term 'Atra' in the answer.

†The Lord gives inspiration to human beings according to their nature. A man is free to be or not to be under the sway of attachment and aversion. He by depending on the scriptures, saints and the Lord can change his nature.

To attain that aim, he should carry out the command of the Lord, by performing action.

The terms 'Brahma', 'Adhyātma', 'Karma', 'Adhibhūta', 'Adhidaiva' and 'Adhiyajña', can be explained, by giving an illustration of water. When the sky is clear, we feel that there is nothing between us and the sun, yet there are atoms (molecules) of water. Water is transformed into clouds, by evaporation. Clouds turn to drops of rain. Those drops, at a low temperature, are frozen into snow. Similarly, the attributeless and formless Brahma (the Absolute), is like molecules of water, Adhiyajña (All-pervading Lord Viṣṇu) is water, as vapour, Adhidaiva (Brahmā) is, water as cloud, Adhyātma (Infinite embodied soul), is water as drops of rain, Karma (creation of the universe), is the activity of rain and Adhibhūta (perishable world), is water as snow.

It means, that as water takes different forms, the Lord also transforms Himself, into different forms. This knowledge about Him is complete (7/1) and so a man of aspiration realizes that, all this is God (7/19).

Though in essence, there is nothing besides the Lord, yet by discrimination, we see its two separate parts, a body and the soul. A devotee, perceives the Lord, (the Adored), the devotee (soul), and matter (the world). These three parts have been divided into six.

The Lord—Brahma (attributeless), and Adhiyajña (endowed with attributes).

The soul of two kinds—adhyātma (embodied soul which is bound) and Adhidaiva (Kāraka Puruṣa, a liberated soul).

The world has two separate forms—actions (heaps of change) and Adhibhūta (matter).

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| 1. Brahma | → | ← | 6. Adhiyajña |
| 2. Adhyātma | → | ← | 5. Adhidaiva |
| 3. Karma (Action) | → | ← | 4. Adhibhūta |

An Important Fact

(1) In the Gītā, Lord Kṛṣṇa has declared His existence in different ways, "All this is permeated by Me" (9/4); "By whom all this is pervaded" (18/46); "There is nothing else, besides Me" (7/7); "All this is God" (7/19); "I am the enjoyer and the Lord of all sacrifices" (9/24); "I am the enjoyer of sacrifices and austerities, the Supreme Lord of all the worlds" (5/29). Now let us think how to bring these into harmony.

All the strivers* in the world, want to attain God, by being free from the bondage of the world, because they want to attain a state of eternal peace and bliss. The worldly people, having affinity for the world, always suffer from disquietude and sorrow. The Lord, is the abode of infinite bliss, this is mentioned in scriptures and discourses of the saints who have also realized it.

Now, a question arises, that the world is clearly visible, while a striver has to assume the existence of God, Who is invisible. The striver starts adoration, by believing in the scriptures and the saints, as they declare, "The Lord pervades the entire universe." So long as, he attaches primary importance to the world, the Lord gets, a secondary place. But, by and by, when by constant devotion, his belief gets a firm footing, about the existence of God, a striver visualizes, that the world is perishing continuously. Finally, he perceives, that the world merely seems to appear, but has ever been non-existent, and the Lord existed in the past, exists now, and will exist in future, because He is eternal and in the world there is nothing besides Him. When a striver realizes "All is God", he becomes a 'Siddha' (perfect soul).

* Strivers are those who want to attain the state of perfect peace and infinite bliss, totally free from turmoil and sorrows. But the worldly people are those who hanker after worldly prosperity and pleasures and thus follow the cycle of birth and death.

(2) The Lord, is being and non-being, both (9/19); He is said to be, neither being nor non-being (13/12); He is being and the non-being, and also beyond the two (11/37). How to harmonize the different statements?

In fact, the Lord is very uncommon and unique. He cannot be perceived by senses, mind and intellect, which can merge into Him. The striver himself, can also merge into Him and attain Him, but cannot control Him.

There are two kinds of strivers—those having predominance of discrimination (mind), and those having predominance of faith, (devotion) (heart). But, it does not mean, that the former has no faith at all, and the latter, no discrimination at all. In the former, there is predominance of discrimination, while faith is secondary. In the latter, there is predominance of faith, while discrimination is secondary. In other words, it can be said, that the former first knows and then assumes, while the latter, first assumes and then knows.

A striver, whether he follows the path of discrimination or that of faith, can attain his aim quickly if he has taste for faith on (belief) and capability of his discipline. Because of interest, the mind is naturally motivated; because of faith (belief), intellect is naturally motivated, and because of capability, truth is understood. Strivers having predominance of discrimination, adore the Lord, Who is attributeless and formless, while the latter ones, adore the Lord, endowed with attributes and form. The former, says that He is neither being nor non-being, while the latter believes that He is the being, the non-being and also, beyond the two.

Thus we conclude that the Lord (Pure-consciousness) always remains the same, while the perishable world, changes continuously. When a man attaches importance to the perishable world, by having affinity for it, he has to follow, the cycle of birth and death. But, when he breaks up his affinity for the world, he realizes God. A striver having predominance of

discrimination, breaks off affinity for the world (matter), by applying his discrimination and then Pure-Consciousness remains, while a devotee having faith in Him, by having disinclination for the world, attains Him through devotion. The former, by being established in the Absolute, Who is All-Truth, All-Consciousness and All-Bliss, attains indestructible and infinite bliss, while the latter by becoming one with Him, attains infinite and ever-enhancing bliss of love.

Thus, both the strivers by renouncing their affinity for the world, attain pure-consciousness, and realize that the Lord, is being and non-being both.

Appendix—All actions and objects which are kaleidoscopic and perishable are—‘kṣara bhāva’ which is the Lord’s aparā prakṛti.

In knowledge there is union of the self with Brahma and in love there is intimate union (abhinnatā) of a devotee with the indwelling Lord. The Lord has declared here ‘the indwelling’ (adhiyajña) as His own Self. Therefore ‘Brahma’ is adjective and ‘antaryāmi’ (indwelling) is the noun qualified—‘brahmaṇo hi pratiṣṭhāham’ (Gītā 14/27). It means that the creator and controller of all beings Who has been mentioned as ‘Samagra’ (entire) in the Gītā, is the indwelling Lord Himself. The same ‘indwelling’ has been mentioned by the term ‘aham’ in the third and fourth verses of the fourteenth chapter in the expression—‘mama yonirmahadbrahma tasmingarbrahṇ dadhāmyaham’ and ‘aham bijapradāḥ pitā’. In the Gītā it is mentioned for Brahma ‘na Sattannāsaducyate’ (13/12) and for entire God it is mentioned—‘sadasaccāham’ (9/19), ‘sadasattatparam yat’ (11/37).



Link:—In the second verse, Arjuna's seventh question was, "How is one to realize You at the time of death?" Lord Kṛṣṇa, answers this question, in the next verse.