

The Absolute, Who is attained by the Disciplines of Knowledge and Action etc., is also attained, by the Discipline of Devotion. The means to attain Him, may be different, but what is attained, is the same Absolute.

Appendix—Whatever a striver wants to attain that is all attained by devotion. The striver who predominantly wants to attain Brahma viz., salvation or enlightenment, he attains Brahma by devotion because God is the abode of Brahma (Gītā 14/27). Brahma is an integral part of the entire form of God (Gītā 7/29-30). In the tenth verse of the thirteenth chapter also the Lord has declared that exclusive devotion is a means to Self-realization.

In Śrīmadbhāgavata the worship of God Who is endowed with attributes, has been mentioned 'nirguṇa' (transcending the modes); as—'manniketaṁ tu nirguṇam' (11/25/25), 'matsevāyāṁ tu nirguṇā' (11/25/27) etc. Therefore he, who worships God endowed with attributes, transcends the three guṇas (modes). God endowed with attributes is not dependent on attributes but attributes are dependent on Him. He who is swayed (controlled) by Sattva-Raja-Tama, is not 'Saguṇa' (God endowed with attributes), but Saguṇa is He Who is endowed with endless divine qualities such as limitless grandeur, sweetness, loveliness and generosity etc. Sāttvika, Rājasa and Tāmasa actions can be performed by God but He is not controlled by those modes.

A devotee by having an inclination to God, naturally and easily transcends the modes of nature. Not only this, he also comes to know the entire form of God.



Link:—How does a devotee, who worships the Lord, become eligible for attaining Brahma? The Lord, answers the question, in the next verse.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

**brahmaṇo hi pratiṣṭhāhamamṛtasyāvyayasya ca
śāśvatasya ca dharmasya sukhasyaikāntikasya ca**

For, I am the abode of Brahma, the Immortal and the Imperishable, of eternal Dharma (Law or righteousness) and of absolute bliss. 27

Comment:—

'Brahmaṇo hi pratiṣṭhāham'—When Lord Kṛṣṇa declares, that He is the abode of Brahma, He means to say, that He has His identity, with Brahma. As burning fire which is seen, and fire present in a piece of wood which is not seen, are one and the same, similarly the Lord is the same, as endowed with form and also, without form. As the nose smells the same food, while the tongue tastes it, similarly the same Lord is Brahma, for a devotee following the Discipline of Knowledge, and Lord Kṛṣṇa for a devotee of devotion.

In fact Lord Kṛṣṇa and Brahma, are one and the same. The Lord has used the term 'Brahma', for Himself in 5/10 and also 'unmanifested form' in 9/4. So He is both with form and without form.

'Amṛtasyāvyayasya ca'—The Lord, is Immortal and imperishable. It means, that the Immortal and the Imperishable are not two different entities, but one and the same. The same immortality, has been described in 13/12 and 14/20.

'Śāśvatasya ca dharmasya'—Lord Kṛṣṇa, is the abode of eternal Dharma, and eternal Dharma, is the abode of the Lord. It means that the Lord and eternal Dharma, are one and the same.* In

*There are four important Dharmas (Religions) in the world. They are Hindū (Sanātana or Eternal), Bauddha, Christian and Muslim. The founders of Bauddha, Christian and Muslim religions are Buddha, Jesus Christ and Mohammada respectively. But the Sanātana Dharma was not originated by anyone, it is eternal and beginningless like the Lord. This is a discovery by high sages. What is discovered, has its own pre-existence. The methods of God-realization described in other Dharmas are also the gift of 'Sanātana Dharma'.

the Gītā, Arjuna has addressed Lord Kṛṣṇa, as the guardian of the eternal Dharma (law) (11/18). God also incarnates, for the establishment of the Sanātana Dharma (4/8).

'Sukhasyaikāntikasya ca'—Lord Kṛṣṇa, is the abode of absolute bliss, and absolute bliss, is the abode of the Lord. The same absolute bliss, has been called eternal bliss (5/21), supreme bliss (6/21) and infinite bliss (6/28).

In this verse, in the expression 'Brahmaṇaḥ' and 'Amṛtasya', like the expression 'Rāhoḥ śiraḥ', the sixth inflexion has been used, which means that 'Rāhu' and 'Śiraḥ' (head), are not two different entities, but both are, one and the same. Similarly, here Brahma, the Immortal, the Imperishable, is Lord Kṛṣṇa and Lord Kṛṣṇa is Brahma, the Immortal, the Imperishable. In this verse, emphasis has been laid on the identity of Lord Kṛṣṇa, with Brahma, the Imperishable and the Eternal Dharma etc. All of them, in spite of being called, by different names, are one and the same. Thus, a devotee, who worships Lord Kṛṣṇa, attains Brahma.

Appendix—'I am the abode of Brahma and imperishable immortality'—this statement pertains to the Absolute Who is attributeless and formless, and to the path of knowledge; 'I am the abode of eternal Dharma'—this statement pertains to God endowed with attributes and form and to Karmayoga; and 'I am the abode of Absolute Bliss'—this statement pertains to God endowed with attributes and form and to Karmayoga; and 'I am the abode of Absolute Bliss'—this statement pertains to God endowed with attributes and formless and to the path of meditation. It means that he, who worships God endowed with

When there is a decline of this Dharma, the Lord incarnates Himself for the establishment of Dharma (Gītā 4/7-8). So the Lord establishes it, He does not found it. Actually all the other religions are the product of Sanātana Dharma. So if their principles are obeyed without any desire for their fruit, they will lead to salvation undoubtedly. A deep thought for salvation as is described in Sanātana Dharma is not available in other religions. The principles of Sanātana Dharma (Hindū Dharma) are totally scientific and they lead to salvation.

attributes and form and depends on Him, attains the aim which is attained by Jñānayoga, Karmayoga and Dhyānayoga. By all the three Yogas, the same God Who is called 'entire' is attained.

All the divine glories are God's grandeur. Brahma is also one divine glory (grandeur) of God. Therefore here the Lord has declared—'brahmaṇo hi pratiṣṭhāham'. In the Padma Purāṇa it is mentioned that 'Brahma' is a ray of Lord Kṛṣṇa's nail.

**yannakhendurucirbrahma dhyeyaṁ brahmādibhiḥ suraiḥ
guṇatrayamatītaṁ taṁ vande vṛndāvaneśvaram**

(Pātāla. 77/60)

Lord Śaṅkara says—'I do obeisance to Vṛndāvaneśvara Lord Kṛṣṇa Who transcends the three modes and gods meditate upon Brahma who is the ray of Lord Kṛṣṇa's nail—moon.'



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥१४॥
*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde guṇatrayavibhāgayogo
nāma caturdaśo'dhyāyaḥ*

Thus with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the fourteenth discourse is designated:

"The Yoga of the Division of the three guṇas (modes)."

In this chapter, sattva (goodness), raja (passion) and tama (ignorance), the three modes of nature, have been described. The person, who transcends this three modes, realizes his eternal union with the Lord. So the chapter, has been entitled 'Guṇatrayavibhāgayoga' (Division of the three modes of nature).

Words, letters and Uvāca (said) in the Fourteenth Chapter:

(1) In this chapter in *Atha caturdaśo'dhyāyaḥ* there are three words, in *Śrībhagavānuvāca* etc., there are six words, in verses,

there are three hundred and twenty-two words, and there are thirteen concluding words. Thus the total number of words is three hundred and forty-four.

(2) In this chapter in 'Atha caturdaśo'dhyāyaḥ' there are eight letters, in 'Śrībhagavānuvāca' etc., there are twenty letters, in verses, there are eight hundred and sixty-four letters and there are fifty-one, concluding letters. Thus the total number of the letters is nine hundred and forty-three. In this chapter there are thirty-two letters, in each verse.

(3) In this chapter the term 'Uvāca' (said) has been used thrice—'Śrībhagavānuvāca' twice and 'Arjuna Uvāca' once.

Metres Used in the Fourteenth Chapter—

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

