

॥ Shri Hari ॥

Seventh Chapter

INTRODUCTION

Lord Kṛṣṇa, in the forty-sixth verse of the sixth chapter, described the glory of a Yogī and in the forty-seventh verse, He declared, "Of all Yogīs, he, who devoutly worships Me, with his mind focussed on Me, is considered by Me, to be the most devout Yogī." When a devotee thinks of God, he gets absorbed in Him. Similarly when something concerning His devotee is discussed, God also becomes enraptured in it. In the same state of mind, also Lord Kṛṣṇa, full of grace and affection for Arjuna, starts the seventh chapter on his own.

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

śrībhagavān uvāca

mayyāsaktamanāḥ pārtha yogaṁ yuñjanmadāśrayaḥ
asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tacchṛṇu

The Blessed Lord said:

Listen, O Pārtha (Arjuna), how, with your mind attached to Me, and taking refuge in Me and practising Yoga, you will, without any doubt, know Me fully. 1

Comment:—

'Mayyāsaktamanāḥ'—He, whose mind is attached to Me alone, has not to think of Me, but his mind always remains absorbed in Me. He is not, in the least, attached to the sensual pleasures of this world or the next world, and remains indifferent to comfort, name, fame and other, earthly or heavenly acquisitions.

There are two means, by which mind may be attached to Him.

(i) A striver, who from his heart depending only on God, adores Him, his mind, by His grace is attached to Him. As a servant, in his master's house, even without doing any work as the master did not allot any work for him on a day gets payment, a devotee with the only aim to attach his mind to Him by depending upon Him, gets success in attaching his mind to Him, by His grace.

(ii) God pervades everywhere, at all times and in all things, men and creatures etc., and He belongs to all. So a devotee thinks, that He is here, He is present at the time, He is in him, and belongs to him also. By believing so, if he chants His name, his mind gets attached to Him very easily, during spiritual practice.

'Madāśrayaḥ'—He takes refuge in Me alone viz., and depends on Me, alone.

It is in the nature of man, that he depends on someone, or the other. Being a fragment of God, he actually seeks God. But he, without knowing his true affinity for God, accepts his affinity for the body and the world. All the worldly things, including body, are perishable and so they cannot satisfy him, while God, is eternal, gracious and omnipotent, so he, by accepting his affinity for Him, should depend on Him only, and be subject to His will, because He creates even unfavourable circumstances, for his welfare.

Mind in God, gets absorbed through love. Love develops through affinity. Dependence is sought, upon the greatest and the most powerful, God is omnipotent. Therefore, a striver should rely on Him only, and remain happy in His dispensation. He needs nothing, such as, an individual, an object or any circumstance. Dependence on God, in this way is 'Madāśrayaḥ'.

'Yogaṁ yuñjan'—A striver by accepting his true affinity for God, remaining equanimous in success and failure, adores Him. His performance of different activities either spiritual or

mundane, is practice of Yoga. It means that he, depending on God with his mind attached to Him, accepts his union with Him, while discharging his duty. All his activities, are according to His will. He does not act in such a way, that he may suffer disunion from Him.

'Asaṁśayaṁ samagraṁ mām'—He, whose mind is attached to the Lord, who depends on Him and who has accepted his true affinity for Him, knows Him in full, without any doubt viz., he knows that the Lord, manifests Himself in the form of Lord Śiva, Gaṇeśa, Sūrya (the Sun) and Viṣṇu. He is known both with form and attributes; and without any form and attribute. He is also in the form of incarnations.

A Jñānayogī, can know Him and realize Him. But a devotee, can know Him in full, and have His vision in the form of his favourite deity. The Lord does not stop thinking of the devotion of His devotees.

'Yathā jñāsyasi tacchrṇu'—By the term 'Yathā*', Lord Kṛṣṇa says, that He will tell him how to know Him; and by the word 'tat'†, He means, that He will tell him that, which he wants to know. In these words, Lord Kṛṣṇa by using the second person for Arjuna, asks him to listen to Him, how he will know Him, in full.

In the forty-seventh verse of the sixth chapter, in the expression 'He who worships Me endowed with faith, is deemed by Me, to be the most devout', the Lord by using 'he' the third person, makes a general statement, while here in the expression 'Hear how you shall know Me' He uses the second person pointedly

*The term 'Yathā' has been used to describe how to know him from the gross to the subtle (As water is subtler than earth, fire is subtler than water and air is subtler than fire etc.). It has been described from the fourth to the seventh verses of this chapter.

†'Tat' means that God is the seed of the world. It has been described from the eighth to the twelfth verses of this chapter.

to address Arjuna, how he will know Him fully.

In the first six chapters, the word 'Samagran' (in full), has not been used for the Lord. So, this term signifies, different forms of the Lord, as well as, His glory and other divine traits, while this term, in the twenty-third verse of the fourth chapter, in the expression 'He who works for the sake of sacrifice, the whole action, is dissolved' the term, 'whole' has been used for totality of actions.

An Exceptional Fact

(i) Lord Kṛṣṇa means that a devotee will know Him in full, if he, instead of having attachment for pleasures, is attached to Him. If he instead of depending on body, family and prosperity, depends on Him, and if he has no desire of his own.

(ii) Real affinity for God, is called 'Yoga' and assumption (acceptance) of that affinity incessantly, is called 'Yūñjan'. It means, that a striver instead of assuming his affinity for body, mind and senses etc., should realize his real affinity, for God.

In fact practice of Yoga is not so important, as renunciation of attachment, for and dependence, on the world. By doing so, meditation upon God will be practised automatically, and all actions will be performed, without any desire for their fruit. In such a case, he will not have to practise Yoga. It means, that he who attaches importance to the perishable worldly things and persons etc., cannot know, the all-pervading God. If a man has links with a great man of the society, he feels exalted. Similarly, when our intimacy is aroused with God, who is our disinterested friend and well-wisher and Whose fragment we are, how much more exalted we must feel! In that case, unique and supreme love, is aroused and the striver's mind gets attached, to Him and he depends on Him, quite spontaneously.

Synonyms of Śaraṇāgati (Surrender)

'Āśraya', 'Avalambana', 'Adhīnatā', 'Prapatti' and 'Sahārā', are synonyms of the term 'surrender' (refuge), yet they have different meanings.

(1) **Āśraya**:—We cannot live, without the support of earth. In the same way, we cannot live, without the support of God. This is called 'Āśraya'.

(2) **Avalambana**:—If a man's arm is broken, it is dressed and slung from the neck, with a band. Thus the arm, is supported with a sling, while hanging from the neck. In like manner, a helpless person seeks refuge in God. This support is called 'Avalambana'.

(3) **Adhīnatā**:—It is of two kinds: (a) Someone may force us to depend upon him. (b) We ourselves may willingly, depend on some other. Similarly, a devotee with exclusive devotion and without any selfish motive, becomes an attendant upon God, by regarding Him, as his master. This service with exclusive devotion, is called 'Adhīnatā'.

(4) **Prapatti**:—When a devotee, like a helpless person, offers obeisance before a great man, prostrates before God, it is called 'Prapatti'.

(5) **Sahārā**:—When a devotee, in order to be liberated, from the cycle of birth and death, takes refuge in God, like a drowning man who catches at a straw, it is called 'Sahārā'.

A devotee, is said to take refuge in God, when he is attached only to God and depends only on Him i.e., when he fixes his mind and intellect only, on God. When a man himself takes refuge in God, with his mind and intellect, he possesses all the virtues, of a surrendered devotee.

When a striver resolves, that his so-called mind and intellect, are God's, his mind is naturally attached to Him, and he depends only on Him i.e., he becomes 'Mayyāsaktamanāḥ' and 'Madāśrayaḥ'.

In fact, all the worldly things are in the process of decay every moment, and we being eternal, have no real affinity with them. So, if we renounce this assumed affinity, and only aim at salvation, we shall take refuge in Him automatically, because we are God's, despite ever having developed disinclination for Him, due to our inclination, for the world. As soon as, this assumed affinity or inclination are renounced, our affinity or inclination for God, will manifest itself, and that is axiomatic.

Appendix—The devotee, whose mind has been naturally attracted towards God, who has taken refuge in God and who has accepted his axiomatic eternal union (intimate relationship) with God, knows God in full. All is God this is the integral (entire) form of God.

In the term 'mayyāsaktamanāḥ' there is predominance of love (devotion) and in 'madāśrayaḥ' there is predominance of faith (belief).

'Samagraṁ mām'— In this expression the term 'samagraṁ' is adjective and the term 'mām' (God) is the noun qualified. A devotee's affinity instead of being with adjective is with the noun-qualified i.e., with God.

In the expression 'śraddhāvān bhajate yo mām' used at the end of the sixth chapter, what is the form of 'mām'? The Lord answers the questions here—'mām' is My entire form.

'Yathā jñāsyasi tacchṛṇu'—I shall describe My full form in such a manner, using such a device, in such a style that you will easily know My real form.

Arjuna in the preceding chapter expressed his doubt—'etanme sarṁśayaṁ kṛṣṇa' (6/39). Therefore the Lord here declares that He will unfold to him the fact by which he will have no doubt.



Link:—In the first verse, Lord Kṛṣṇa asked Arjuna, to listen to how he would know Him in full. Now in the next verse, He