

*sādhibhūtādhidaivam mām sādhiyajñam ca ye viduḥ |  
prayānakāle 'pi ca mām te vidur yuktacetasaḥ ||*

साधिभूत अधिदैवम् *sādhibhūta adhidaivam* with the Adhibhuta with the Adhidaiva together माम् *mām* me साधियज्ञम् *sādhiyajñam* with the Adhiyajna together च *ca* and ये *ye* who विदुः *viduḥ* know प्रयाणकाले *prayāna kāle* at the time of death अपि *api* even च *ca* and माम् *mām* me ते *te* they विदुः *viduḥ* know युक्तचेतसः *yukta cetasaḥ* steadfast in mind

Those who realize Me in the Adhibhuta, in the Adhidaiva and in the Adhiyajna, they of steadfast mind realize Me even in the hour of death. 30

The details of the *adhibhūta*, *adhidaiva* and *adhiyajña* come in the next chapter. The way of the world is to be scared, confused and frightened in the hour of death. But the yogi accepts death calmly and as a matter of course. It has its due place in Nature. A true study of Nature develops into devotion to the Lord. A yogi's knowledge and devotion reveal themselves best in the hour of death. His God-realization is at its zenith when he drops the body in death.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām  
yogasāstre śrī kṛṣṇārjuna saṁvāde jñānavijñāna  
yogo nāma saptamo 'dhyāyaḥ ||*

In the Upanishad of the Bhagavad Gita, the knowledge of Brahman, the Supreme, the science of Yoga and the dialogue between Sri Krishna and Arjuna, this is the seventh discourse designated :

THE YOGA OF KNOWLEDGE AND REALIZATION