

## Śloka 28

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।  
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

*yeṣāṁ tvantagatam pāpam janānām puṇyakarmaṇām*  
*te dvandvamohanirmuktā bhajante mām dṛḍhavratāḥ*

येषाम्	<i>yeṣām</i>	of whom
तु	<i>tu</i>	but
अन्तगतम्	<i>antagatam</i>	is at an end
पापम्	<i>pāpam</i>	sin
जनानाम्	<i>janānām</i>	of men
पुण्यकर्मणाम्	<i>puṇyakarmaṇām</i>	of men of virtuous deeds
ते	<i>te</i>	they
द्वन्द्व मोह निर्मुक्ताः	<i>dvandva moha nirmuktāḥ</i>	freed from the delusion of the pairs of opposites
भजन्ते	<i>bhajante</i>	worship
माम्	<i>mām</i>	Me
दृढ व्रताः	<i>dṛḍha vratāḥ</i>	men of steadfast vows

## VERSE 28

*What Are the Qualities of Those Who Are Seeking for Self-Realization?*

28

**But those people of virtuous deeds, whose sins have come to an end, who are freed from the delusion of the pairs of opposites, worship Me with a firm resolve.**

The previous verse said that due to the pairs of opposites arising from desire and aversion, the Self remains obscured and humans are unable to know the Self. In this verse the qualifications of those who are seeking Self-realization are given.

**people of virtuous deeds** - This refers to those people who are honest and compassionate; who are engaged in selfless service; who have removed evil tendencies such as anger, hate, and jealousy; who have removed actions prompted by evil thoughts; and who have, as a result, achieved purity of the mind.

**whose sins have come to an end** - Sins are those actions that obstruct the path of Self-realization by creating agitation in the mind and veiling the truth. It is egocentric desires that create craving for objects of the senses in the outer world and lead to sinful actions. Those desires create a deep memory of sensual pleasure and as a result a person lives a worldly life dwelling on passionate thoughts. Those thoughts create similar passionate actions and those actions create a similar memory (desire). Hence the cycle of desire-thought-action goes on and on, and a person is buried deeply in a deluded life.

Virtuous actions are the opposite of sinful actions. Therefore, to get out of the cycle of desire-thought-action, which is called sin, a seeker of the truth should cultivate a virtuous nature by worship and devotion to God in thoughts and actions.

**who are freed from the delusion of the pairs of opposites** - A person is said to be free from the delusion of the pairs of opposites if that person never loses the balance of mind in good and bad circumstances, and is never affected by feelings of joy and sorrow, or pleasure and pain.

**worship Me with a firm resolve** - When the mind is completely free from all negative thoughts and actions (sins), and is free from the delusion of the pairs of opposites, then it can meditate on the Self with a concentrated focus and a firm resolve.

## Śloka 29

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

*jarāmaraṇamokṣāya māmāśritya yatanti ye*  
*te brahma tadviduḥ kṛtsnam---adhyātmam karma cākhilam*

जरा मरण मोक्षाय

*jarā maraṇa mokṣāya*

for liberation from  
old age and death

माम्

*mām*

Me

आश्रित्य

*āśritya*

having taken refuge  
in

यतन्ति

*yatanti*

strive

ये

*ye*

who

ते

*te*

they

ब्रह्म

*brahma*

Brahma

तत्

*tat*

that

विदुः

*viduḥ*

know

कृत्स्नम्

*kṛtsnam*

the whole

अध्यात्मम्

*adhyātmam*

knowledge of the Self

कर्म

*karma*

action

च

*ca*

and

अखिलम्

*akhilam*

whole

## VERSES 29-30

*What Fruit Is Achieved By the Virtuous and Sinless Who  
Meditate on the Self?*

29

**Those who strive for liberation from old age and death, taking refuge in Me; they realize in full that Brahma, as well as the Self, and the entire field of action.**

The previous verse said that those whose sins have come to an end, who perform virtuous deeds, and who are free from pairs of opposites, worship God with firm resolve. This verse says that those strivers with a purified mind, who meditate on the Self, do so with a motive of freedom from old age and death. Here old age and death represent the whole cycle of activity of nature, which is birth, growth, decay, and death. Anything that takes birth goes through this cycle.

As long as a person identifies with the body as "I am," that person goes through suffering due to identifying with all one's changes and experiences. However, the individuality of one who takes refuge in God by meditating on the Self merges in the conscious principle, the Self within. The Self is the eternal truth, and that Self in individuals is the one Self in all living beings. Hence to realize the Self is to become Brahma.

Such a yogi not only realizes the all-pervading Self (Brahma), but that yogi also realizes that the totality of individual souls (*adhyātma*) has no separate existence from the supreme soul. The yogi also realizes that all activities (*karma*) of creation, sustenance, and destruction originate from the supreme soul, and that this entire field of activity is identical to God. One who achieves oneness with Brahma realizes there is nothing else other than God.

## Śloka 30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

*sādhibhūtādhidaivaṁ mām sādhiyajñam ca ye viduḥ*  
*prayāṅakāle'pi ca mām te viduryuktacetasaḥ*

साधिभूताधिदैवम्

*sādhibhūtādhidaivam*

with the adhibhūta  
 with the adhidaiva  
 together

माम्

*mām*

Me

साधियज्ञम्

*sādhiyajñam*

with the adhiyajña  
 together

च

*ca*

and

ये

*ye*

who

विदुः

*viduḥ*

know

प्रयाणकाले

*prayāṅakāle*

at the time of death

अपि

*api*

even

च

*ca*

and

माम्

*mām*

Me

ते

*te*

they

विदुः

*viduḥ*

know

युक्त चेतसः

*yukta cetasaḥ*

steadfast in mind

**Those who know Me with the *adhibhūta* (pertaining to the field of matter), the *adhidaiva* (pertaining to the god of creation), and the *adhiyajña* (pertaining to sacrifice), know Me even at the time of death, steadfast in mind.**

One who has achieved Self-realization not only knows about the totality of individual souls, and the entire field of activity, but also achieves knowledge of the world of objects constituted by the five elements, *adhibhūta*. Verse 4 refers to *adhibhūta* as the lower nature of God. The Self-realized one also achieves knowledge that God is the inner essence of the divine creator, *adhidaiva*, and also knows that God is the inner essence of sacrifice, *adhiyajña*. *Adhyātma* (the totality of individual souls), *karma* (the entire field of action), *adhibhūta* (the world of objects), *adhidaiva* (the divine creator), and *adhiyajña* (the inner essence of sacrifice) are all different forms of the same supreme soul.

The essence of this verse is that one who has achieved Self-knowledge becomes the knower of everything. Such a yogi, who has realized there is nothing but God alone, focuses on God with a steadfast mind, even at the time of death, and attains the supreme. The terms used in verses 29-30 are the subject of the next two chapters.

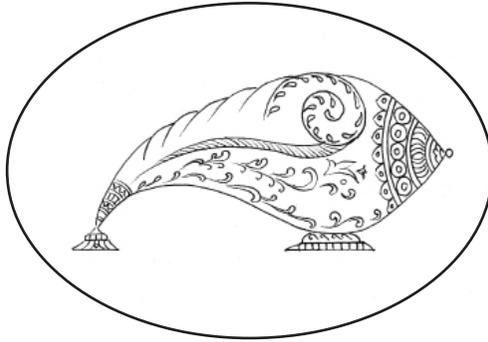
ॐ

तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
 ब्रह्मविद्यायां योगशास्त्रे  
 श्रीकृष्णार्जुनसंवादे  
 ज्ञानाविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

Om

*tatsaditi śrīmadbhagavadgītāsūpaniṣatsu  
 brahmadevīdyāyāṁ yogasāstre  
 śrīkṛṣṇārjunasaṁvāde  
 jñānavijñānayogo nāma saptaṁo'dhyāyaḥ*

Thus in the **Upaniṣad** of the **Bhagavad Gītā** sung by the Lord, the science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the seventh discourse entitled **Jñāna-Vijñāna Yoga**, or **The Yoga of Knowledge and Wisdom**.



**SUMMARY OF CHAPTER VII**  
*Jñāna-Vijñāna Yoga*  
 The Yoga of Knowledge and Wisdom

Lord Kṛṣṇa concludes Chapter VI by saying: That one is the best one who, with mind focused on Me, devoutly worships Me.

Chapter VII begins with the Lord saying to Arjuna that he will achieve Self-knowledge by devotion to God, by practice of meditation (yoga), and by self-surrender. (1)

I will tell you the philosophy of yoga in theory, as well as in practical application, which leads to the attainment of Self-realization. By attaining Self-realization, nothing else remains to be known. (2)

Among thousands of seekers, a rare one strives for perfection. Among those rare ones, only those who practice yoga persistently and with dispassion achieve God-realization. (3)

My nature (*prakṛti*) is eight-fold: five subtle elements (earth, water, fire, air, and ether), mind, intellect, and ego. (4)

This eight-fold *prakṛti* is My lower nature. Separate from this, the pure conscious principle is My higher nature, O Arjuna, by which everything is illumined and sustained. (5)

You have to understand that neither spirit nor matter alone can be creative. The two energies together create the whole universe. So I am Īśvara, the creator, sustainer, and annihilator. (6)

The Self is the same in everything, irrespective of individual shape and size. All forms are strung on the one common thread of the Self, just like a necklace of many gems is strung on one thread. Therefore God is the ultimate reality. (7)

O Arjuna, how is everything strung? I am the sapidity, which is the essence in water. I am the radiance, which is the essence in sun and moon. I am the syllable Om in the **Vedas**. Om is the essence of all the **Vedas**. I am the sound in ether. The sound principle is the essence of the ether element. I am virility in humans. Virility is the essence of mankind. (8)

Odor is the essence of earth element. I am that odor. Luminosity is the essence of the fire element. I am that luminosity. Life is the essence in all living beings. I am that life. The essence of ascetics is austerity. I am that austerity. (9)

O Arjuna, listen, this creation originates from Me (Īśvara), and is sustained and annihilated by Me. This cycle is eternal. I am the faculty of intellect in all intelligent beings. In all glorious people I am their inner power of the Self, which is projected out as glory. (10)

O Arjuna, I am that power of the Self that is free from desire and attachment. Also I am that divine potency in desire that is in conformity with *dharma*. (11)

Not only this, but whatever entities are born of the three *guṇas* are originated from Me, yet I do not go through modification with them, but they are in Me and dependent on Me. (12)

Delusion starts when the pure Self gets rooted in the intellect and becomes an ego of individuality. That ego remains preoccupied in the world with desire and attachment, and forgets its real nature, the divine supreme Self. (13)

Those individuals, who live a life based on their egocentric desires, find it hard to cross over this illusion of the three *guṇas*. However, one who takes refuge in Me alone can cross over this illusion. (14)

Who does not seek for God? Those who work only for selfish motive and indulge in wrong actions are deluded because they think worldly pleasures are real. Those who are evildoers and deluded sink deep in the mire of desire and attachment, and are no better than animals in a human form. (15)

Four types of seekers of liberation:

- 1) out of suffering (*ārta*)
- 2) out of desire for wealth and power (*arthārtī*)
- 3) out of desire for divine knowledge (*jijñānsu*)
- 4) the wise who live a virtuous life (*jñānī*) (16)

Although all four types of seekers are equal to God in their effort to seek for God, the wise seeker who lives a virtuous life is most dear to God because that seeker is devoted to God entirely. (17)

The Lord says all four types of seekers are noble and dear to Him, but the seeker of wisdom who identifies with the Self and is free from self-interest is His own very Self because that seeker is firmly established in God alone. (18)

After many births the wise seeker comes to know that everything is God, there is nothing else except God, and merges in God. Such seekers are rare. (19)

Those who get deluded by worldly desires practice different rites and rituals to please the god of their choice for their happiness. (20)

Those seekers, who, with unmitigated faith, worship different gods with different names and forms, the Lord says that He makes their faith stable. (21)

The seeker whose faith is stabilized by God worships a god of choice and obtains the fruit as desired, but whatever fruit is achieved was ordained by the Lord. (22)

However, the fruit of their worship doesn't last for long. Those seekers do not achieve eternal peace. One who worships the supreme (Īśvara) achieves eternal peace in God. (23)

Ignorant people do not know the unsurpassable, immutable, and peerless nature of God. They think of God, the unmanifest, as having come to manifestation with a form. (24)

The three *guṇas* are the divine potency that create the universe. The Self (God) is veiled by Its own divine potency. For those who view the world through the mind, intellect, and senses, the reality of the Self remains obscured. They do not know the eternal and infinite nature of the Self. (25)

Kṛṣṇa, who represents the Self, the pure conscious principle, rightly tells Arjuna that He is the knower of everything at all times. Deluded people who dwell in egocentric desires and are limited to the knowledge gained by their mind-body complex, cannot see the omniscient supreme Self. (26)

It is attachment and aversion in beings that create the delusion of the pairs of opposites, which starts at the instant of birth due to the *saṁskāras* of past lives. (27)

Those seekers who worship the Lord with a firm resolve, who are virtuous, whose sins are removed, refers to those who are not seeking for worldly pleasures, and who are freed from the delusion of pairs of opposites. It refers to those who have achieved equanimity of the mind. (28)

Those who strive for liberation from the cycle of birth, growth, decay, and death take refuge in God by meditation and achieve Self-realization. They know the one Self in individuals is the one Self in all living beings (*adhyātma*). They also come to know that all actions of creation, sustenance, and destruction originate from the supreme Lord. Also this entire field of activity is identical to God. (29)

They also achieve knowledge of the world of objects constituted by five elements (*adhibhūta*) or the lower nature of God. They also know that God is the inner essence of the divine creator (*adhidaiva*). They also know that God is the inner essence of sacrifice (*adhiyajña*). All of these are different forms of the same supreme soul. Such a yogi, existing in Me with steadfast mind even at the time of death, attains the supreme. (30)