

## VERSES 3-4

## Lord Kṛṣṇa's Answers to the Seven Questions

3

The Lord said,

**Brahma is the indestructible, the supreme; one's own Self (the individual soul) is called adhyātma; the discharge of spirit (visarga), which brings forth existence of beings, is called karma (action).**

**Brahma is the indestructible, the supreme** - Brahma, which is indestructible and supreme, represents the absolute, formless divinity. Brahma is eternal, self-existent, immutable, and all-pervading. This supreme reality is behind the entire phenomenal world. It is the conscious principle within all beings in the form of the Self (God).

**one's own Self (the individual soul) is called adhyātma** - The presence of the Self, which is the conscious higher nature of God in an individual body, is called *adhyātma*. Although the Self is formless, subtle, and changeless, by the power of its all-pervasiveness it permeates material nature, takes the shape of the body, mind, intellect, and senses, and becomes an individual soul (*jīva*). The totality of individual souls is identical with the supreme Self (God).

**the discharge of spirit (visarga), which brings forth the existence of beings, is called karma** - The creative force that causes the birth and preservation of all insentient and sentient beings is called *karma* (action). Before creation, primordial nature (*prakṛti*) is in a dormant state. The discharge of spirit, called *visarga*, takes place when the conscious principle (*puruṣa*) pervades this inert matter (*prakṛti*). It is the conjunction of the conscious principle and inert matter that awakens life in matter, causing it to be active.

This flow of action (*karma*) in the universe goes on unceasingly in this way, until the final dissolution of the universe. It constitutes the entire field of action referred to in VII: 29. The discharge of spirit is identical with the supreme Self (God).

## Śloka 4

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।  
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

*adhibhūtaṁ kṣaro bhāvaḥ puruṣaścādhidāivatam*  
*adhiyajño'hamevātra dehe dehabhṛtām vara*

अधिभूतम्	<i>adhibhūtam</i>	adhibhūta
क्षरः	<i>kṣaraḥ</i>	perishable
भावः	<i>bhāvaḥ</i>	nature
पुरुषः	<i>puruṣaḥ</i>	the soul
च	<i>ca</i>	and
अधिदैवतम्	<i>adhidaivatam</i>	adhidaiva
अधियज्ञः	<i>adhiyajñaḥ</i>	adhiyajña
अहम्	<i>aham</i>	I
एव	<i>eva</i>	alone
अत्र	<i>atra</i>	here
देहे	<i>dehe</i>	in the body
देहभृताम्	<i>dehabhṛtām</i>	of the Embodied
वर	<i>vara</i>	O Best

**Adhibhūta (elements) constitutes My perishable nature, and this indwelling soul is the adhidaivata. I alone am the adhiyajña here in this body, O Best of the Embodied (Arjuna),**

**Adhibhūta constitutes My perishable nature** - Perishable nature (*kṣara bhāva*) is comprised of the five elements, which constitute the body, mind, senses, intellect, ego, and the various objects of the senses. Collectively these are called *adhibhūta*, which was defined in Chapter IV as the lower nature of God. *Adhibhūta* is sustained by the conscious principle (the Self), which was described in Chapter V as the higher nature of God. Without the energy of the Self (consciousness), the entire phenomenal existence of the universe would be inert and indeed, could not exist.

**this indwelling soul is adhidaivata** - The indwelling soul is called the *adhidaivata*, which is the vital energy (life force) of the entire sentient and insentient creation. The vital energy is also called *Brahmā*, the divine agent that operates in material objects, the body, sense organs, mind, intelligence, and ego. *Brahmā* is the progenitor of all. That is why *Brahmā* is called *adhidaivata*, the presiding deity.

**I alone am the adhiyajña here in this body** - Arjuna's question in verse 2 was, "Who is *adhiyajña* and how does *adhiyajña* dwell in the body?" In this verse the Lord answers the two-part question of Arjuna in one sentence, "I, Myself, am *adhiyajña*," the enjoyer of sacrifices and giver of the fruit of all actions. It is the Self alone that rules over all activities, perceptions, and thoughts in all created beings. It is due to the all-pervasive nature of God in the form of the inner witness that the Lord (the Self) dwells in the body. Hence the Lord says, **I alone am the adhiyajña here in this body**. In answering the six questions of Arjuna, the Lord explains the six phases of the same *Brahma*.

The essence of this verse is that the divine Self alone is real in the elements that constitute the body, mind, and intellect and in all their functions, perceptions, feelings, and thoughts. All else is perishable, delusory, and superimposed on the Self. Hence, by knowing the eternal Self alone, everything is known.

## Śloka 5

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरं ।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

*antakāle ca māmeva smaranmuktvā kalevaram*  
*yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśayaḥ*

अन्तकाले	<i>antakāle</i>	at the time of death
च	<i>ca</i>	and
माम्	<i>mām</i>	Me
एव	<i>eva</i>	only
स्मरन्	<i>smaran</i>	remembering
मुक्त्वा	<i>muktvā</i>	leaving
कलेवरम्	<i>kalevaram</i>	body
यः	<i>yaḥ</i>	who
प्रयाति	<i>prayāti</i>	goes forth
सः	<i>saḥ</i>	he
मद्भवम्	<i>madbhavam</i>	My being
याति	<i>yāti</i>	attains
न अस्ति	<i>na asti</i>	is not
अत्र	<i>atra</i>	here
संशयः	<i>saṁśayaḥ</i>	doubt

## VERSE 5

*Answer to the Seventh Question*

5

**And he who, leaving the body, goes forth remembering Me alone at the time of death, attains My being; there is no doubt about this.**

Arjuna's seventh question was, "At the time of death, how are You to be known by the self-controlled?" An average person who dwells in egocentric desires leaves the body carrying the latencies (*saiṅskāras*) of desire and attachment. The egocentric desire contained in the last thought before leaving the body becomes the predominant latency in the next birth. According to that predominant latency, the person is born into an environment that is conducive for desires to be fulfilled, and for more desires and attachments to be created. This creates a cycle of birth and death that repeats again and again.

In contrast to this is the person who has realized that all egocentric desires are the cause of pain and bondage, and consequently strives for liberation from the cycle of birth and death. That striver, by practicing meditation and devotion with a steadfast mind, develops the capacity for remembrance at all times of God within.

At the time of death a striver who has focused the mind completely toward the divine Self achieves the eternal and immortal state of the Self. This state of the Self is the supreme abode, from which there is no return. Lord Kṛṣṇa guarantees the truth of the statement by saying **there is no doubt about this.**

## Śloka 6

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram  
taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ

यम्	yam	which
यम्	yam	which
वा	vā	or
अपि	api	even
स्मरन्	smaran	remembering
भावम्	bhāvam	nature
त्यजति	tyajati	leaves
अन्ते	ante	in the end
कलेवरम्	kalevaram	the body
तम्	taṁ	to that
तम्	taṁ	to that
एव	eva	only
एति	eti	goes
कौन्तेय	kaunteya	O Son of Kuntī (Arjuna)
सदा	sadā	constantly
तद्भावभावितः	tadbhāvabhāvitaḥ	thinking of that object

## VERSE 6

*What Happens to Those Who Leave the Body With No Remembrance of God?*

6

**Whosoever at the end leaves the body thinking upon any being, to that being alone one goes, O Son of Kuntī (Arjuna), because of the constant thought of that being.**

The previous verse said that at the time of death one who leaves the body meditating on the Self (God) attains the Self, which is the supreme abode and from which there is no return. Naturally the question arises, “What happens to those who leave the body with no remembrance of God?” The present verse says that whosoever leaves the body thinking about any other object will go to that object. It can be a divine or worldly object.

The human species is superior to all other creatures. Humans can think about the ways and means of their own comfort and happiness, or about how to attain liberation. Humans have a choice to remain constantly busy in thoughts of self-gratification or of liberation. Other creatures do not have such a superior mind and therefore live and enjoy life only by instinct. Consequently, they have no ability to choose a superior life or to fall back to a lower species. Only human beings have the ability to achieve what they want by completely focusing their ego, attachment, and desire toward a particular object.

One random thought of an object simply appearing in a flash at the time of death will not cause that object to be achieved in the next birth. However, a thought that has matured and has been generated by deep desire and attachment over a long period of time has a much more profound effect. When that thought appears before a person leaves the body it becomes a predominant latency (*saṁskāra*) in the next birth and a field conducive to working out that latency (*saṁskāra*) in the next birth will be created.

The process for one who leaves the body thinking of an object involves the same principles as the process of a person striving for Self-realization. A person seeking liberation, detached entirely from all identifications by the mind, body, intellect, and senses, focused completely on the Self, becomes the Self. In the same way a person who is focused completely on a worldly object at the time of death, goes to that object in the next birth. So it is right to say, “As you think so you become.” In focusing on worldly objects, one cannot be detached from the mind, body, intellect, and senses because they are the mediums for focusing on the world.

## Śloka 7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥

*tasmatsarveṣu kāleṣu māmanusmara yudhya ca  
mayyarpitamano buddhir----māmevaiṣyasyasaṁśayaḥ*

तस्मात्	<i>tasmāt</i>	therefore
सर्वेषु	<i>sarveṣu</i>	in all
कालेषु	<i>kāleṣu</i>	times
माम्	<i>mām</i>	Me
अनुस्मर	<i>anusmara</i>	remember
युध्य	<i>yudhya</i>	fight
च	<i>ca</i>	and

मयि अर्पित मनः बुद्धिः

*mayi arpita manaḥ buddhiḥ*  
mind and intellect  
fixed in Me

माम्	<i>mām</i>	to Me
एव	<i>eva</i>	alone
एष्यसि	<i>eṣyasi</i>	thou shalt come
असंशयः	<i>asaṁśayaḥ</i>	doubtless

## VERSES 7-8

*How One Should Remember God*

7

**Therefore, think of Me alone at all times and fight, with mind and intellect fixed in Me, you will doubtless come to Me.**

Verses 5-6 said that at the time of death, when leaving the body, the one who thinks of the Self (God) attains the Self, and the one who thinks of other objects goes to those objects. The essence of these verses is that as one thinks, so one becomes.

Life is a battlefield for those desirous of attaining liberation. Every person who wakes up from the sleep of ignorance, fights to attain liberation from the trap of egocentric desires and attachments that keep the soul in bondage to the cycle of birth and death. Arjuna represents the warrior within every person. Lord Kṛṣṇa advises the great warrior Arjuna that he should fight, keeping constant awareness of God in all situations, under all circumstances, at all times.

A human incarnation is for attaining liberation. Who knows when and where one will fall prey to death? Therefore, by keeping constant remembrance of God, the gift of human incarnation will not be in vain.

A warrior who wants to win the battle of achieving Self-realization should keep the mind and intellect absorbed in remembrance of God. Without one-pointed devotion and constant contemplation on God, the mind and intellect will not get absorbed and one will not attain success in the battle.

In essence the Lord says that one whose mind and intellect are absorbed in God by one-pointed devotion, and constant contemplation, will attain Self-realization. Of this there is no doubt.

## Śloka 8

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।  
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

*abhyāsayogayuktena cetasā nānyagāminā*  
*paramam puruṣam divyam yāti pārthānucintayan*

अभ्यास योग युक्तेन

*abhyāsa yoga yuktena*

disciplined  
by the method of  
habitual meditation

चेतसा

*cetasā*

with the mind

न

*na*

not

अन्यगामिना

*anyagāminā*

moving toward any  
other thing

परमम्

*paramam*

supreme

पुरुषम्

*puruṣam*

puruṣa

दिव्यम्

*divyam*

the resplendent

याति

*yāti*

goes

पार्थ

*pārtha*

O Pārtha (Arjuna)

अनुचिन्तयन्

*anucintayan*

meditating

## 8

**The one whose mind is not wandering after anything, made steadfast by the habitual practice of meditation, and constantly meditating on the supreme puruṣa, the effulgent, O Pārtha (Arjuna), achieves God (puruṣa).**

Arjuna's seventh question was, "How can those people of steadfast mind fix their mind on God at the time of death and attain Self-realization?" This question was answered briefly in verse 5 by saying that one who leaves the body with the remembrance of God achieves God. The same question is addressed in verses 6-8.

A person lives as long as the ego is active in life. When the ego ceases to exist, the person ceases to exist for the world. Hence the word "death" means not only death of the physical body, but also means "death of the ego." By the practice of meditation and dispassion, the ego is removed from its worldly pursuits. In the absence of all egocentric desires, a yogi's mind does not look for anything in the world and becomes fixed in constant meditation on the effulgent supreme *puruṣa*. Verse 4 referred to *puruṣa* as *adhiyajña*, the all-pervading supreme God of Creation (Īśvara).

The Lord says, "Arjuna, such a yogi achieves Self-realization and merges in the supreme divine *puruṣa* (God) even while living this very life."