

अथ सप्तमोऽध्यायः
CHAPTER 7
ज्ञानविज्ञानयोगः
SELF-KNOWLEDGE AND ENLIGHTENMENT

श्रीभगवानुवाच
मय्य् आसक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥
śrī bhagavān uvāca
mayy āsaktamanāḥ pārtha yogam yuñjan madāśrayaḥ
asaṁśayaṁ samagraṁ mām yathā jñāsyasi tacchr̥ṇu

Lord Krishna said: O Arjuna, listen how you shall know Me fully without any doubt, with your mind absorbed in Me, taking refuge in Me and performing yogic practices. (7.01)

**METAPHYSICAL KNOWLEDGE IS
THE ULTIMATE KNOWLEDGE**

ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्य् अशेषतः ।
यज् ज्ञात्वा नेह भूयोऽन्यज् ज्ञातव्यम् अवशिष्यते ॥२॥
jñānam te'haṁ savijñānam idam vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo'nyaj jñātavyam avaśiṣyate

I shall impart to you both the transcendental knowledge and the transcendental experience or a vision, after knowing that nothing more remains to be known in this world. (7.02)

Those who have transcendental experience become perfect (RV 1.164.39). Everything becomes (as though) known when the Supreme Being is heard, reflected, meditated upon, seen, and known (BrU 4.05.06). The need to know all other things becomes irrelevant with the dawn of the knowledge of the Absolute, the

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Supreme Spirit. All articles made of gold become known after knowing gold. Similarly, after knowing the Supreme Being (ParaBrahma), all other manifestations of the Eternal Being (Brahma) become known. Yogi Chimanbhai says: One who knows Lord Krishna as the Supreme Being (ParaBrahma), is considered to have known all, but one who knows everything, but does not know Krishna, does not know anything. The intent of the above verse is that knowledge of all other subjects remains incomplete without one's understanding of who am I?

SEEKERS ARE VERY FEW

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।
यतताम् अपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥३॥
manuṣyāṅāṁ sahasreṣu kaścīd yatati siddhaye
yatatām api siddhānām kaścīn māṁ vetti tattvataḥ

Scarcely one out of thousands of persons strives for perfection of Self-realization. Scarcely one among those successful strivers truly understands Me. (7.03)

Many are called, but few are chosen (Matthew 22.14). Few are fortunate enough to obtain knowledge of, and devotion to, the Supreme Being.

DEFINITION OF SPIRIT AND MATTER

भूमिर् आपोऽनलो वायुः खं मनो बुद्धिर् एव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिर् अष्टधा ॥४॥
bhūmir āpo'nalo vāyuḥ khaṁ mano buddhir eva ca
ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold division of My material Nature. (See also 13.05) (7.04)

'Material Nature' is defined as the material cause or the material energy out of which everything is made. Material Nature is the original source of the material world, consisting of three modes of material Nature and eight basic elements out of which everything in the universe has evolved, according to Sankhya doctrine. Material Nature is one of the transformations of divine power (Maya) and is the material cause of creation of the entire universe. Matter is thus a part of Lord's illusory energy, Maya. Material Nature is also referred to as perishable, body, matter, Nature, Maya, field, creation, and manifest state. That which creates diversity as well as the diversity itself, and all that can be seen or known, including the universal mind, is called material Nature.

अपरेयम् इतस् त्व् अन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
jīvabhūtāṁ mahābāho yayedam dhāryate jagat

Material Nature or matter is My lower Nature. My other higher Nature is the Spirit or consciousness by which this entire universe is sustained, O Arjuna. (7.05)

Two types of material Nature are described in verses 7.04 and 7.05. The eightfold material Nature described in verse 7.04 is called lower energy or material energy. This is commonly known as material Nature or Prakriti. It creates the material world with the help of consciousness. The other higher Nature mentioned in verse 7.05, is also called the higher energy or the spiritual energy (Purusha). This is derived from consciousness, the Spirit. Purusha with the help of Prakriti creates and sustains the entire universe. Spirit is immutable; and material Nature, born of Spirit, is

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mutable. Spirit observes, witnesses, enjoys as well as supervises material Nature.

The Supreme Spirit is the efficient cause of creation of the universe. The material Nature and Spirit are not two independent identities but the two aspects of the Supreme Spirit. The Supreme Spirit, Spirit, and material Nature are the same, yet different as the sun and its light and heat are the same as well as different.

The water and the fish that is born in and sustained by the water, are not one and the same. Similarly, the Spirit and the material Nature that is born out of Spirit, are not one and the same (MB 12.315.14). The spirit is also called soul when spirit enjoys the modes of material Nature by associating with the senses. The Spirit and soul are also different because Spirit sustains soul, but the wise perceive no difference between the two (BP 4.28.62).

Some of the terms — such as the Supreme Spirit, Spirit, material Nature, and soul — have different definitions in different doctrines and also take different meanings, depending on the context. In this rendering, the nonsectarian word ‘God’ stands for the one and only Lord of the universe — the Supreme Being — whom Hindus prefer to call by various personal names such as Rama, Krishna, Shiva, and Mother. Different terminology does confuse a reader who has to learn — preferably with the help of a teacher — full connotation, usage, and hierarchic relationships between these and various other expressions as one progresses on the path of spiritual journey.

SUPREME SPIRIT IS THE BASIS OF EVERYTHING

एतद्योनीनि भूतानि सर्वाणीत्य् उपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस् तथा ॥६॥
etad yonīni bhūtāni sarvāṇi'ty upadhāraya
aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā

Know that all creatures have evolved from this twofold energy and I, the Supreme Spirit, am the source of the origin as well as the dissolution of the entire universe. (See also 13.26) (7.06)

मत्तः परतरं नान्यत् किञ्चिद् अस्ति धनञ्जय ।

मयि सर्वम् इदं प्रोतं सूत्रे मणिगणा इव ॥७॥

mattaḥ parataraṁ nā'nyat kiñcid asti dhananjaya
mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva

There is nothing higher than Me, the Supreme Being, O Arjuna. Everything in the universe is strung on Me like different jewels are strung on the thread of a necklace. (7.07)

One and the same Spirit is present in cows, horses, human beings, birds, and all other living beings just as the same thread is present in the necklace made of diamond, gold, pearl, or wood (MB 12.206.02-03). The entire creation is permeated by Him (YV 32.08).

रसोऽहम् अप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

raso'ham apsu kaunteya prabhā'smi śāśisūryayoḥ
praṇavaḥ sarva vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश् चास्मि तपस्विषु ॥९॥

puṇyo gandhaḥ pṛthivyāṁ ca tejaś cā'smi vibhāvasau
jīvanaṁ sarva bhūteṣu tapaś cā'smi tapasviṣu

O Arjuna, I am the sapidity in the water, I am the radiance in the sun and the moon, the sacred syllable 'AUM' in all the Vedas, the sound in the ether, and potency in human beings. I am the sweet fragrance in the earth. I am the heat

in the fire, the life in all living beings, and the austerity in the ascetics. (7.08-09)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
 बुद्धिर् बुद्धिमताम् अस्मि तेजस् तेजस्विनाम् अहम् ॥१०॥
 bījaṁ māṁ sarva bhūtānāṁ viddhi pārtha sanātanam
 buddhir buddhimatām asmi tejas tejasvinām aham
 बलं बलवतां चाहं कामरागविवर्जितम् ।
 धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥
 balaṁ balavatām cāhaṁ kāma rāga vivarjitam
 dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha

O Arjuna, know Me to be the eternal seed of all creatures. I am the intelligence of the intelligent and the brilliance of the brilliant. (See also 9.18 and 10.39). I am the strength of the strong who are devoid of lust and attachment. I am the lust or Cupid in human beings that is not only for sense gratification and is in accord with Dharma (for the sacred purpose of procreation after marriage), O Arjuna. (7.10-11)

ये चैव सात्त्विका भावा राजसास् तामसाश्च ये ।
 मत्त एवेति तान् विद्धि न त्व् अहं तेषु ते मयि ॥१२॥
 ye caiva sāttvikā bhāvā rājasās tāmasāśca ye
 matta eveti tān viddhi na tv ahaṁ teṣu te mayi

Know that three modes of material Nature — goodness, passion, and ignorance — also emanate from Me. I am neither dependent on, nor affected by, the modes of material Nature; but the modes of material Nature are dependent on Me. (See also 9.04 and 9.05) (7.12)

त्रिभिर् गुणमयैर् भावैर् एभिः सर्वम् इदं जगत् ।
 मोहितं नाभिजानाति माम् एभ्यः परम् अव्ययम् ॥१३॥

tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat
mohitaṁ nā'bhijānāti mām ebhyaḥ param avyayam

Human beings get deluded by various aspects of these three modes of material Nature; therefore, they do not know Me, who am eternal and above these modes. (7.13)

HOW TO OVERCOME THE DELUSIVE DIVINE POWER (MAYA)

दैवी ह्य् एषा गुणमयी मम माया दुरत्यया ।
माम् एव ये प्रपद्यन्ते मायाम् एतां तरन्ति ते ॥१४॥
daiivī hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te

This divine power of Mine called Maya, consisting of three modes of Nature, is very difficult to overcome. Only those who surrender unto Me easily pierce the veil of Maya and know the Absolute Reality. (See also 14.26, 15.19, and 18.66) (7.14)

When one fully dedicates one's life to the Supreme power and depends on Him under all circumstances, just as a small child depends on its parents, then Lord personally takes charge of such a devotee. And when He takes charge of you, there is no need to be afraid of anything or to depend on anybody else for anything — spiritual or material — in life.

WHO SEEKS GOD?

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावम् आश्रिताः ॥१५॥
na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayā'pahṛtajñānā āsuram bhāvam āśritāḥ

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The evil doers, the ignorant, the lowest persons who are attached to demonic nature and whose power of discrimination has been taken away by divine illusive power (Maya), do not worship or seek Me. (7.15)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुर् अर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥
caturvidhā bhajante mām janāḥ sukṛtino'rjuna
ārto jijñāsura arthārthī jñānī ca bharatarṣabha

Four types of virtuous ones worship or seek Me, O Arjuna. They are: the distressed, the seeker of Self-knowledge, the seeker of wealth, and the enlightened one (who has experienced the Supreme Being). (7.16)

Whatever a person does is the product of desire. Nobody can ever do anything without the desire for it (MS 2.04). Desires cannot be completely wiped out. One should first transmute the lower forms of selfish desires. Desire for salvation is a higher or noble form of desire. Desire for devotional love of God is regarded as the highest and the purest form of all human desires. It is said that advanced devotees do not even desire salvation from God. They long for loving devotional service to God, life after life.

The lower desires of devotees who approach Him for fulfillment become like roasted seeds that cannot sprout and grow into a big tree of desire. What really matters is the deep concentration of mind on God through feelings of devotion, love, fear, or even for material gain (BP 10.22.26).

तेषां ज्ञानी नित्ययुक्त एकभक्तिर् विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः ॥१७॥
teṣāṁ jñānī nityayukta ekabhaktir viśiṣyate
priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ

Among them the enlightened one, who is ever united with Me and whose devotion is exclusive, is the best. Because I am very dear to the enlightened and the enlightened is very dear to Me. (7.17)

Knowledge of God without devotion — the love of God — is a dry speculation, and devotion without knowledge of God is blind faith. The fruit of enlightenment grows on the tree of Self-knowledge only when the tree receives the water of pure devotion. The enlightened devotee does not want anything from God and is considered the best of all devotees.

उदाराः सर्व एवैते ज्ञानी त्व आत्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा माम् एवानुत्तमां गतिम् ॥१८॥
 udārāḥ sarva evaite jñānī tv ātmai'va me matam
 āsthitaḥ sa hi yuktātmā mām evā'nuttamām gatim

All these seekers are indeed noble, but I regard the enlightened devotee as My very Self because one who is steadfast becomes one with Me and abides in My supreme abode. (See also 9.29) (7.18)

बहूनां जन्मनाम् अन्ते ज्ञानवान् मां प्रपद्यते ।
 वासुदेवः सर्वम् इति स महात्मा सुदुर्लभः ॥१९॥
 bahūnām janmanām ante jñānavān mām prapadyate
 vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

After many births, the enlightened one resorts to Me by realizing that everything is, indeed, My manifestation. Such a great soul is very rare. (7.19)

All this is, of course, the Spirit because everything is born from, rests in, and merges into the Spirit (ChU 3.14.01). All this is Spirit. The Spirit is everywhere. All this universe is, indeed, Spirit (MuU 2.02.11). The Bible says: You are gods (John 10.34). The Vedas and Upanishads declare: (1) Consciousness is Spirit (AiU 3.03 in Rigveda). (2) I am Spirit (BrU 1.04.10 in Yajurveda). (3)

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You are Spirit (ChU 6.08.07 in Samaveda). (4) The Spirit is also called Atma (or Brahman, Brahm, Brahma) (MaU 02 in Atharvaveda). That which is One has become all these (RV 8.58.02). The firm understanding — that the entire creation and every order of reality are nothing but another form of divinity — is true Self-knowledge.

The male musk deer, after a vain search for the cause of the scent of the musk, at last will have to find the musk in himself. After God-realization, one sees that it is the Spirit of God (or Consciousness) that has become the universe and all living beings. Everything is consciousness. Creation is like countless waves appearing in the ocean of consciousness by the wind of divine power (Maya). Everything, including the primordial divine energy called Maya, is nothing but part and parcel of the Absolute.

कामैस् तैस्तैर् हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियमम् आस्थाय प्रकृत्या नियताः स्वया ॥२०॥
kāmais taistair hr̥tajñānāḥ prapadyante'nyadevatāḥ
taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā

Persons whose discernment has been carried away by desires impelled by their Karmic impression, resort to celestial controllers and practice various religious rites for fulfillment of their material desires. (7.20)

WORSHIP OF DEITY IS ALSO WORSHIP OF GOD

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुम् इच्छति ।
तस्य तस्याचलां श्रद्धां ताम् एव विदधाम्य अहम् ॥२१॥
yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayā'rcitum icchati
tasya tasyā'calāṁ śraddhāṁ tām eva vidadhāmy aham
स तया श्रद्धया युक्तस् तस्याराधनम् ईहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥२२॥

sa tayā śraddhayā yuktaḥ tasyā' rādhanam īhate
labhate ca tataḥ kāmān mayai'va vihitān hi tān

Whosoever desires to worship whatever deity — using any name, form, and method — with faith, I make their faith steady in that very deity. Endowed with steady faith, they worship that deity and obtain their wishes through that deity. Those wishes are, indeed, granted by Me. (7.21-22)

The power in the deities comes from the Supreme Lord as the aroma in the wind comes from the flower (BP 6.04.34). God is the bestower of fruits of work (BS 3.02.38). God fulfills all desires of His worshippers (BP 4.13.34). One should not look down upon any method of seeking God because all worship is worship of the same God. He fulfills all sincere and beneficial prayers of a devotee if He is worshipped with faith and love. The wise realize that all names and forms are His, whereas the ignorant play the game of holy war in the name of religion to seek personal gain at the cost of others.

It is said that whatever deity a person may worship, all his or her obeisance and prayers reach the Supreme Being just as all water that falls as rain eventually reaches the ocean. Whatever name and form of divinity one adores is worship of the same Supreme Being, and one gets the reward of deity-worship performed with faith. Desired results of worship are given indirectly by the Lord through one's favorite deity. Human beings live in the darkness of the prison cells of pairs of opposites. Deities are like icons or a medium that can open the window through which the Supreme may be perceived. However, the worship of deities without full understanding of the nature of the Supreme Being is considered to be in the mode of ignorance.

अन्तवत् तु फलं तेषां तद् भवत्य् अल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति माम् अपि ॥२३॥
antavat tu phalaṁ teṣāṁ tad bhavaty alpamedhasām
devān devayajo yānti madbhaktā yānti mām api

But such material gains of these less intelligent human beings are temporary. The worshipers of celestial controllers go to celestial controllers, but My devotees certainly come to Me. (7.23)

Those who worship deities or celestial controllers are under the mode of goodness or passion; and those who practice other, much lower grades of worship, such as the worship of evil spirits, ghosts, black magic, and Tantra — also known as idolatry — to get progeny, fame, or to destroy their enemies are under the mode of ignorance. Lord Krishna advises against such lower grades of worship and recommends worship of the one and only Supreme Lord, using any one name and form. The devotees of Krishna may sometimes worship Krishna in other forms also. In Mahabharata, Lord Krishna Himself advised Arjuna to worship a much gentler mother form of God, known as Mother Durga, just before the start of the war for victory. This is like a child going to ask something from Mother instead of Father. The Lord is actually both mother and father of all creatures.

**GOD CAN BE SEEN IN ANY
DESIRED FORM OF WORSHIP**

अव्यक्तं व्यक्तिम् आपन्नं मन्यन्ते माम् अबुद्धयः ।
परं भावम् अजानन्तो ममाव्ययम् अनुत्तमम् ॥२४॥

avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ
paraṁ bhāvam ajānanto mamā'vyayam anuttamam

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको माम् अजम् अव्ययम् ॥२५॥

nā'haṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
mūḍho'yaṁ nā'bhijānāti loko mām ajam avyayam

The ignorant ones — unable to completely understand My immutable, incomparable, incomprehensible, and transcendental form and existence — believe that I, the

Supreme Being, am formless and take forms or incarnate. I do not reveal Myself to the ignorant ones whose Self-knowledge is obscured by My divine power (YogaMaya) and do not know My unborn, eternal, and transcendental form and personality (and consider Me formless). (See also 5.16) (7.24-25)

The Sanskrit word ‘Avyakta’ has been used in verses 2.25, 2.28, 7.24, 8.18, 8.20, 8.21, 9.04, 12.01, 12.03, 12.05, and 13.05. It takes different meanings according to the context. It is used in the sense of unmanifest, material Nature and also in the sense of Spirit. Supreme Being — the Absolute Consciousness — is higher than both unmanifest Nature and Spirit. ‘Avyakta’ does not mean formless; it means unmanifest or a transcendental form that is invisible to our physical eyes and cannot be comprehended by the human mind or described by words. Everything has a form. Nothing in the cosmos, including the Supreme Being, is formless. Every form is His form. Supreme Being has a transcendental form and Supreme Personality. He is eternal, without any origin and end. The invisible Absolute is the basis of the visible world.

The meaning of verse 7.24 also seems to contradict the common belief that Lord incarnates, as mentioned in verses 4.06-08, and 9.11. It is said here that the Supreme Being is ever unmanifest, and, as such, He never becomes manifest. In a true sense, the Supreme Being or Absolute does not incarnate. He actually never leaves His Supreme Abode! It is the intellect of the Supreme Being that does the work of creation, maintenance, incarnation, and destruction by using His innumerable powers. The deep meaning of this verse may be understood if one seriously studies the peace invocation of Ishopanishad that states: “The invisible is the Infinite, the visible too is infinite. From the Infinite, the infinite universes manifest. The Infinite (Absolute) remains Infinite or unchanged, even though infinite universes come out of it.” People do not know the transcendental and imperishable nature of God and wrongly think that God also incarnates like an ordinary person. He does not incarnate, but manifests using His

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own divine potencies. His birth, activities and form are transcendental or out of this world.

The transcendental Being is beyond the human conception of form and formless. Those who consider God formless are as wrong as those who say God has a form. The argument whether God is formless or has a form has nothing to do with our worship and spiritual practice. We can worship Him in any way or form that suits us. A name, form, and description of the imperceptible, all pervasive, and indescribable Lord has been given by saints and sages for cultivating the love of God in the hearts of common devotees. A name and a form are absolutely necessary for the purpose of worship and to nurture devotion — a deep love for God. God appears to a devotee in a form in order to make his or her faith firm. Therefore, it is necessary that one should respect all forms of God (or deity), but establish relationship with and worship one form only.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥
vedā'ham samatītāni vartamānāni cā'rjuna
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana

I know, O Arjuna, the beings of the past, of the present, and those of the future, but no one really knows Me. (7.26)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥२७॥
icchā dveṣa samutthena dvandva mohena bhārata
sarva bhūtāni sammohaṁ sarge yānti paraṁtapa
येषां त्व् अन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥
yeṣāṁ tv antagataṁ pāpaṁ janānāṁ puṇyakarmaṇām
te dvandva moha nirmuktā bhajante mām dṛḍhavrataḥ

All beings in this world are in utter ignorance due to the delusion of pairs of opposites born of likes and dislikes, O Arjuna. But the persons purified by unselfish deeds, whose Karma has come to an end, become free from the delusion of pairs of opposites and worship Me with firm resolve. (7.27-28)

When the Karma of a person comes to an end, only then one can understand the transcendental science and develop love and devotion to God.

जरामरणमोक्षाय माम् आश्रित्य यतन्ति ये ।
 ते ब्रह्म तद् विदुः कृत्स्नम् अध्यात्मं कर्म चाखिलम् ॥२९॥
 jarā maraṇa mokṣāya mām āśritya yatanti ye
 te brahma tad viduḥ kṛtsnam adhyātmam karma cā'khilam

Those who strive for freedom from the cycles of birth, old age, and death — by taking refuge in Me — fully comprehend Brahman (or Brahma, Spirit, Eternal Being, Eternal Brahm) and the true nature and creative powers of Brahman. (7.29)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेऽपि च मां ते विदुर् युक्तचेतसः ॥३०॥
 sādhibhūtā'dhidaivam mām sādhiyajñam ca ye viduḥ
 prayāṇakāle'pi ca mām te vidur yuktacetasaḥ

The steadfast persons who know Me alone as the basis of all — mortal beings, Divine Beings, and the Supreme Being — even at the time of death, attain Me. (See also 8.04) (7.30)

Those who know God to be the governing principle of the whole creation and the underlying basis of all, are blessed.

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ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो
नाम सप्तमोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde jñānavijñānayogo
nāma saptamo'dhyāyaḥ

Thus ends the seventh chapter named “Self-knowledge and Enlightenment” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.