

4. *Bhakti*, the remedy for *saṃsāra*.....14 to 19
 5. *Sakāma-bhakti* (devotion for material ends).....20 to 26
 6. *Niṣkāma-bhakti* (devotion for spiritual end).....27 to 30

Since the knowledge of *saguṇa-īśvara (jñānam)* and that of *nirguṇa-īśvara (vijñānam)* are highlighted in this chapter, it is called *jñānavijñāna-yoga*.

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अथ सप्तमोऽध्यायः

SEVENTH CHAPTER

श्रीभगवानुवाच —

śrībhagavān uvāca —

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

1. *mayyāsaktamanāḥ pārtha, yogaṃ yuñjan madāśrayaḥ*
asaṃśayaṃ samagraṃ mām, yathā jñāsyasi tacchṛṇu

श्रीभगवान् उवाच

śrībhagavān uvāca

— The Lord said —

मदाश्रयः

madāśrayaḥ

— Taking refuge in Me

युञ्जन् योगम्

yuñjan yogam— and practising *yoga*

आसक्तमनाः

āsaktamanāḥ

— with a mind which is totally absorbed

मयि

mayi

— in Me,

यथा ज्ञास्यसि

yathā jñāsyasi

— how you will come to know

माम्

mām

— Me

समग्रम्

samagram

— completely

असंशयम्
asamśayam

— and doubtlessly —

शृणु तत्
śṛṇu tat

— may you listen to this,

पार्थ
pārtha

— Oh Arjuna!

The Lord said — Taking refuge in Me and practising *yoga* with a mind which is totally absorbed in Me, how you will come to know Me completely and doubtlessly — may you listen to this, Oh Arjuna!

२. ज्ञानं तेऽहं सविज्ञानम् , इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद्, ज्ञातव्यमवशिष्यते ॥

2. *jñānam te'haṁ savijñānam, idaṁ vakṣyāmyaśeṣataḥ
yajjñātvā neha bhūyo'nyad, jñātavyam avaśiṣyate*

अहम् अशेषतः वक्ष्यामि
aḥam aśeṣataḥ vakṣyāmi

— I shall completely impart

ते
te

— to you

इदं ज्ञानम्
idaṁ jñānam

— this *jñāna*

सविज्ञानम्
savijñānam

— along with *vijñāna*

ज्ञात्वा यत्
jñātvā yat

— gaining which knowledge

न अन्यद् भूयः
na anyad bhūyaḥ

— nothing more

अवशिष्यते
avaśiṣyate

— remains

ज्ञातव्यम्
jñātavyam

— to be known

इह
iha

— in this life.

I shall completely impart to you this *jñāna* along with *vijñāna* gaining which knowledge nothing more remains to be known in this life.

३. मनुष्याणां सहस्रेषु, कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां, कश्चिन्मां वेत्ति तत्त्वतः ॥

3. *manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścinmāṁ vetti tattvataḥ*

सहस्रेषु मनुष्याणाम्
sahasreṣu manuṣyāṇām

— Among thousands of human beings

कश्चिद् यतति
kaścid yatati

— a rare one strives

सिद्धये
siddhaye

— for liberation.

अपि सिद्धानाम्
api siddhānām

— Even among those seekers

यतताम्
yatatām

— who strive,

कश्चित्
kaścit

— a rare one

वेत्ति माम् <i>vetti mām</i>	— knows Me
तत्त्वतः <i>tattvataḥ</i>	— in reality.

Among thousands of human beings a rare one strives for liberation. Even among those seekers who strive, a rare one knows Me in reality.

४. भूमिरापोऽनलो वायुः, खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे, भिन्ना प्रकृतिरष्टधा ॥

4. *bhūmirāpo'nalo vāyuh, khaṁ mano buddhireva ca
ahankāra itīyaṁ me, bhinnā prakṛtirasṭadhā*

भूमिः <i>bhūmiḥ</i>	— Earth,
आपः <i>āpaḥ</i>	— water,
अनलः <i>analaḥ</i>	— fire,
वायुः <i>vāyuh</i>	— air,
खम् <i>kham</i>	— space,
मनः <i>manah</i>	— the cosmic ego,
बुद्धिः <i>buddhiḥ</i>	— the cosmic intellect,

च एव अहङ्कारः <i>ca eva ahaṅkārah</i>	— and also the unmanifest —
इति इयं मे प्रकृतिः <i>iti iyaṁ me prakṛtiḥ</i>	— this is my nature
भिन्ना अष्टधा <i>bhinnā aṣṭadhā</i>	— which is divided eight-fold.

Earth, water, fire, air, space, the cosmic ego, the cosmic intellect, and also the unmanifest — this is my nature which is divided eight-fold.

५. अपरेयमितस्त्वन्यां, प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो, ययेदं धार्यते जगत् ॥

5. *apareyam itastvanyāṁ, prakṛtiṁ viddhi me parām
jīvabhūtāṁ mahābāho, yayedam dhāryate jagat*

इयम् <i>iyam</i>	— This (eight-fold nature)
अपरा <i>aparā</i>	— is (My) lower (nature).
विद्धि <i>viddhi</i>	— Know
प्रकृतिम् <i>prakṛtiṁ</i>	— (that) nature
अन्याम् इतः तु <i>anyām itaḥ tu</i>	— which is distinct from this (lower nature)
जीवभूताम् <i>jīvabhūtām</i>	— and which is in the form of <i>jīva</i>