

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 yogaṁ yuñjan madāśrayaḥ
asamśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu

The Supreme Lord 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)

ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्य् अशेषतः ।

यज् ज्ञात्वा नेह भूयोऽन्यज् ज्ञातव्यम् अवशिष्यते ॥२॥

jñānaṁ te'haṁ savijñānam idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo'nyaj jñātavyam avaśiṣyate

I shall impart to you Self-knowledge (Jñāna), together with enlightenment (Vijñāna). After you comprehend that nothing more remains to be known in this world. (See also MuU 1.01.03). (7.02)

The word Jñāna-Vijñāna' has been used in verses 3.41, 6.08, 7.02, 9.01, and 18.42. This compound word may mean Self-knowledge and enlightenment, Self-knowledge and Self-realization, knowledge of both the unmanifest and the manifest divinity, knowledge of Brahma and Para-Brahma, indirect spiritual knowledge of the scriptures and direct spiritual illumination, scriptural knowledge and realized knowledge, spiritual knowledge and knowledge of other subjects, knowledge and understanding, both transcendental knowledge and transcendental experience in Samādhi or in a vision similar to what Arjuna had in Chapter Eleven.

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 (Brahma-vidyā). All articles made of gold become known after knowing gold. Similarly, after knowing the Absolute (Para-Brahma), all manifestations of the Eternal Being (Brahma) become known. The knowledge of the Eternal Being (Brahma) is a pre-requisite to fully understand both the Supreme Being (Para-Brahma) and temporal Divine Beings (Kṣara Puruṣa). Yogī Chimambhai says: The one who knows Lord Kṛṣṇa as the Supreme Being (Para-Brahma), is considered to have known all; but the one who knows everything, but does not know Kṛṣṇa, does not know anything.

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।
यतताम् अपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥३॥
manuṣyāṇāṃ sahasreṣu kaścīd yatati siddhaye
yatatām api siddhānām kaścīn mām veti 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 (Para-Brahma), Lord Śrī Kṛṣṇa.

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 transformation (or division) of My material energy (Prakṛti). (See also 13.05) (7.04)

Prakṛti' is defined as the material cause or the material out of which everything is made. Prakṛti is the original source of the material world consisting of three modes (Guṇas), and eight basic elements out of which everything in the universe has evolved according to Sāṃkhya doctrine. Māyā according to Vedānta, and Prakṛti ¾ one of the transformations of Māyā ¾ according to Sāṃkhya doctrine is the material cause of creation of the entire universe. Prakṛti is also referred to as Asat, perishable, body, matter, nature, material Nature, Māyā, Mahat-Brahma, 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 mind, is called material Nature (Prakṛti).

**अपरेयम् इतस् त्व अन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥**

apareyam itas tv anyām prakṛtiṃ viddhi me parām
jīvabhūtām mahābāho yayedam dhāryate jagat

The material energy is My lower Nature (Aparā-śakti, Prakṛti, matter). Know My other higher Nature (Parā-śakti, Cetanā, Puruṣa, Spirit) by which this entire universe is sustained, O Arjuna. (7.05)

Two types of Prakṛti are described in verses 7.04 and 7.05. The eightfold Prakṛti described in verse 7.04 is called lower energy or material energy (Aparā-śakti, Jaḍa-Prakṛti). This is commonly known as material Nature (Prakṛti). It creates the material world. The other Prakṛti mentioned in verse 7.05 is called higher energy or spiritual energy (Parā-śakti, Spirit, Cetana Prakṛti). This is also referred to as consciousness, Ātmā, Self, Akṣara Puruṣa, and Cetanā. This is commonly called the Spiritual Being (Puruṣa). Puruṣa is immutable; and Prakṛti, born of Puruṣa, is mutable. Puruṣa observes, witnesses, as well as supervises Prakṛti.

Spiritual Being (Puruṣa) is the efficient cause of creation of the universe. Prakṛti (material Nature) and Puruṣa are not two independent identities but the two aspects of the Supreme Being (Para-Brahma). The Eternal Being (Brahma), and Puruṣa and Prakṛti 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 Spiritual Being (Puruṣa), and the material Nature (Prakṛti) that is born out of Puruṣa are not one and the same (MB 12.315.14). The living entity (Jīva) is also called Puruṣa when Jīva enjoys the modes (Guṇas) of Prakṛti by associating with the senses. The Ātmā and Jīva are also different, because Ātmā sustains Jīva, but the wise perceive no difference between the two (BP 4.28.62).

Some of the terms — such as Para-Brahma, Brahma, Ātmā, Puruṣa, Prakṛti, etc. — 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 the only Lord of the universe whom we prefer to call by a personal name of Kṛṣṇa. Different terminology does confuse the reader who has to learn ¾ preferably with the help of a teacher ¾ full connotation, usage, and hierarchic relationships between these and various other expressions as one progresses on the path of spiritual journey.

एतद्योनीनि भूतानि सर्वाणीत्य् उपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस् तथा ॥६॥

etad yonīni bhūtāni sarvāṇī'ty upadhāraya

aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā

Know that all creatures have evolved from this twofold energy, and I — the Supreme Being (Para-Brahma, Kṛṣṇa)— 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 धनंजय ।

मयि सर्वम् इदं प्रोतं सूत्रे मणिगणा इव ॥७॥

mattaḥ parataram nā'nyat kimcid asti dhanamjaya
mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva

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

One and the same Spirit (Ātmā) 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 śaśisūryayoḥ
praṇavaḥ sarva vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश् चास्मि तपस्विषु ॥९॥

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

O Arjuna, I am the sapidity in water, I am the radiance in the sun and the moon, the sacred syllable “OM” 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 mām sarva bhūtānām viddhi pārtha sanātanam
buddhir buddhimatām asmi tejas tejasvinām aham

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

balam balavatām cāham 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 selfish attachment. I am lust (Kāma) in human beings that is in accord with righteousness (Dharma) (for the sacred and sole purpose of procreation), 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 aham teṣu te mayi

Know that three modes (Guṇas) of material Nature — goodness, passion, and ignorance — also emanate from Me. I am neither dependent on, nor affected by, the Guṇas, but the Guṇas 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 idaṃ jagat
mohitaṃ nā'bhijānāti mām ebhyaḥ param avyayam

Human beings are deluded by the various aspects of these three modes (Guṇas) of material Nature. Therefore, they do not know Me who am eternal and above these Guṇas. (7.13)

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

This divine power (Māyā) of Mine, consisting of three states (Guṇas) of mind, is very difficult to overcome. Only those who surrender unto Me easily cross over this Māyā. (See also 14.26, 15.19, and 18.66) (7.14)

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

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 (Māyā), 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 jijñāsuraṁ 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. (See also TR 1.21.03) (7.16)

The term 'wise' has been used in verses 7.16-19 for a Jñānī or the enlightened person who has true knowledge of the Supreme Being.

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 transmute the lower forms of selfish desires. Desire for salvation (Mukti) is a higher or noble form of desire. Desire for devotional love for Kṛṣṇa is regarded as the highest and the purest form of all human desires. It is said that the advanced devotees do not desire Mukti from the Lord. They long for loving devotional service to Kṛṣṇa life after life.

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

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

Among them the enlightened devotee (Jñānī-bhakta), who is ever united with Me and whose devotion is single-minded, is the best because I am very dear to the enlightened and the enlightened is very dear to Me. (7.17)

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'nuttamāṁ gatim

All these seekers are indeed noble, but I regard the enlightened devotee as My very Self because one who is steadfast 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 (or Supreme Being's) manifestation. Such a great soul is very rare. (7.19)

All this is, of course, the Eternal Being (Brahma), because everything is born from, rests in, and merges into Brahma (ChU 3.14.01). All this is eternal Brahma. He is everywhere. All

this universe is, indeed, Eternal Being (Brahma) (MuU 2.02.11). The Bible says: You are gods (John 10.34). The Vedas and Upaniṣads declare: Consciousness is Brahma (AiU 3.03 in Ṛgveda). I am Brahma (BrU 1.04.10 in Yajurveda). You are Brahma (ChU 6.08.07 in Sāmaveda). This Ātmā is Brahma (MaU 02 in Atharvaveda). That which is One has become all these (RV 8.58.02). The entire creation and every order of reality are nothing but another form of divinity.

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 the Consciousness) that has become the universe and all living beings. Everything is consciousness. The creation is like countless waves appearing in the ocean of consciousness by the wind of divine power (Māyā). Everything, including the primordial divine energy, called Māyā, is nothing but a part and parcel of the Absolute.

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

Persons whose discernment has been carried away by various desires impelled by their Kārmic impression (Saṁskāra), resort to celestial controllers (Devas) and practice various religious rites. (7.20)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुम् इच्छति ।
तस्य तस्याचलां श्रद्धां ताम् एव विदधाम्य अहम् ॥२१॥
yo yo yām yām tanuṁ bhaktaḥ śraddhayā'rcitum icchati
tasya tasyā'calāṁ śraddhāṁ tām eva vidadhāmy ahaṁ
स तया श्रद्धया युक्तस् तस्याराधनम् ईहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥२२॥
sa tayā śraddhayā yuktas tasyā'rāadhanam 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 only by Me. (7.21-22)

The power of the deities comes from the Supreme Lord as the aroma of the wind comes from the flower (BP 6.04.34). God is the bestower of fruits of work (BS 3.02.38). The Lord fulfills all desires of His worshippers (BP 4.13.34). 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, his or her all obeisance and prayers reach the Supreme Being (Para-Brahma) as all water that falls as rain eventually reaches the ocean. Whatever name and form of divinity one adores is the worship of the same Supreme Being, and one gets the reward of deity-worship performed with faith. Human beings live in the darkness of the prison cells of pairs of opposites. Deities are like icons that can open the 'window' through which the Supreme may be perceived.

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

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

अव्यक्तं व्यक्तिम् आपन्नं मन्यन्ते माम् अबुद्धयः ।

परं भावम् अजानन्तो ममाव्ययम् अनुत्तमम् ॥२४॥

avyaktam vyaktim āpannam manyante mām abuddhayaḥ
param bhāvam ajānanto mamā'vyayam anuttamam

The ignorant ones — unable to understand My immutable, incomparable, incomprehensible, and transcendental form (or existence) — assume that I, the Supreme Being (Para-Brahma), am formless and take forms or incarnate. (7.24)

The 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 meaning according to the context. It is used in the sense of unmanifest material Nature (Ādi Prakṛti) and also in the sense of Eternal Being (Brahma). Supreme Being (Para-Brahma) — the Absolute Consciousness or Lord Kṛṣṇa — is higher than both the unmanifest Nature and the Eternal Being. 'Avyakta' does not mean formless; it means unmanifest or a transcendental form that is invisible to our physical eyes, and cannot be comprehended by human mind or described by words. Everything has a form. Nothing in the cosmos, including the Supreme Being (Para-Brahma), is formless. Every form is His form. Para-Brahma has a transcendental form (Dīvyā Rūpa) and Supreme Personality. He is eternal, without any origin and end. The invisible Absolute is the basis of the visible world.

The meaning of this verse 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 (Para-Brahma) is ever unmanifest, and as such He never becomes manifest. In a true sense Para-Brahma, the Absolute, does not incarnate. He actually never leaves Param-dhāma, His Supreme Abode! It is the intellect of Brahma (Eternal 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 Īsopaniṣad which states: The invisible is the Infinite, the visible too is infinite. From the Infinite, the infinite universes manifest. The Infinite (Absolute, Para-Brahma) remains Infinite or unchanged, even though infinite universes come out of it.

A name, form, and description of the imperceptible, all-pervasive, and the indescribable Lord has been given by saints and sages for cultivating the love of God in the heart of common devotees. This is absolutely necessary for the purpose of worship and to nurture Bhakti—the love for God. The Lord 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 and worship one form only. The transcendental Being is beyond the human conception of form and formless.

**नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको माम् अजम् अव्ययम् ॥२५॥**
nā'haṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
mūḍho'yaṁ nā'bhijānāti loko mām ajam avyayam

Concealed by My divine power (Māyā), I do not reveal Myself to the ignorant ones who do not know and understand My unborn, eternal, and transcendental form and personality (and consider Me formless). (7.25)

Those who believe that God has no form may never be able to see God, because one cannot see an Absolute.

**वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥**
vedā'haṁ 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 saṁmohaṁ sarge yānti paramtapa
येषां त्व् अन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

yeṣāṁ tv antagatāṁ pāpāṁ 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 persons of unselfish deeds, whose Karma or sin has come to an end, become free from the delusion of pairs of opposites and worship Me with firm resolve. (7.27-28)

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 adhyātmaṁ karma cā'khilam

Those who strive for freedom from the cycles of birth, old age, and death by taking refuge in Me, fully comprehend Brahma (Eternal Being), the nature of Brahma, and Karma, the creative power of Brahma. (7.29)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर् युक्तचेतसः ॥३०॥

sādhibhūtā'dhidaivaṁ mām sādhiyajñaṁ ca ye viduḥ
prayāṇakāle'pi ca mām te vidur yuktacetasaḥ

The steadfast persons who know Me alone as the mortal beings (Adhibhūta), as temporal Divine Beings (Adhidaiva), and as the Supersoul (Adhiyajña) even at the time of death, attain Me. (See also 8.04) (7.30)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
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.