

CHAPTER 7

Seventh chapter named 'Gyaanvigyaanyoga'

[Shloka 1 to 7: The topic of knowledge (gyaan) along with vigyaan.]

**Shri Bhagavaanuvaac: Mayi aasaktamanaah paartha yogam yunjan madaashrayah.
Asanshayam samagram maam yathaa gyaasyasi tat shrinu. (Ch.7, shloka 1)**

Paartha aasaktamanaah mayi madaashrayah	[Shri God said:] Lord of the Earth! The one whose mind is attached {to} My {calm form} [and] the one who takes My support {in every way},
yathaa asanshayam gyaasyasi maam samagram	the way in which [you] will become free from doubts [and] know My {vyakt¹ + avyakt*} complete {Universal} form {with firm faith}
yunjan yogam shrinu tat	while having yoga {in an easy way}, listen to that {in detail by coming face to face with Me}.

Gyaanam te aham savigyaanam idam vakshyaami asheshtatah.

Yat gyaatvaa na iha bhuuyah anyat gyaatavyam avashishyate. (Ch.7, shloka 2)

Aham vakshyaami idam gyaanam savigyaanam te asheshtatah	I will narrate this {advance} knowledge {of the true Gita} along with special knowledge = {yoga} to you completely {in detail,
gyaatva yat anyat na avashishyate iha	through questions and answers}; after knowing it, {anything [like]} the other {Vedas or scriptures etc.} won't remain in this world {that has become useless}
gyaatavyam bhuuyah	to be known again {for you, who has become sva + darshan + cakradhaari (the one who rotates the discus of self-realization)}.

Manushyaanaam sahasreshu kashcit yatati siddhaye.

Yatataam api siddhaanaam kashcit maam vetti tattvatah. (Ch.7, shloka 3)

Kashcit sahasreshu manushyaanaam yatati	Any one among thousands of human souls {who have been performing noble deeds for many births} makes {continuous [or] constant} effort
siddhaye siddhaanaam yatataam	to attain accomplishment. Even among the accomplished ones who make {more or less} effort, {just like sage Kapil}
kashcit vetti maam tattvatah	any {one religious father of the True Ancient [Deity religion]} knows Me, {the incorporeal Light of Shiva who has come in the corporeal form} in reality.

Bhumiha aapah analah vaayuh kham mano buddhih eva ca.

Ahankaarah iti iyam me bhinnaa prakritih ashtadhaa. (Ch.7, shloka 4)

Bhumiha aapah vaayuh analah kham	{Along with all these five inert elements in the form of essence [like]} earth, water, air, fire [and] sky, {the inert intellect,}
mano buddhih ca ahankaar eva iti	{invisible and then living, just like} the mind, intellect and ego {in the form of deity souls} too - in this way,
iyam prakritih me bhinnaa ashtadhaa	this excellent creation (prakrishta kriti) of My {Baba's corporeal + incorporeal Shiva} is divided in eight types.

Apara iyam itah tu anyaaam prakritim viddhi me paraam.

Jiivabhuutaam mahaabaaho yayaa idam dhaaryate jagat. (Ch.7, shloka 5)

Mahaabaaho iyam aparaa tu anyaaam itah viddhi prakritim me	O the [one with] {living} long arms! This {chariot of Arjuna} is inferior nature, but apart from this {inert nature in the form of the earth}, consider the nature {of} My {Soul in the form of energy filled through yoga}
jiivabhuutaam paraam idam jagat dhaaryate yayaa	with personification to be superior; this world {[of] every inert and living being} is {easily} held through that {superior nature}.

Etadyoniini bhutaani sarvaani iti upadhaaraya.

Aham kritsnasya jagatah prabhavah pralayah tathaa. (Ch.7, shloka 6)

Upadhaaraya iti etadyoniini	Consider {for yourself} that this {body in the form of a personality that forms the chief part + the soul equal to Shiva} is the origin of
sarvaani bhutaani aham prabhavah tathaa pralayah	all the {inert + living} beings {and} I, {the Light of Sadaa Shiva + Baba} am the Creator and Destroyer

¹ Lit. means the one who is visible; corporeal

<i>kritsnasya jagatah</i>	of the entire world {[of] every inert and living being only in this <i>Purushottam sangamyug*</i> }, {not in the four ages.}
---------------------------	--

***Mattah parataram na anyat kincit asti dhananjaya.
Mayi sarvam idam protam suutre maniganaa iva. (Ch.7, shloka 7)***

<i>Dhananjaya asti na kincit anyat parataram mattah</i>	O Arjuna, the conqueror of the wealth of knowledge! There is nothing superior than Me {in all the three worlds along with this world}.
<i>iva maniganaah suutre idam sarvam</i>	Just like the beads {of <i>Rudraaksh</i> } strung on the thread {of My love}, this entire {human} world {of five-seven billion [souls], of all the living beings}
<i>protam mayi</i>	is strung on {the thread of} My {love <i>nambarvaar</i> ² just according to the unlimited drama}. {Generally, the light of the soul of Arjuna [or] Aadam that has become equal to the Light of Shiva → [i.e.] the superior nature, the soul + Shankar, [i.e.] the inferior nature in the form of personality, itself is the imperishable basis of the creation, sustenance and destruction of the entire world.} (See the same explanation earlier [in] chapter 7, <i>shloka</i> 5 of the Gita).

[Shloka 8 to 12: Narration of prevalence of God by being the cause of all the materials]

***Rasah aham apsu kaunteya prabhaa asmi shashisuuryayoh.
Pranavah sarvavedeshu shabdah khe paurusham nrishu. (Ch.7, shloka 8)***

<i>Kaunteya aham rasah apsu</i>	O Arjuna, the son of {the remover of body consciousness, the soul conscious} Kunti! I {am} the liquid in the water {of knowledge}.
<i>asmi prabhaa shashisuuryayoh pranavah</i>	I am the shine of {Vivasvat, the living} Sun {of Knowledge} and {Krishna,} the Moon. [I am] <i>Omkaar</i> {in the form of 'A + U + M'}
<i>sarvavedeshu shabdah khe paurusham nrishu</i>	in all the Vedas, the sound in the sky {in the form of Brahma [and] I, Shiva <i>Myself</i> } am the virility in men {through the Father of the world (<i>Jagatpita</i>)}.

***Punyo gandhah prithivyaam ca tejashca asmi vibhaavasau.
Jiivanam sarvabhuteshu tapashca asmi tapasvishu. (Ch.7, shloka 9)***

<i>Asmi punyah gandhah prithivyaam ca tejah</i>	{Through the unlimited energy of yoga, [I]} am {the object of sense of} pure fragrance in the mother earth and the brilliance {of the energy of yoga and the light of knowledge}
<i>vibhaavasau ca asmi jiivanam</i>	in {the form of the deity} fire and {I, the eternal Light of Shiva alone} am the life force {of oxygen (<i>praan vayu</i>) and the water of knowledge}
<i>sarvabhuteshu ca tapah tapasvishu</i>	in every living being and the power of <i>tapa</i> {of the remembrance of the soul in the form of light that burns body consciousness} in the ascetics (<i>tapasvi</i>).

***Bijam maam sarvabhutaanaam viddhi paartha sanaatanam.
Buddhih buddhimataam asmi tejah tejasvinaam aham. (Ch.7, shloka 10)***

<i>Paartha viddhi maam sanaatanam bijam</i>	O lord of the Earth! Know Me {[as] Shankar [or] Arjuna [or] Aadam,} the ancient seed {of <i>Purushottam sangam[yug]</i> [*] of the beginning of the Golden Age,}
<i>sarvabhutaanaam aham asmi buddhih buddhimataam</i>	of all {the superior or inferior} living beings. I, {*Shiva, <i>Myself</i> } am {the most elevated} intellect of the intelligent ones {like all the religious fathers and}
<i>tejah tejasvinaam</i>	the brilliance {in the form of more or less energy of yoga} of the brilliant ones {too}.

* They say, *Har Har Mahadev*, the Remover of sorrow of everyone. I *Myself* am that as well. It isn't Shankar. (Mu. 04.11.78, beginning of pg.2)

***Balam balavataam ca aham kaamaraagavivarjitam.
Dharmaaviruddho bhuteshu kaamah asmi bharatarshabha. (Ch.7, shloka 11)***

<i>Aham balam kaamaraagavivarjitam</i>	I, {ever Shivbaba, <i>Myself</i> } am the strength [that is] completely free from {the deity of} lust and affection {with attachment and inclination}
<i>balavataam ca bharatarshabha asmi kaamah</i>	of the strong ones. And O the elevated one [in the dynasty of King] Bharat {in the form of Vishnu)! [I] am {the loving, non-violent and giver of happiness} desire {of [being in] the company of a woman}
<i>dharamaaviruddhah bhuteshu</i>	according to the law (<i>dharm</i>) in the living beings {of the abode of Vishnu, [the living beings] with always a stable soul belonging to the beginning of the Golden Age}.

² At a lower or a higher position, on the left or right side of the rosary

**Ye caiva saattvikaa bhaavaa raajasaah taamasaashca ye.
Matta eva iti taan viddhi na tu aham teshu te mayi. (Ch.7, shloka 12)**

Caiva ye saattvikaa raajasaashca taamasaah bhaavaa	In addition, the <i>saatvik*</i> , <i>raajasi</i> and <i>taamasi*</i> qualities {of the nature's state of descent (<i>avasarpini bhaav</i>)} that are there
viddhi iti taan eva matta	{in the world respectively, according to the ages}, consider that they [have originated] just through My {Mahadev, the resident of [mount] Kailash}.
aham na teshu tu te mayi	I, { <i>Sadaa Shiva</i> , the resident of <i>Brahmalok*</i> } am not {present} in them; but they are present in My {personality [of] Mahadev according to the series of time}.

[Shloka 13 to 19: Criticism of those with a demonic nature and praise of the devotees of God]

**Tribhiih gunamayaih bhaavaih ebhiih sarvam idam jagat.
Mohitam na abhijaanaati maam ebhyah param avyayam. (Ch.7, shloka 13)**

Idam sarvam jagat mohitam	This entire world {of the creation facing downwards} that is deluded {out of ignorance}
bhaavaih ebhiih tribhiih gunamayaih	by the emotions full of these three qualities {i.e.} <i>sat*</i> , <i>raj</i> [and] <i>tam</i> of <i>Aadam</i> , the father of human beings}
na abhijaanaati maam avyayam param ebhyah	doesn't know { <i>Rudraaksh</i> with one mouth who has become equal to} Me, the imperishable, {unique Light of <i>Sadaa Shiva</i> , who is} beyond these {qualities}.

**Daivi hi eshaa gunamayi mama maayaa duratyayaa.
Maam eva ye prapadyante maayaam etaam taranti te. (Ch.7, shloka 14)**

Hi duratyayaa eshaa daivi maayaa gunamayi	It is certainly difficult to get across this divine { <i>Mahaa</i> (great)} <i>maya</i> (illusion) with three qualities
mama ye eva maam prapadyante	{of} My {Mahadev* who became <i>Mayapati</i> ³ of <i>Mehrauli</i> in <i>Deh</i> + <i>li</i> ⁴ (<i>Delhi</i>)}. Those who just take My { <i>Shiv</i> + <i>baba</i> 's unadulterated} refuge
te taranti etaam maayaam	{in every way, i.e. through} the body, mind, wealth and so on}, they {i.e.} the eight personalities, the deity souls} get across this {seed form} <i>maya</i> .

*{What does Shankar do? His part is so wonderful that you can't believe it. (Mu.14.05.70, beginning of pg.2)}

**Na maam dushkritino muurhaah prapadyante naraadhamaah.
Maayayaa apahritagyaanaah aasuram bhaavam aashritaah. (Ch.7, shloka 15)**

Apahritagyaanaah maayayaa aashritaah	Those whose knowledge has been taken away by {this <i>Mahaa</i> } <i>maya</i> , {those dualistic demons, the sons of <i>Danu</i> who} take the support of
aasuram bhaavam dushkritino	demonic traits {of violence at will}, the ones who perform the wicked actions {of violence through the corrupt <i>indriyaan</i> too}
naraadhamaah muurhaah na prapadyante maam	{and similarly,} the lowly human beings [or] foolish people {of hell created by man} don't come under My shelter {easily}.

**Caturvidhaa bhajante maam janaah sukritinah arjuna.
Aarto jigyaasuh artharthi gyaani ca bharatarshabha. (Ch.7, shloka 16)**

Arjuna bharatarshabha caturvidhaah janaah sukritinah	O Arjuna, the great one in the dynasty of [King] Bharat [or] Vishnu! {From the Copper Age,} four kinds of people who perform noble deeds,
bhajante maam aartah jigyaasuh	{whose sins have reduced} worship (remember) 'Me {the Incorporeal One + the corporeal one}', [they are] those in distress, those who wish to know something,
artharthi ca gyaani	those who desire wealth and {those who make effort to know and understand everything in all the three worlds} = knowledgeable ones.

**Teshaam gyaani nityayukta ekabhaktih vishishyate.
Priyah hi gyaaninah atyartham aham sa ca mama priyah. (Ch.7, shloka 17)**

Teshaam gyaani nityayukta	Among those {with the practice of noble deeds performed in the previous birth}, the knowledgeable one, {the one with the third eye, the soul of Mahadev*}, the ever yogi,
ekabhaktih vishishyate hi aham priyah	with {unadulterated} remembrance of the one {hero actor + the Light of <i>Shiva</i> } is especially elevated; because I, {the Light of <i>Shiva</i> } am dear

³ The husband or controller of Maya

⁴ *Deh*: the body, *li*: to take

gyaaninah ca sa | to the knowledgeable one and he, {My unshakable heir of knowledge} is atyartham priyah mama | {always} extremely dear to Me.

{Baba says: just (one) knowledgeable soul is (extremely) dear to Me, (*Sadaa Shiva*). It isn't that a yogi isn't dear [to Me]. The (extent to which) someone is knowledgeable, he will certainly be a yogi (to that extent) as well. (Mu. 04.12.88, middle of pg.2)} {'*Gyaani prabhuhin vishesh piyaara* (a knowledgeable one is especially dear to God)'} (Ramayan composed by Tulsidas) {For example, '*gyaaninaamagraganyam* (the first among the knowledgeable ones)', [i.e.] Hanuman is also said to be especially dear.}

Udaaraah sarva eva ete gyaani tu aatmaa eva me matam.

Aasthitah sa hi yuktaatmaa maam eva anuttamaam gatim. (Ch.7, shloka 18)

Sarva eva ete udaaraah tu gyaani aatmaa eva	{As such} all these four are elevated, but {the completely} knowledgeable one is {just like My own} soul itself,
me matam hi sa yuktaatmaa eva aasthitah maam	{this} is My opinion; because that yogi soul is just 'dependent on My, {the Light of Sadaa Shiva's}
anuttamaam gatim	greatest destiny {of the abode of Parambrahm*}. {This is why, Brahma with completely united four heads is also shown as Kaartaviya Arjuna⁵ with thousand arms, but amoghviirya* Shankar isn't shown with such and these many helpful arms.}

*{"*Jinke kachu aur adhaar nahi tinke tum hi rakhwaare ho*⁶." (Ramayan composed by Tulsidas) Everyone else is Sita who are subordinated to inferior nature + Maya. This is why, as a *yaadgaar**, today also they sing in the villages, '*Raja ek Ram, bhikhaari saari duniya*⁷"}.

Bahuunaam janmanaam ante gyaanavaan maam prapadyate.

Vaasudevah sarvam iti sa mahaatmaa sudurlabhah. (Ch.7, shloka 19)

Gyaanavaan prapadyate maam ante bahuunaam janmanaam	The knowledgeable one {just} finds Me in {the vaanprasth [or] the stage beyond speech} at the end of many, {i.e. 84} births.
sarvam vaasudevah	The entire {inert and living world} is {the creation of that Vaasudev, the son of the Father Shiva =} Vasudev, {the Giver of the wealth of knowledge};
mahaatmaa sa iti sudurlabhah	a great soul like that {Mahadev, the Rudraaksh with one mouth} is very rare {in the entire world}.

[Shloka 20 to 23: The topic of worship of other deities]

Kaamaih taih taih hritagyaanaah prapadyante anyadevataah.

Tam tam niyamam aasthaaya prakrityaa niyataah svayaa. (Ch.7, shloka 20)

Hritagyaanaah taih taih kaamaih	The ones whose knowledge has been taken away by those particular desires {of the pleasures of the indriyaan}
aasthaaya niyamam tam tam	take the support of the rules {of immature, knowledgeable Brahmin sages converted to} those particular {lower categories from the Copper Age}, [and]
prapadyante anyadevataah	{according to the good or bad deeds performed in the previous birth,} [they] continue to take the refuge of {the Brahmin} deities {of} other {lower categories in every kalpa* according to the shooting}
niyataah svayaa prakrityaa	while being {forcefully} bound to their nature {in the Purushottam sangamyug shooting according to the eternal [and] fixed drama}.

Yo yo yaam yaam tanum bhaktah shraddhayaa arcitum icchati.

Tasya tasya acaalam shraddhaam taam eva vidadhaami aham. (Ch.7, shloka 21)

Yah-2 bhaktah icchati arcitum	Whichever {Sita in the form of} devotee {used to the bondage of Ravan} wishes to worship
yaam-2 tanum shraddhayaa aham vidadhaami taam eva	whichever 'body {of Brahmin of higher or lower category} with {the feeling} [of] {devotion [and]} faith, I ascertain that very
acalam shraddhaam tasya-2	firm faith {of dedication through} that particular {relation, connection or contact in the shooting of Purushottam sangam[yug] in every kalpa}.

*{Whoever worships (cajoles) whomever, they belong to that very religion [of the one whom they worship], don't they? (Mu.04.05.74, beginning of pg.3) (Gita ch.7, shloka 23 too)}

⁵ A king of an ancient Haihayas kingdom with capital at Mahishmati, current state of Madhya Pradesh

⁶ Those who don't have any other support, You alone are their Protector

⁷ Ram alone is the king; [everyone else in] the entire world is a beggar

**Sa tayaa shraddhayaa yuktah tasya aaraadhanam iihate.
Labhate ca tatah kaamaan mayaa eva vihitaan hi taan. (Ch.7, shloka 22)**

Sa yuktah tayaa shraddhayaa iihate aaraadhanam tasya	That {devotee} who is attached to that faith wishes for the adoration (the feeling of doing service) of {the Brahmin, so deity of} that {category}
ca hi labhate taan kaamaan	and {in the four ages,} [he] undoubtedly attains those {very} desires {about which he thinks in the mind, [the desires that are]}
vihitaan tatah eva mayaa	created {in the world of thoughts of the Purushottam sangam[yug]} from that {Brahmin diety} just through Me.

**Antavat tu phalam teshaam tat bhavati alpamedhasaam.
Devaan devayajo yaanti madbhaktaa yaanti maam api. (Ch.7, shloka 23)**

Tu tat phalam teshaam alpamedhasaam bhavati antavat	In fact, the fruits [received] {at will} by those dim-witted people is {certainly temporary [and]} perishable {according to the shooting in the Confluence [Age]};
devayajah yaanti devaan	{because, instead of finding Me} the worshippers of deities find the deity souls {who have become [that] of a higher or a lower category}
madbhaktaa api yaanti maam	{and} My devotees just find Me, {Mahadev, the best hero actor who has become equal to Shiva}.

[Shloka 24 to 30: Criticism of those who don't know & glory of the knowers of the power & form of God]

**Avyaktam vyaktim aapannam manyante maam abuddhayah.
Param bhaavam ajaanantah mama avyayam anuttamam. (Ch.7, shloka 24)**

Abuddhayah manyante maam avyaktam aapannam	Ignorant people consider Me, avyakt* {Shiva} to have arrived
vyaktim ajaanantah anuttamam bhaavam	in the vyakt ⁸ {temporary chariot [of] Brahma with four heads or [trance] messenger and} are unable to realize the best {maternal} quality {[of] tolerance}
mama avyayam param	of My imperishable Parambrahm {who is always an all-rounder in the cycle of 84 [births]}. {This is why, they just remain subjugated from the Copper Age.}

*{When they make Buddha, Christ and so on with incorporeal countenance themselves to suffer misfortune [for the establishment] of [their] religion because of not recognizing [them], how will they recognize Adidev, [i.e.] 'Allah Avval Diin', the Supreme Shiva, the Founder of the imperishable True Ancient religion in Yogishwar⁹ Sanatkumar? The hidden hero will certainly be revealed later on, won't he? The Father is incognito, so Pandavas, the sons of Pandu in the form of the Guide (Panda) are also incognito.}

**Na aham prakaashah sarvasya yogamaayaasamaavritah.
Muurhah ayam na abhijaanaati loko maam ajam avyayam. (Ch.7, shloka 25)**

Yogamaayaasamaavritah aham na prakaashah	Covered by yogamaya ¹⁰ , I, {Shiv + baba who has become equal to the Light of Shiva} am not revealed
sarvasya ayam loko muurhah	to all {the human souls}. This world that has become foolish {through the hearsays of the scriptures (ch.2, shloka 53 of the Gita)}
na abhijaanaati maam ajam avyayam	is unable to know Me, {Baba Vishwanath ¹¹ who has become equal to Shiva}, ajanmaa*, {the One who has divine birth} [and is] imperishable.

**Veda aham samatiitaani vartamaanaani ca arjuna.
Bhavisyaani ca bhuutaani maam tu veda na kashcana. (Ch.7, shloka 26)**

Arjuna aham veda bhuutaani	O Arjuna! {Because of being ajanmaa,} I, {Sadaa Shiva, the inexhaustible storehouse of knowledge}, know all the living beings
samatiitaani ca vartamaanaani ca bhavisyaani	of the past and the present or those who will exist in the future {because of being the Intellect of the intelligent ones};
tu kashcana na veda maam	but no one knows Me, {Mahadev Shankar, the incorporeal + corporeal avayaktmuurti hero}. {Gita ch.7, shloka 25}

⁸ Corporeal; the one who is visible

⁹ The lord of yogis

¹⁰ The magical power said to be possessed by yogis

¹¹ The Controller of the world

*{Manasastu paraa buddhi... parastastu sah. (Gita ch.3, shloka 42) It means, Shiva, the Light of Sadaa Shiva is even beyond Shankar, the one with the third eye in the form of intellect.}

***Icchaadveshasamutthena dvandvamohena bhaarata.
Sarvabhutaani sammoham sarge yaanti parantap. (Ch.7, shloka 27)***

Parantapa bhaarata dvandvamohena	O the one who burns the enemies! O the one belonging to the dynasty of [King] Bharat! Because of the delusion of contrasts {[like] happiness and sorrow etc. that change every moment},
icchaadveshasamutthena sarvabhutaani	created from desire and hatred, all the living beings {are influenced by the <i>videshi</i> * or <i>vidharmi</i> * religious fathers from the dualistic Copper Age [and]}
yaanti sammoham sarge	attain [the stage of] complete foolishness {at the extreme end of the Iron Age} at the end of the <i>kalpa</i> .

***Yeshaam tu antagatam paapam janaanaam punyakarmanaam.
Te dvandvamohanirmuktaa bhajante maam dridhavrataah. (Ch.7, shloka 28)***

Tu janaanaam punyakarmanaam yeshaam paapam	But {the Brahmin} people who perform noble deeds, whose {storehouse of} sins
antagatam te dridhavrataah	has {completely} exhausted {through My unadulterated remembrance}, those ones with the firm vow {of celibacy, become a <i>karmayogi</i> ¹² according to the law (<i>dharm</i>)}
dvandvamohanirmuktaa bhajante maam	after becoming free from the delusion of contrasts {[like] happiness and sorrow etc. in the <i>Purushottam sangam</i> [yug] birth [and]} remember Me, {Shivbaba alone}.

***Jaraamaranamokshaaya maam aashritya yatanti ye.
Te brahm tat viduh kritsnam adhyaatmam karma ca akhilam. (Ch.7, shloka 29)***

Ye yatanti aashritya maam	Those who attempt {to make <i>purusharth</i> *} by taking the shelter of Me {alone}
jaraamaranamokshaaya te viduh adhyaatmam	to be liberated from {the sorrow of} old age, death {etc.}, they recognize the record who plays the part in the 84 [births]
tat brahm kritsnam ca akhilam karma	in that {form of} <i>Parambrahm</i> , {[i.e.] <i>Mahadev</i> ,} the complete {all-round hero} and all the {good and bad} actions.

***Saadhibhuutaadhidaivam maam saadhiyagyam ca ye viduh.
Prayaanakaale api ca maam te viduh yuktacetah. (Ch.7, shloka 30)***

Ye viduh maam aadhidaivam	{In the beginning of the world, in the <i>Purushottam sangamyug</i> ,} those who know Me, { <i>Mahadev</i> * equal to <i>Sadaa Shiva</i> ,} the Ruler of the deities
saadhibhuuta ca	along with { <i>Bhuutnaath</i> ¹³ ,} the Lord of {all} the living beings and {the inexhaustible Treasurer of knowledge, <i>avyakt</i> * [and] <i>abhoktaa</i> Shiva}
saadhiyagyam te yuktacetah api viduh maam	along with Shivbaba, the Master of {the <i>Rudra</i> 's} <i>yagya</i> of knowledge, those ones with their mind and intellect engrossed in yoga too, know Me
ca prayaanakaale	{the Light of <i>Sadaa Shiva</i> in the form of Supreme (<i>Param</i>) + soul (<i>aatma</i>)} alone at the time of death {of inert and living [beings]}.

Note: The meanings of * marked words are available in the Hindi-English glossary.

¹² The one who performs actions in the remembrance of the Father

¹³ The Controller of the five elements