

for the Lord under whom the whole world is revolving, follow the opposite path, have been described in the next two verses.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

**avajānanti mām mūḍhā mānuṣīm tanumāśritam
param bhāvamajānanto mama bhūta-maheśvaram**

**Fools disregard Me on My taking on a human form, not knowing
My supreme nature, as the Great Lord of beings. 11**

Comment:—

'Param bhāvamajānanto mama bhūta-maheśvaram'—The Great Lord, is He, Who is ruler, patron, director and supervisor of nature, from Whom, Nature derives power to create, preserve and destroy, the animate and inanimate beings, and Who is the master of the gods, who control their own worlds, to which different beings go, according to their actions. Without His will, not even a leaf of a tree moves. This, is His lordliness. This has been described here, by the expression, 'Bhūta-maheśvaram'.

By 'Param bhāvam', He means, that fools do not know His supreme nature, that He is free, to make any drastic change. They do not know, that He transcends the perishable Matter, is also superior to the imperishable soul, and He, is known as the Supreme Person, in the Vedas (Gītā 15/18). So they ignore Him by taking Him as an ordinary mortal, in human form.

'Mānuṣīm tanumāśritam'—They, treat the Incarnation of the Lord, as an ordinary human being. As a common man, by identifying himself with the body, thinks that the family, honour or dishonour, is his own, and gain and loss of property etc., is also, his own. As common beings, were not manifest before birth and will not be manifest after death, they are manifest, only in the interim (2/28), and deluded persons, treat Him as a common man. They regard Him, as a slave to the human body, like a common man.

The human body of the Lord, is not the fruit of any action. He incarnates by His own free-will (Śrīmadbhāgavata 10/33/35) as a fish, a tortoise, or a boar etc., He does not depend on a body, but the body, an evolute of Nature, depends on Him, because He manifests Himself, keeping His Nature under control (Gītā 4/6).

Fools, treating the Lord as an ordinary being, do not seek refuge in Him, because they do not know, His divine play, rather, they consider Him, as a slave to a body. The same fact, has been pointed out, in the twenty-fourth and twenty-fifth verses of the seventh chapter, when the Lord declares, "Not knowing My unsurpassable and undecaying supreme state, these ignorant folk, do not recognise Me, as the unborn and imperishable Supreme Spirit." So, they instead of taking refuge in the Lord, seek refuge, in other gods (Gītā 7/20).

'Avajānanti mānī* mūḍhā'—Fools disregard the Lord, under Whose supervision Nature brings forth and merges infinite universes, Who controls the activities of the universes and Who by His grace has bestowed, this human body. They think, lowly of Him, by regarding Him, as a common earthbound man, and attaching importance to mundane prosperity and pleasure.

Appendix—In this verse the Lord's glory has been described specially. There is no greater lord than God, He is the 'Supreme' (superior to all). But the ignorant don't know Him in His true nature. They instead of regarding Him as unworldly (superhuman) regard Him as a worldly common man.

Some people hold that Lord Kṛṣṇa was not God, but He was a yogī. There are eight limbs of Yoga—yama (five great vows), niyama (canons of conduct), āsana (posture), prāṇāyāma (restraint of breath), pratyāhāra (withdraw of the senses), dhāraṇā (concentration), dhyāna (meditation) and samādhi (trance)

* Here the term 'Mānī' has been used for the same Lord (God) Who has been described from the fourth verse to the tenth verse of this chapter.

(Yogadarśana 2/29). Out of these eight, the first one is Yama. Yamas are five—ahimsā (non-violence), truthfulness, continence, non-stealing and non-acquisition (Yogadarśana 2/30). Therefore he who is a yogī, will certainly follow ‘Yamas’ viz., he will speak the truth only. If he tells a lie he can’t be a yogī because he has not even observed the first rule ‘Yama’ of Yoga. In the Gītā Lord Kṛṣṇa has called Himself several times the Lord (Īśvara).^{*} Therefore if He is a Yogī, then He speaks the truth and if He speaks the truth, then He is God in full (entirety)—this will have to be accepted.



Link:—In the next verse, the Lord describes the ways of those fools, who are not able to understand the Divinity, in the Incarnation, of the Lord.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

**moghāśā moghakarmāṇo moghajñānā vicetasah
rākṣasīmāsurīm caiva prakṛtiṁ mohinīm śritāḥ**

Those fools, with their vain hopes, futile actions and fruitless knowledge, have adopted a nature, which is fiendish, demoniacal and delusive. 12

Comment:—

‘Moghāśā’—The hopes of those people, who by having a disinclination for God, have a desire for pleasure and heaven, are vain, because it is not a rule that such hopes must be fulfilled. Even, if these are fulfilled, they perish, after bearing fruit. Therefore, until a man attains God, all his hopes and desires are in vain,

^{*} ‘Bhūtānāmīśvaro’pi san’ (4/6), ‘Sarvalokamaheśvaram’ (5/29), ‘mattaḥ parataram nānyatkīcidasti’ (7/7), ‘mayā tatamidam’ sarvaṁ jagadavyaktaṁ mūrtinā (9/4), ‘yo māmajamanādim ca veti lokamaheśvaram’ (10/3), ‘sarvasya cāhaṁ hṛdi sanniviṣṭaḥ’ (15/15) etc.