

# Foreword

The *Bhagavad-gītā* is the best known and the most frequently translated of Vedic religious texts. Why it should be so appealing to the Western mind is an interesting question. It has drama, for its setting is a scene of two great armies, banners flying, drawn up opposite one another on the field, poised for battle. It has ambiguity, and the fact that Arjuna and his charioteer Kṛṣṇa are carrying on their dialogue between the two armies suggests the indecision of Arjuna about the basic question: should he enter battle against and kill those who are friends and kinsmen? It has mystery, as Kṛṣṇa demonstrates to Arjuna His cosmic form. It has a properly complicated view of the ways of the religious life and treats of the paths of knowledge, works, discipline and faith and their inter-relationships, problems that have bothered adherents of other religions in other times and places. The devotion spoken of is a deliberate means of religious satisfaction, not a mere outpouring of poetic emotion. Next to the *Bhāgavata-purāṇa*, a long work from South India, the *Gītā* is the text most frequently quoted in the philosophical writings of the Gauḍīya Vaiṣṇava school, the school represented by Swami Bhaktivedanta as the latest in a long succession of teachers. It can be said that this school of Vaiṣṇavism was founded, or revived, by Śrī Kṛṣṇa-Caitanya Mahāprabhu (1486-1533) in Bengal, and that it is currently the strongest single religious force in the eastern part of the Indian subcontinent. The Gauḍīya Vaiṣṇava school, for whom Kṛṣṇa is Himself the Supreme God, and not merely an incarnation of another deity, sees *bhakti* as an immediate and powerful religious force, consisting of love between man and God. Its discipline consists of devoting all one's actions to the Deity, and one listens to the stories of Kṛṣṇa from the sacred texts, one chants Kṛṣṇa's name, washes, bathes, and dresses the *mūrti* of Kṛṣṇa, feeds Him and takes the remains of the food offered to Him, thus absorbing His grace; one does these things and many more, until one has been changed: the devotee has become transformed into one close to Kṛṣṇa, and sees the Lord face to face.

Swami Bhaktivedanta comments upon the *Gītā* from this point of view, and that is legitimate. More than that, in this translation the Western reader has the unique opportunity of seeing how a Kṛṣṇa devotee interprets his own texts. It is the Vedic exegetical tradition, justly famous, in action. This book is then a welcome addition from many points of view. It can serve as a valuable

If personally I have any credit in this matter, it is only that I have tried to present *Bhagavad-gītā* as it is, without adulteration. Before my presentation of *Bhagavad-gītā As It Is*, almost all the English editions of *Bhagavad-gītā* were introduced to fulfill someone's personal ambition. But our attempt, in presenting *Bhagavad-gītā As It Is*, is to present the mission of the Supreme Personality of Godhead, Kṛṣṇa. Our business is to present the will of Kṛṣṇa, not that of any mundane speculator like the politician, philosopher or scientist, for they have very little knowledge of Kṛṣṇa, despite all their other knowledge. When Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī māṃ namaskuru*, etc., we, unlike the so-called scholars, do not say that Kṛṣṇa and His inner spirit are different. Kṛṣṇa is absolute, and there is no difference between Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's pastimes, etc. This absolute position of Kṛṣṇa is difficult to understand for any person who is not a devotee of Kṛṣṇa in the *paramparā* (disciplic succession) system. Generally the so-called scholars, politicians, philosophers, and *svāmīs*, without perfect knowledge of Kṛṣṇa, try to banish or kill Kṛṣṇa when writing commentary on *Bhagavad-gītā*. Such unauthorized commentary upon *Bhagavad-gītā* is known as *Māyāvādī-Bhāṣya*, and Lord Caitanya has warned us about these unauthorized men. Lord Caitanya clearly says that anyone who tries to understand *Bhagavad-gītā* from the *Māyāvādī* point of view will commit a great blunder. The result of such a blunder will be that the misguided student of *Bhagavad-gītā* will certainly be bewildered on the path of spiritual guidance and will not be able to go back home, back to Godhead. Our only purpose is to present this *Bhagavad-gītā As It Is* in order to guide the conditioned student to the same purpose for which Kṛṣṇa descends to this planet once in a day of Brahmā, or every 8,600,000,000 years. This purpose is stated in *Bhagavad-gītā*, and we have to accept it as it is; otherwise there is no point in trying to understand the *Bhagavad-gītā* and its speaker, Lord Kṛṣṇa. Lord Kṛṣṇa first spoke *Bhagavad-gītā* to the sun-god some hundreds of millions of years ago. We have to accept this fact and thus understand the historical significance of *Bhagavad-gītā*, without misinterpretation, on the authority of Kṛṣṇa. To interpret *Bhagavad-gītā* without any reference to the will of Kṛṣṇa is the greatest offense. In order to save oneself from this offense, one has to understand the Lord as the Supreme Personality of Godhead, as He was directly understood by Arjuna, Lord Kṛṣṇa's first disciple. Such understanding

(2) *evam paramparā-prāptam imam rājarṣayo viduḥ  
sa kāleneha mahatā yogo naṣṭaḥ parantapa*

(3) *sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanaḥ  
bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam*

Here the Lord informs Arjuna that this system of yoga, the *Bhagavad-gītā*, was first spoken to the sun-god, and the sun-god explained it to Manu, and Manu explained it to Ikṣvāku, and in that way, by disciplic succession, one speaker after another, this yoga system has been coming down. But in the course of time it has become lost. Consequently the Lord has to speak it again, this time to Arjuna on the Battlefield of Kurukṣetra.

He tells Arjuna that He is relating this supreme secret to him because he is His devotee and His friend. The purport of this is that *Bhagavad-gītā* is a treatise which is especially meant for the devotee of the Lord. There are three classes of transcendentalists, namely the *jñānī*, the *yogī* and the *bhakta*, or the impersonalist, the meditator and the devotee. Here the Lord clearly tells Arjuna that He is making him the first receiver of a new *paramparā* (disciplic succession) because the old succession was broken. It was the Lord's wish, therefore, to establish another *paramparā* in the same line of thought that was coming down from the sun-god to others, and it was His wish that His teaching be distributed anew by Arjuna. He wanted Arjuna to become the authority in understanding the *Bhagavad-gītā*. So we see that *Bhagavad-gītā* is instructed to Arjuna especially because Arjuna was a devotee of the Lord, a direct student of Kṛṣṇa, and His intimate friend. Therefore *Bhagavad-gītā* is best understood by a person who has qualities similar to Arjuna's. That is to say he must be a devotee in a direct relationship with the Lord. As soon as one becomes a devotee of the Lord, he also has a direct relationship with the Lord. That is a very elaborate subject matter, but briefly it can be stated that a devotee is in a relationship with the Supreme Personality of Godhead in one of five different ways:

1. One may be a devotee in a passive state;
2. One may be a devotee in an active state;
3. One may be a devotee as a friend;
4. One may be a devotee as a parent;
5. One may be a devotee as a conjugal lover.

“O son of Pṛthā, anyone who will take shelter in Me, whether a woman, or a merchant, or one born in a low family, can yet approach the supreme destination. How much greater then are the *brāhmaṇas*, the righteous, the devotees, and saintly kings! In this miserable world, these are fixed in devotional service to the Lord.” (Bg. 9.32–33)

Human beings even in the lower statuses of life (a merchant, a woman or a laborer) can attain the Supreme. One does not need highly developed intelligence. The point is that anyone who accepts the principle of *bhakti-yoga* and accepts the Supreme Lord as the *summum bonum* of life, as the highest target, the ultimate goal, can approach the Lord in the spiritual sky. If one adopts the principles enunciated in *Bhagavad-gītā*, he can make his life perfect and make a perfect solution to all the problems of life which arise out of the transient nature of material existence. This is the sum and substance of the entire *Bhagavad-gītā*.

In conclusion, *Bhagavad-gītā* is a transcendental literature which one should read very carefully. It is capable of saving one from all fear.

*nehābhikrama-nāśo 'sti pratyavāyo na vidyate  
svalpam apy asya dharmasya trāyate mahato bhayāt*

“In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.” (Bg. 2.40) If one reads *Bhagavad-gītā* sincerely and seriously, then all of the reactions of his past misdeeds will not react upon him. In the last portion of *Bhagavad-gītā*, Lord Śrī Kṛṣṇa proclaims:

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*

“Give up all varieties of religiousness, and just surrender unto Me; and in return I shall protect you from all sinful reactions. Therefore, you have nothing to fear.” (Bg. 18.66) Thus the Lord takes all responsibility for one who surrenders unto Him, and He indemnifies all the reactions of sin.

One cleanses himself daily by taking a bath in water, but one who takes his bath only once in the sacred Ganges water of the *Bhagavad-gītā* cleanses away all the dirt of material life. Because *Bhagavad-gītā* is spoken by the Supreme Personality of Godhead, one need not read any other Vedic literature. One need only attentively and regularly hear and read *Bhagavad-gītā*. In the

present age, mankind is so absorbed with mundane activities that it is not possible to read all of the Vedic literatures. But this is not necessary. This one book, *Bhagavad-gītā*, will suffice because it is the essence of all Vedic literatures and because it is spoken by the Supreme Personality of Godhead. It is said that one who drinks the water of the Ganges certainly gets salvation, but what to speak of one who drinks the waters of *Bhagavad-gītā*? *Gītā* is the very nectar of the *Mahābhārata* spoken by Viṣṇu Himself, for Lord Kṛṣṇa is the original Viṣṇu. It is nectar emanating from the mouth of the Supreme Personality of Godhead, and the Ganges is said to be emanating from the lotus feet of the Lord. Of course there is no difference between the mouth and the feet of the Supreme Lord, but in our position we can appreciate that the *Bhagavad-gītā* is even more important than the Ganges.

The *Bhagavad-gītā* is just like a cow, and Lord Kṛṣṇa, who is a cowherd boy, is milking this cow. The milk is the essence of the *Vedas*, and Arjuna is just like a calf. The wise men, the great sages and pure devotees, are to drink the nectarean milk of *Bhagavad-gītā*.

In this present day, man is very eager to have one scripture, one God, one religion, and one occupation. So let there be one common scripture for the whole world—*Bhagavad-gītā*. And let there be one God only for the whole world—Śrī Kṛṣṇa. And one *mantra* only—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And let there be one work only—the service of the Supreme Personality of Godhead.

## THE DISCIPLIC SUCCESSION

*Evam paramparā-prāptam imam rājarṣayo viduḥ. (Bhagavad-gīta, 4.2)* This *Bhagavad-gītā* As It Is is received through this disciplic succession:

1) Kṛṣṇa, 2) Brahmā, 3) Nārada; 4) Vyāsa, 5) Madhva, 6) Padmanābha, 7) Nṛhari, 8) Mādhava, 9) Akṣobhya, 10) Jayatīrtha, 11) Jñānasindhu, 12) Dayānidhi, 13) Vidyānidhi, 14) Rājendra, 15) Jayadharma, 16) Puruṣottama, 17) Brahmanyaīrtha, 18) Vyāsātīrtha, 19) Lakṣmīpati, 20) Mādhavendra Purī, 21) Īśvara Purī, (Nityānanda, Advaita), 22) Lord Caitanya, 23) Rūpa (Svarūpa, Sanātana), 24) Raghunātha, Jīva, 25) Kṛṣṇadāsa, 26) Narottama, 27) Viśvanātha, 28) (Baladeva) Jagannātha, 29) Bhaktivinoda, 30) Gaurakiśora, 31) Bhaktisiddhānta Sarasvatī, 32) His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

*aparyāptam tad asmākam  
balaṁ bhīṣmābhirakṣitam  
paryāptam tv idam eteṣām  
balaṁ bhīmaṁbhirakṣitam*

*aparyāptam*—immeasurable; *tad*—that; *asmākam*—of ours; *balaṁ*—strength; *bhīṣma*—by Grandfather Bhīṣma; *abhirakṣitam*—perfectly protected; *paryāptam*—limited; *tu*—but; *idam*—all these; *eteṣām*—of the Pāṇḍavas; *balaṁ*—strength; *bhīma*—by Bhīma; *abhirakṣitam*—carefully protected.

### TRANSLATION

Our strength is immeasurable, and we are perfectly protected by Grandfather Bhīṣma, whereas the strength of the Pāṇḍavas, carefully protected by Bhīma, is limited.

### PURPORT

Herein an estimation of comparative strength is made by Duryodhana. He thinks that the strength of his armed forces is immeasurable, being specifically protected by the most experienced general, Grandfather Bhīṣma. On the other hand, the forces of the Pāṇḍavas are limited, being protected by a less experienced general, Bhīma, who is like a fig in the presence of Bhīṣma. Duryodhana was always envious of Bhīma because he knew perfectly well that if he should die at all, he would only be killed by Bhīma. But at the same time, he was confident of his victory on account of the presence of Bhīṣma, who was a far superior general. His conclusion that he would come out of the battle victorious was well ascertained.

### TEXT 11

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

unexpected arrangement of military force by the Pāṇḍavas, who were guided by the direct instructions of Lord Kṛṣṇa on the battlefield. The emblem of Hanumān on the flag of Arjuna is another sign of victory because Hanumān cooperated with Lord Rāma in the battle between Rāma and Rāvaṇa, and Lord Rāma emerged victorious. Now both Rāma and Hanumān were present on the chariot of Arjuna to help him. Lord Kṛṣṇa is Rāma Himself, and wherever Lord Rāma is, His eternal servitor Hanumān and His eternal consort Sītā, the goddess of fortune, are present. Therefore, Arjuna had no cause to fear any enemies whatsoever. And above all, the Lord of the senses, Lord Kṛṣṇa, was personally present to give him direction. Thus, all good counsel was available to Arjuna in the matter of executing the battle. In such auspicious conditions, arranged by the Lord for His eternal devotee, lay the signs of assured victory.

#### TEXTS 21-22

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ॥ २१ ॥

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ २२ ॥

*arjuna uvāca*

*senayor ubhayor madhye*

*ratham sthāpaya me 'cyuta*

*yāvad etān nirīkṣe 'ham*

*yoddhu-kāmān avasthitān*

*kair mayā saha yoddhavyam*

*asmin raṇa-samudyame*

*arjunaḥ*—Arjuna; *uvāca*—said; *senayoḥ*—of the armies; *ubhayoḥ*—of both the parties; *madhye*—in between them; *ratham*—the chariot; *sthāpaya*—please keep; *me*—my; *acyuta*—O infallible one; *yāvat*—as long as; *etān*—all these; *nirīkṣe*—may look; *aham*—I; *yoddhu-kāmān*—desiring to fight; *avasthitān*—arrayed on the battlefield; *kaiḥ*—with whom; *mayā*—by me; *saha*—with;

*sañjaya uvāca  
evam ukto hr̥ṣīkeśo  
guḍākeśena bhārata  
senayor ubhayor madhye  
sthāpayitvā rathottamam*

*sañjayaḥ*—Sañjaya; *uvāca*—said; *evam*—thus; *uktaḥ*—addressed; *hr̥ṣīkeśaḥ*—Lord Kṛṣṇa; *guḍākeśena*—by Arjuna; *bhārata*—O descendant of Bharata; *senayoḥ*—of armies; *ubhayoḥ*—of both; *madhye*—in the midst of; *sthāpayitvā*—by placing; *rathottamam*—the finest chariot.

### TRANSLATION

**Sañjaya said:** O descendant of Bharata, being thus addressed by Arjuna, Lord Kṛṣṇa drew up the fine chariot in the midst of the armies of both parties.

### PURPORT

In this verse Arjuna is referred to as Guḍākeśa. *Guḍāka* means sleep, and one who conquers sleep is called *guḍākeśa*. Sleep also means ignorance. So Arjuna conquered both sleep and ignorance because of his friendship with Kṛṣṇa. As a great devotee of Kṛṣṇa, he could not forget Kṛṣṇa even for a moment, because that is the nature of a devotee. Either in waking or in sleep, a devotee of the Lord can never be free from thinking of Kṛṣṇa's name, form, quality and pastimes. Thus a devotee of Kṛṣṇa can conquer both sleep and ignorance simply by thinking of Kṛṣṇa constantly. This is called Kṛṣṇa consciousness, or *samādhi*. As Hṛṣīkeśa, or the director of the senses and mind of every living entity, Kṛṣṇa could understand Arjuna's purpose in placing the chariot in the midst of the armies. Thus He did so, and spoke as follows.

### TEXT 25

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।  
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥



## TEXT 46

सञ्जय उवाच

एवमुक्त्वा र्जुनः संख्ये रथोपस्थ उपाविशत् ।  
विमुज्य सशरं चापं शोकसंविग्रमानसः ॥ ४६ ॥

*sañjaya uvāca  
evam uktvārjunaḥ saṅkhye  
rathopastha upāviśat  
visṛjya sa-śaram cāpaṁ  
śoka-saṁvigna-mānasaḥ*

*sañjayaḥ*—Sañjaya; *uvāca*—said; *evam*—thus; *uktvā*—saying; *arjunaḥ*—Arjuna; *saṅkhye*—in the battlefield; *ratha*—chariot; *upasthaḥ*—situated on; *upāviśat*—sat down again; *visṛjya*—keeping aside; *sa-śaram*—along with arrows; *cāpaṁ*—the bow; *śoka*—lamentation; *saṁvigna*—distressed; *mānasaḥ*—within the mind.

## TRANSLATION

Sañjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

## PURPORT

While observing the situation of his enemy, Arjuna stood up on the chariot, but he was so afflicted with lamentation that he sat down again, setting aside his bow and arrows. Such a kind and softhearted person, in the devotional service of the Lord, is fit to receive self-knowledge.

Thus end the Bhaktivedanta Purports to the First Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of Observing the Armies on the Battlefield of Kurukṣetra.

*yo vā etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ*

“He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization.” This human form of life is a most valuable asset for the living entity who can utilize it for solving the problems of life; therefore, one who does not utilize this opportunity properly is a miser. On the other hand, there is the *brāhmaṇa*, or he who is intelligent enough to utilize this body to solve all the problems of life.

The *kṛpaṇas*, or miserly persons, waste their time in being overly affectionate for family, society, country, etc., in the material conception of life. One is often attached to family life, namely to wife, children and other members, on the basis of “skin disease.” The *kṛpaṇa* thinks that he is able to protect his family members from death; or the *kṛpaṇa* thinks that his family or society can save him from the verge of death. Such family attachment can be found even in the lower animals who take care of children also. Being intelligent, Arjuna could understand that his affection for family members and his wish to protect them from death were the causes of his perplexities. Although he could understand that his duty to fight was awaiting him, still, on account of miserly weakness, he could not discharge the duties. He is therefore asking Lord Kṛṣṇa, the supreme spiritual master, to make a definite solution. He offers himself to Kṛṣṇa as a disciple. He wants to stop friendly talks. Talks between the master and the disciple are serious, and now Arjuna wants to talk very seriously before the recognized spiritual master. Kṛṣṇa is therefore the original spiritual master of the science of *Bhagavad-gītā*, and Arjuna is the first disciple for understanding the *Gītā*. How Arjuna understands the *Bhagavad-gītā* is stated in the *Gītā* itself. And yet foolish mundane scholars explain that one need not submit to Kṛṣṇa as a person, but to “the unborn within Kṛṣṇa.” There is no difference between Kṛṣṇa’s within and without. And one who has no sense of this understanding is the greatest fool in trying to understand *Bhagavad-gītā*.

its birth. The soul does not take birth there, and the soul does not die. Anything which has birth also has death. And because the soul has no birth, he therefore has no past, present or future. He is eternal, ever-existing, and primeval—that is, there is no trace in history of his coming into being. Under the impression of the body, we seek the history of birth, etc., of the soul. The soul does not at any time become old, as the body does. The so-called old man, therefore, feels himself to be in the same spirit as in his childhood or youth. The changes of the body do not affect the soul. The soul does not deteriorate like a tree, nor anything material. The soul has no by-product either. The by-products of the body, namely children, are also different individual souls; and, owing to the body, they appear as children of a particular man. The body develops because of the soul's presence, but the soul has neither offshoots nor change. Therefore, the soul is free from the six changes of the body.

In the *Kaõha Upaniñad* also we find a similar passage which reads:

*na jāyate mriyate vā vipaścin  
nāyaṁ kutaścin na vibhūva kaścit  
ajo nityaḥ śāśvato 'yaṁ purāṇo  
na hanyate hanyamāne śarīre.*

(Kaṭha 1.2.18)

The meaning and purport of this verse is the same as in the *Bhagavad-gītā*, but here in this verse there is one special word, *vipaścit*, which means learned or with knowledge.

The soul is full of knowledge, or full always with consciousness. Therefore, consciousness is the symptom of the soul. Even if one does not find the soul within the heart, where he is situated, one can still understand the presence of the soul simply by the presence of consciousness. Sometimes we do not find the sun in the sky owing to clouds, or for some other reason, but the light of the sun is always there, and we are convinced that it is therefore daytime. As soon as there is a little light in the sky early in the morning, we can understand that the sun is in the sky. Similarly, since there is some consciousness in all bodies—whether man or animal—we can understand the presence of the soul. This consciousness of the soul is, however, different from the consciousness of the Supreme because the supreme consciousness is all-knowledge—past, present and future. The consciousness of the individual soul

*na buddhi-bhedam janayed  
ajñānām karma-saṅginām  
joṣayet sarva-karmāṇi  
vidvān yuktaḥ samācāran*

*na*—do not; *buddhi-bhedam*—disrupt the intelligence; *janayet*—do; *ajñānām*—of the foolish; *karma-saṅginām*—attached to fruitive work; *joṣayet*—dovetailed; *sarva*—all; *karmāṇi*—work; *vidvān*—learned; *yuktaḥ*—all engaged; *samācāran*—practicing.

## TRANSLATION

Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should not be encouraged to refrain from work, but to engage in work in the spirit of devotion.

## PURPORT

*Vedaiś ca sarvair aham eva vedyaḥ*: that is the end of all Vedic rituals. All rituals, all performances of sacrifices, and everything that is put into the *Vedas*, including all directions for material activities, are meant for understanding Kṛṣṇa, who is the ultimate goal of life. But because the conditioned souls do not know anything beyond sense gratification, they study the *Vedas* to that end. Through sense regulations, however, one is gradually elevated to Kṛṣṇa consciousness. Therefore a realized soul in Kṛṣṇa consciousness should not disturb others in their activities or understanding, but he should act by showing how the results of all work can be dedicated to the service of Kṛṣṇa. The learned Kṛṣṇa conscious person may act in such a way that the ignorant person working for sense gratification may learn how to act and how to behave. Although the ignorant man is not to be disturbed in his activities, still, a slightly developed Kṛṣṇa conscious person may directly be engaged in the service of the Lord without waiting for other Vedic formulas. For this fortunate man there is no need to follow the Vedic rituals, because in direct Kṛṣṇa consciousness one can have all the results simply by following the prescribed duties of a particular person.

### TEXT 36

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।  
अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥ ३६ ॥

*arjuna uvāca*  
*atha kena prayukto 'yaṁ*  
*pāpaṁ carati pūruṣaḥ*  
*anicchann api vārṣṇeya*  
*balād iva niyojitaḥ*

*arjunaḥ uvāca*—Arjuna said; *atha*—hereafter; *kena*—by what; *prayuktaḥ*—impelled; *ayam*—one; *pāpaṁ*—sins; *carati*—acts; *pūruṣaḥ*—a man; *anicchan*—without desiring; *api*—although; *vārṣṇeya*—O descendant of Vṛṣṇi; *balāt*—by force; *iva*—as if; *niyojitaḥ*—engaged.

### TRANSLATION

Arjuna said: O descendant of Vṛṣṇi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?

### PURPORT

A living entity, as part and parcel of the Supreme, is originally spiritual, pure, and free from all material contaminations. Therefore, by nature he is not subjected to the sins of the material world. But when he is in contact with the material nature, he acts in many sinful ways without hesitation, and sometimes even against his will. As such, Arjuna's question to Kṛṣṇa is very sanguine, as to the perverted nature of the living entities. Although the living entity sometimes does not want to act in sin, he is still forced to act. Sinful actions are not, however, impelled by the Supersoul within, but are due to another cause, as the Lord explains in the next verse.

such knowledge and specific realization can be understood if it is explained by the Lord Himself." *Bhagavad-gītā* gives us that knowledge, specifically knowledge of the self. The living entities are parts and parcels of the Lord, and therefore they are simply meant to serve the Lord. This consciousness is called Kṛṣṇa consciousness. So, from the very beginning of life one has to learn this Kṛṣṇa consciousness, and thereby one may become fully Kṛṣṇa conscious and act accordingly.

Lust is only the perverted reflection of the love of God which is natural for every living entity. But if one is educated in Kṛṣṇa consciousness from the very beginning, that natural love of God cannot deteriorate into lust. When love of God deteriorates into lust, it is very difficult to return to the normal condition. Nonetheless, Kṛṣṇa consciousness is so powerful that even a late beginner can become a lover of God by following the regulative principles of devotional service. So, from any stage of life, or from the time of understanding its urgency, one can begin regulating the senses in Kṛṣṇa consciousness, devotional service of the Lord, and turn the lust into love of Godhead—the highest perfectional stage of human life.

#### TEXT 42

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

*indriyāṇi parāṇy āhur  
indriyebhyaḥ param manaḥ  
manasas tu parā buddhir  
yo buddheḥ paratas tu saḥ*

*indriyāṇi*—senses; *parāṇi*—superior; *āhuḥ*—is said; *indriyebhyaḥ*—more than the senses; *param*—superior; *manaḥ*—the mind; *manasaḥ*—more than the mind; *tu*—also; *parā*—superior; *buddhiḥ*—intelligence; *yaḥ*—one which; *buddheḥ*—more than the intelligence; *parataḥ*—superior; *tu*—but; *saḥ*—he.

described in the *Brahma-saṁhitā* as infallible (*acyuta*), which means that He never forgets Himself, even though He is in material contact. Therefore, the Lord and the living entity can never be equal in all respects, even if the living entity is as liberated as Arjuna. Although Arjuna is a devotee of the Lord, he sometimes forgets the nature of the Lord, but by the divine grace a devotee can at once understand the infallible condition of the Lord, whereas a nondevotee or a demon cannot understand this transcendental nature. Consequently these descriptions in the *Gītā* cannot be understood by demonic brains. Kṛṣṇa remembered acts which were performed by Him millions of years before, but Arjuna could not, despite the fact that both Kṛṣṇa and Arjuna are eternal in nature. We may also note herein that a living entity forgets everything due to his change of body, but the Lord remembers because He does not change His *sac-cid-ānanda* body. He is *advaita*, which means there is no distinction between His body and Himself. Everything in relation to Him is spirit—whereas the conditioned soul is different from his material body. And, because the Lord's body and self are identical, His position is always different from the ordinary living entity, even when He descends to the material platform. The demons cannot adjust themselves to this transcendental nature of the Lord, as the Lord explains in the following verse.

### TEXT 6

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

*ajo 'pi sann avyayātmā  
bhūtānām īśvaro 'pi san  
prakṛtiṁ svām adhiṣṭhāya  
sambhavāmy ātma-māyayā*

*ajaḥ*—unborn; *api*—although; *san*—being so; *avyaya*—without deterioration; *ātmā*—body; *bhūtānām*—all those who are born; *īśvaraḥ*—the Supreme Lord; *api*—although; *san*—being so; *prakṛtiṁ*—transcendental form; *svām*—of Myself; *adhiṣṭhāya*—being so situated; *sambhavāmi*—I do incarnate; *ātma-māyayā*—by My internal energy.

## TRANSLATION

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

## PURPORT

The Lord has spoken about the peculiarity of His birth: although He may appear like an ordinary person, He remembers everything of His many, many past "births," whereas a common man cannot remember what he has done even a few hours before. If someone is asked what he did exactly at the same time one day earlier, it would be very difficult for a common man to answer immediately. He would surely have to dredge his memory to recall what he was doing exactly at the same time one day before. And yet, men often dare claim to be God, or Kṛṣṇa. One should not be misled by such meaningless claims. Then again, the Lord explains His *prakṛti* or His form. *Prakṛti* means nature as well as *svarūpa*, or one's own form. The Lord says that He appears in His own body. He does not change His body, as the common living entity changes from one body to another. The conditioned soul may have one kind of body in the present birth, but he has a different body in the next birth. In the material world, the living entity has no fixed body but transmigrates from one body to another. The Lord, however, does not do so. Whenever He appears, He does so in the same original body, by His internal potency. In other words, Kṛṣṇa appears in this material world in His original eternal form, with two hands, holding a flute. He appears exactly in His eternal body, uncontaminated by this material world. Although He appears in the same transcendental body and is Lord of the universe, it still appears that He takes His birth like an ordinary living entity. Despite the fact Lord Kṛṣṇa grows from childhood to boyhood and from boyhood to youth, astonishingly enough He never ages beyond youth. At the time of the Battle of Kurukṣetra, He had many grandchildren at home; or, in other words, He had sufficiently aged by material calculations. Still He looked just like a young man twenty or twenty-five years old. We never see a picture of Kṛṣṇa in old age because He never grows old like us, although He is the oldest person in the whole creation—past, present, and future. Neither His body nor His intelligence ever deteriorates or changes.



*paritrāṇāya sādḥūnām  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi yuge yuge*

*paritrāṇāya*—for the deliverance; *sādḥūnām*—of the devotees; *vināśāya*—for the annihilation; *ca*—also; *duṣkṛtām*—of the miscreants; *dharma*—principles of religion; *saṁsthāpana-arthāya*—to reestablish; *sambhavāmi*—I do appear; *yuge*—millennium; *yuge*—after millennium.

## TRANSLATION

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

## PURPORT

According to *Bhagavad-gītā*, a *sādhu* (holymen) is a man in Kṛṣṇa consciousness. A person may appear to be irreligious, but if he has the qualifications of Kṛṣṇa consciousness wholly and fully, he is to be understood to be a *sādhu*. And *duṣkṛtām* applies to one who doesn't care for Kṛṣṇa consciousness. Such miscreants, or *duṣkṛtām*, are described as foolish and the lowest of mankind, even though they may be decorated with mundane education; whereas another person, who is one hundred percent engaged in Kṛṣṇa consciousness, is accepted as *sādhu*, even though such a person may neither be learned nor well cultured. As far as the atheistic are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Rāvaṇa and Kāṁsa. The Lord has many agents who are quite competent to vanquish demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demonic. The demon harasses the devotee, even though the latter may happen to be his kin. Although Prahlāda Mahārāja was the son of Hiraṇyakaśipu, he was nonetheless persecuted by his father; although Devakī, the mother of Kṛṣṇa, was the sister of Kāṁsa, she and her husband Vasudeva were persecuted only because Kṛṣṇa was to be born of them. So Lord Kṛṣṇa appeared primarily to deliver Devakī, rather than kill Kāṁsa, but both were performed

in *bhāva*, or the preliminary stage of transcendental love of God. Real love for God is called *premā*, the highest perfectional stage of life." In the *premā* stage there is constant engagement in the transcendental loving service of the Lord. So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one's individual spiritual personality, and from the frustrations resulting from void philosophy. Then one can ultimately attain to the abode of the Supreme Lord.

### TEXT 11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

*ye yathā mām prapadyante  
tāms tathaiva bhajāmy aham  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ*

*ye*—all of them; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—unto them; *tathā*—so; *eva*—certainly; *bhajāmi*—do I reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—do follow; *manuṣyāḥ*—all men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

### TRANSLATION

All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.

### PURPORT

Everyone is searching for Kṛṣṇa in the different aspects of His manifestations. Kṛṣṇa, the Supreme Personality of Godhead, is partially realized in His impersonal *brahmajyoti* effulgence and as the all-pervading Supersoul dwelling within everything, including the particles of atoms. But Kṛṣṇa is only fully realized by His pure devotees. Consequently, Kṛṣṇa is the object of everyone's realization, and thus anyone and everyone is satisfied

Lord and His bona fide devotee. Therefore, Kṛṣṇa consciousness is transcendental.

### TEXT 29

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।  
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ।  
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ॥ २९ ॥

*apāne juhvati prāṇam  
prāṇe 'pānam tathāpare  
prāṇāpāna-gatī ruddhvā  
prāṇāyāma-parāyaṇāḥ  
apare niyatāhārāḥ  
prāṇān prāṇeṣu juhvati*

*apāne*—air which acts downward; *juhvati*—offers; *prāṇam*—air which acts outward; *prāṇe*—in the air going outward; *apānam*—air going downward; *tathā*—as also; *apare*—others; *prāṇa*—air going outward; *apāna*—air going downward; *gatī*—movement; *ruddhvā*—checking; *prāṇāyāma*—trance induced by stopping all breathing; *parāyaṇāḥ*—so inclined; *apare*—others; *niyata*—controlled; *āhārāḥ*—eating; *prāṇān*—outgoing air; *prāṇeṣu*—in the outgoing air; *juhvati*—sacrifices.

### TRANSLATION

And there are even others who are inclined to the process of breath restraint to remain in trance, and they practice stopping the movement of the outgoing breath into the incoming, and incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Some of them, curtailing the eating process, offer the outgoing breath into itself, as a sacrifice.

### PURPORT

This system of yoga for controlling the breathing process is called *prāṇāyāma*, and in the beginning it is practiced in the *haṭha-yoga* system through different sitting postures. All of these processes are recommended for

entity is bewildered in his desires, the Lord allows him to fulfill those desires, but the Lord is never responsible for the actions and reactions of the particular situation which may be desired. Being in a bewildered condition, therefore, the embodied soul identifies himself with the circumstantial material body and becomes subjected to the temporary misery and happiness of life. The Lord is the constant companion of the living entity as Paramātmā, or the Supersoul, and therefore He can understand the desires of the individual soul, as one can smell the flavor of a flower by being near it. Desire is a subtle form of conditioning of the living entity. The Lord fulfills his desire as he deserves: Man proposes and God disposes. The individual is not, therefore, omnipotent in fulfilling his desires. The Lord, however, can fulfill all desires, and the Lord, being neutral to everyone, does not interfere with the desires of the minute independent living entities. However, when one desires Kṛṣṇa, the Lord takes special care and encourages one to desire in such a way that one can attain to Him and be eternally happy. The Vedic hymn therefore declares:

*eṣa u hy eva sādhu karma kārayati taṁ yamebhyo lokebhya unninīṣate  
eṣa u evāsādhu karma kārayati yamadho ninīṣate.*

*ajñō jantur anīso 'yam ātmanaḥ sukha-duḥkhaḥ  
īśvara-prerito gacchet svargaṁ vāśvabhraṁ eva ca.*

"The Lord engages the living entity in pious activities so he may be elevated. The Lord engages him in impious activities so he may go to hell. The living entity is completely dependant in his distress and happiness. By the will of the Supreme he can go to heaven or hell, as a cloud is driven by the air."

Therefore the embodied soul, by his immemorial desire to avoid Kṛṣṇa consciousness, causes his own bewilderment. Consequently, although he is constitutionally eternal, blissful and cognizant, due to the littleness of his existence he forgets his constitutional position of service to the Lord and is thus entrapped by nescience. And, under the spell of ignorance, the living entity claims that the Lord is responsible for his conditional existence. The *Vedānta-sūtras* also confirm this:

*vaiṣamya-nairghṛṇye na sāpekṣatvāt tathā hi darśayati.*

"The Lord neither hates nor likes anyone, though He appears to."

## TEXT 29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमुच्छति ॥ २९ ॥

*bhoktāraṁ yajña-tapasām  
sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānām  
jñātvā mām śāntim ṛcchati*

*bhoktāraṁ*—beneficiary; *yajña*—sacrifices; *tapasām*—of penances and austerities; *sarva-loka*—all planets and the demigods thereof; *maheśvaram*—the Supreme Lord; *suhṛdam*—benefactor; *sarva*—all; *bhūtānām*—of the living entities; *jñātvā*—thus knowing; *mām*—Me (Lord Kṛṣṇa); *śāntim*—relief from material pangs; *ṛcchati*—achieves.

## TRANSLATION

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

## PURPORT

The conditioned souls within the clutches of illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace, which is explained in this part of the *Bhagavad-gītā*. The greatest peace formula is simply this: Lord Kṛṣṇa is the beneficiary in all human activities. Men should offer everything to the transcendental service of the Lord because He is the proprietor of all planets and the demigods thereon. No one is greater than He. He is greater than the greatest of the demigods, Lord Śiva and Lord Brahmā. In the *Vedas* the Supreme Lord is described as *tam īśvarāṇām paramaṁ maheśvaram*. Under the spell of illusion, living entities are trying to be lords of all they survey, but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world

## TRANSLATION

A person is said to have attained to yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

## PURPORT

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he is no longer engaged in sense gratification or in fruitive activities. Otherwise, one must be engaged in sense gratification, since one cannot live without engagement. Without Kṛṣṇa consciousness, one must be always seeking self-centered or extended selfish activities. But a Kṛṣṇa conscious person can do everything for the satisfaction of Kṛṣṇa and thereby be perfectly detached from sense gratification. One who has no such realization must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder.

## TEXT 5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

*uddhared ātmanātmānam  
nātmānam avasādayet  
ātmaiva hy ātmano bandhur  
ātmaiva ripur ātmanaḥ*

*uddharet*—one must deliver; *ātmanā*—by the mind; *ātmānam*—the conditioned soul; *na*—never; *ātmānam*—the conditioned soul; *avasādayet*—put into degradation; *ātmā*—mind; *eva*—certainly; *hi*—indeed; *ātmanaḥ*—of the conditioned soul; *bandhuḥ*—friend; *ātmā*—mind; *eva*—certainly; *ripuḥ*—enemy; *ātmanaḥ*—of the conditioned soul.

## TRANSLATION

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

*jita-ātmanaḥ*—of one who has conquered his mind; *praśāntasya*—of one who has attained tranquility by such control over the mind; *paramātmā*—the Supersoul; *samāhitaḥ*—approached completely; *śīta*—cold; *uṣṇa*—heat; *sukha*—in happiness; *duḥkheṣu*—in distress; *tathā*—also; *māna*—honor; *apamānayoḥ*—in dishonor.

## TRANSLATION

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

## PURPORT

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramātmā. When the mind is misled by the external illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind is controlled through one of the *yoga* systems, one is to be considered as having already reached the destination. One has to abide by superior dictation. When one's mind is fixed on the superior nature, he has no other alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it. The effect of controlling the mind is that one automatically follows the dictation of the Paramātmā or Supersoul. Because this transcendental position is at once achieved by one who is in Kṛṣṇa consciousness, the devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical *samādhi*, or absorption in the Supreme.

## TEXT 8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोष्ट्राश्मकाञ्चनः ॥ ८ ॥

*jñāna-vijñāna-tr̥ptātmā  
kūṭa-stho vijitendriyaḥ  
yukta ity ucyate yogī  
sama-loṣṭrāśma-kāñcanaḥ*

*jñāna*—acquired knowledge; *vijñāna*—realized knowledge; *tr̥pta*—satisfied; *ātmā*—living entity; *kūṭasthaḥ*—spiritually situated; *vijita-indriyaḥ*—sensually controlled; *yuktaḥ*—competent for self-realization; *iti*—thus; *ucyate*—is said; *yogī*—the mystic; *sama*—equiposed; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanaḥ*—gold.

## TRANSLATION

A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it be pebbles, stones or gold—as the same.

## PURPORT

Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (*Padma Purāṇa*)

This *Bhagavad-gītā* is the science of Kṛṣṇa consciousness. No one can become Kṛṣṇa conscious simply by mundane scholarship. One must be fortunate enough to associate with a person who is in pure consciousness. A Kṛṣṇa conscious person has realized knowledge, by the grace of Kṛṣṇa, because he is satisfied with pure devotional service. By realized knowledge, one becomes perfect. By transcendental knowledge one can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and



## PURPORT

By proper conviction and intelligence one should gradually cease sense activities. This is called *pratyāhāra*. The mind, being controlled by conviction, meditation, and cessation of the senses, should be situated in trance, or *samādhi*. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Kṛṣṇa consciousness.

## TEXT 26

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

*yato yato niścalati*  
*manaś cañcalam asthiram*  
*tatas tato niyamyaitad*  
*ātmany eva vaśam nayet*

*yataḥ*—whatever; *yataḥ*—wherever; *niścalati*—verily agitated; *manaḥ*—the mind; *cañcalam*—flickering; *asthiram*—unsteady; *tataḥ*—from there; *tataḥ*—and thereafter; *niyamya*—regulating; *etat*—this; *ātmani*—in the self; *eva*—certainly; *vaśam*—control; *nayet*—must bring in.

## TRANSLATION

From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.

## PURPORT

The nature of the mind is flickering and unsteady. But a self-realized *yogī* has to control the mind; the mind should not control him. One who controls the mind (and therefore the senses as well) is called *gosvāmī*, or *svāmī*, and one

Arjuna out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice *yoga* in this age of Kali. The present age is characterized by a bitter struggle for a life of short duration. People are not serious about self-realization even by simple, practical means, and what to speak of this difficult *yoga* system, which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of *yoga*, even though he was favorably endowed in many ways. He belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Kṛṣṇa, the Supreme Personality of Godhead. Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of *yoga*. In fact, we do not find any record in history of his practicing it at any time. Therefore this system must be considered generally impossible in this age of Kali. Of course it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years ago, then what of the present day? Those who are imitating this *yoga* system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely in ignorance of the desired goal.

#### TEXT 34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

*cañcalaṁ hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham  
tasyāhaṁ nigrahaṁ manye  
vāyor iva su-duṣkaram*

*cañcalaṁ*—flickering; *hi*—certainly; *manaḥ*—mind; *kṛṣṇa*—O Kṛṣṇa; *pramāthi*—agitating; *balavat*—strong; *dṛḍham*—obstinate; *tasya*—its; *aham*—I; *nigrahaṁ*—subduing; *manye*—think; *vāyoḥ*—of the wind; *iva*—like; *suduṣkaram*—difficult.

In this verse also the word *bhajanti* is used. Therefore, *bhajanti* is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any other common living entity. The word *avajānanti*, used in this verse of *Śrīmad-Bhāgavatam*, is also found in the *Bhagavad-gītā*: *avajānanti mām mūḍhāḥ*: "Only the fools and rascals deride the Supreme Personality of Godhead Lord Kṛṣṇa." Such fools take it upon themselves to write commentaries on the *Bhagavad-gītā* without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word *bhajanti* and the word "worship."

The culmination of all kinds of *yoga* practices lies in *bhakti-yoga*. All other *yogas* are but means to come to the point of *bhakti* in *bhakti-yoga*. *Yoga* actually means *bhakti-yoga*; all other *yogas* are progressions toward the destination of *bhakti-yoga*. From the beginning of *karma-yoga* to the end of *bhakti-yoga* is a long way to self-realization. *Karma-yoga*, without fruitive results, is the beginning of this path. When *karma-yoga* increases in knowledge and renunciation, the stage is called *jñāna-yoga*. When *jñāna-yoga* increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called *aṣṭāṅga-yoga*. And, when one surpasses the *aṣṭāṅga-yoga* and comes to the point of the Supreme Personality of Godhead Kṛṣṇa, it is called *bhakti-yoga*, the culmination. Factually, *bhakti-yoga* is the ultimate goal, but to analyze *bhakti-yoga* minutely one has to understand these other *yogas*. The *yogī* who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: *karma-yogī*, *jñāna-yogī* or *dhyāna-yogī*, *rāja-yogī*, *haṭha-yogī*, etc. If one is fortunate enough to come to the point of *bhakti-yoga*, it is to be understood that he has surpassed all the other *yogas*. Therefore, to become Kṛṣṇa conscious is the highest stage of *yoga*, just as, when we speak of Himalayan, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination. It is by great fortune that one comes to Kṛṣṇa consciousness on the path of *bhakti-yoga* to become well situated according to the Vedic direction. The ideal *yogī* concentrates his attention on Kṛṣṇa, who is called Śyāmasundara, who is as beautifully colored as a cloud, whose lotus-like face is as effulgent as the sun, whose dress is brilliant with jewels and whose body is flower garlanded. Illuminating all sides is His gorgeous luster, which is called the *brahmajyoti*. He incarnates in different forms such as Rāma, Nṛsiṃha, Varāha

relation to Vāsudeva, or Śrī Kṛṣṇa. Such a universal vision of Vāsudeva precipitates one's full surrender to the Supreme Lord Śrī Kṛṣṇa as the highest goal. Such surrendered great souls are very rare.

This verse is very nicely explained in the Third Chapter of *Śvetāśvatara Upaniṣad*: "In this body there are powers of speaking, of seeing, of hearing, of mental activities, etc. But these are not important if not related to the Supreme Lord. And because Vāsudeva is all-pervading and everything is Vāsudeva, the devotee surrenders in full knowledge." (Cf. *Bhagavad-gītā* 7.17 and 11.40)

### TEXT 20

कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।  
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

*kāmais tais tair hṛta-jñānāḥ*  
*prapadyante 'nya-devatāḥ*  
*taṁ taṁ niyamam āsthāya*  
*prakṛtyā niyatāḥ svayā*

*kamaiḥ*—by desires; *taiḥ*—by those; *taiḥ*—by those; *hṛta*—distorted; *jñānāḥ*—knowledge; *prapadyante*—surrender; *anya*—other; *devatāḥ*—demigods; *taṁ*—that; *taṁ*—that; *niyamam*—rules; *āsthāya*—following; *prakṛtyā*—by nature; *niyatāḥ*—controlled; *svayā*—by their own.

### TRANSLATION

Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

### PURPORT

Those who are freed from all material contaminations surrender unto the Supreme Lord and engage in His devotional service. As long as the material contamination is not completely washed off, they are by nature nondevotees. But even those who have material desires and who resort to the Supreme Lord

*yam yam vāpi smaran bhāvam  
tyajaty ante kalevaram  
tam tam evaiti kaunteya  
sadā tad-bhāva-bhāvitaḥ*

*yam yam*—whatever; *vā*—either; *api*—also; *smaran*—remembering; *bhāvam*—nature; *tyajati*—give up; *ante*—at the end; *kalevaram*—this body; *tam tam*—similar; *eva*—certainly; *eti*—gets; *kaunteya*—O son of Kuntī; *sadā*—always; *tat*—that; *bhāva*—state of being; *bhāvitaḥ*—remembering.

## TRANSLATION

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

## PURPORT

The process of changing one's nature at the critical moment of death is here explained. How can one die in the proper state of mind? Mahārāja Bharata thought of a deer at the time of death and so was transferred to that form of life. However, as a deer, Mahārāja Bharata could remember his past activities. Of course the cumulative effect of the thoughts and actions of one's life influences one's thoughts at the moment of death; therefore the actions of this life determine one's future state of being. If one is transcendently absorbed in Kṛṣṇa's service, then his next body will be transcendental (spiritual), not physical. Therefore the chanting of Hare Kṛṣṇa is the best process for successfully changing one's state of being to transcendental life.

## TEXT 7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥

*tasmāt sarveṣu kāleṣu  
mām anusmara yudhya ca  
mayy arpita-mano-buddhir  
mām evaiṣyasy asaṁśayaḥ*

## TRANSLATION

One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

## PURPORT

In this verse it is clearly stated that at the time of death the mind must be fixed in devotion on the Supreme Godhead. For those practiced in *yoga*, it is recommended that they raise the life force between the eyebrows, but for a pure devotee who does not practice such *yoga*, the mind should always be engaged in Kṛṣṇa consciousness so that at death he can remember the Supreme by His grace. This is explained in verse fourteen.

The particular use of the word *yoga-balena* is significant in this verse because without practice of *yoga* one cannot come to this transcendental state of being at the time of death. One cannot suddenly remember the Supreme Lord at death unless he is practiced in some *yoga* system, especially the system of *bhakti-yoga*. Since one's mind at death is very disturbed, one should practice transcendence through *yoga* during one's life.

## TEXT 11

यदक्षरं वेदविदो वदन्ति  
विशन्ति यद्यतयो वीतरागाः ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
तत्ते पदं सङ्ग्राहेण प्रवक्ष्ये ॥ ११ ॥

*yad akṣaram veda-vido vadanti  
viśanti yad yatayo vīta-rāgāḥ  
yad icchanto brahmacaryam caranti  
tat te padam saṅgrāheṇa pravakṣye*

*yat*—that which; *akṣaram*—inexhaustible; *veda-vidaḥ*—a person conversant with the *Vedas*; *vadanti*—say; *viśanti*—enters; *yat*—in which; *yatayaḥ*—great sages; *vīta-rāgāḥ*—in the renounced order of life; *yat*—that which; *icchantāḥ*—desiring; *brahmacaryam*—celibacy; *caranti*—practices; *tat*—that; *te*—unto you; *padam*—situation; *saṅgrāheṇa*—in summary; *pravakṣye*—I shall explain.

The creation, maintenance and annihilation of this material cosmic manifestation is completely dependant on the supreme will of the Personality of Godhead. “At the end of the millennium” means at the death of Brahmā. Brahmā lives for one hundred years, and his one day is calculated at 4,300,000,000 of our earthly years. His night is of the same duration. His month consists of thirty such days and nights, and his year of twelve months. After one hundred such years, when Brahmā dies, the devastation or annihilation takes place; this means that the energy manifested by the Supreme Lord is again wound up in Himself. Then again, when there is need to manifest the cosmic world, it is done by His will: “Although I am one, I shall become many.” This is the Vedic aphorism. He expands Himself in this material energy, and the whole cosmic manifestation again takes place.

### TEXT 8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

*prakṛtiṁ svām avaṣṭabhya  
visṛjāmi punaḥ punaḥ  
bhūta-grāmam imam kṛtsnam  
avaśam prakṛter vaśāt*

*prakṛtiṁ*—material nature; *svām*—of My personal self; *avaṣṭabhya*—enter in; *visṛjāmi*—create; *punaḥ punaḥ*—again, again; *bhūta-grāmam*—all these cosmic manifestations; *imam*—this; *kṛtsnam*—total; *avaśam*—automatically; *prakṛteḥ*—by the force of nature; *vaśāt*—under obligation.

### TRANSLATION

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

### PURPORT

This matter is the manifestation of the inferior energy of the Supreme Personality of Godhead. This has already been explained several times. At the

undergo any severe penance and austerity. He can live this life in devotional service, guided by an expert spiritual master, and in any position, either as a householder or a *sannyāsī*, or a *brahmacārī*; in any position and anywhere in the world, he can perform this devotional service to the Supreme Personality of Godhead and thus become actually *mahātmā*, a great soul.

### TEXT 15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।  
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

*jñāna-yajñena cāpy anye  
yajanto mām upāsate  
ekatvena prthaktvena  
bahudhā viśvato-mukham*

*jñāna-yajñena*—by cultivation of knowledge; *ca*—also; *api*—certainly; *anye*—others; *yajantaḥ*—worshiping; *mām*—Me; *upāsate*—worship; *ekatvena*—in oneness; *prthaktvena*—in duality; *bahudhā*—diversity; *viśvataḥ-mukham*—in the universal form.

### TRANSLATION

Others, who are engaged in the cultivation of knowledge, worship the Supreme Lord as the one without a second, diverse in many, and in the universal form.

### PURPORT

This verse is the summary of the previous verses. The Lord tells Arjuna that those who are purely in Kṛṣṇa consciousness and do not know anything other than Kṛṣṇa are called *mahātmā*; yet there are other persons who are not exactly in the position of *mahātmā* but who worship Kṛṣṇa also, in different ways. Some of them are already described as the distressed, the financially destitute, the inquisitive, and those who are engaged in the cultivation of knowledge. But there are others who are still lower, and these are divided into three: 1) He who worships himself as one with the Supreme Lord, 2) He who concocts some form of the Supreme Lord and worships that, and 3) He who



accepts the universal form, the *viśvarūpa* of the Supreme Personality of Godhead, and worships that. Out of the above three, the lowest, those who worship themselves as the Supreme Lord, thinking themselves to be monists, are most predominant. Such people think themselves to be the Supreme Lord, and in this mentality they worship themselves. This is also a type of God worship, for they can understand that they are not the material body but are actually spiritual soul; at least, such a sense is prominent. Generally the impersonalists worship the Supreme Lord in this way. The second class includes the worshipers of the demigods, those who by imagination consider any form to be the form of the Supreme Lord. And the third class includes those who cannot conceive of anything beyond the manifestation of this material universe. They consider the universe to be the supreme organism or entity and worship that. The universe is also a form of the Lord.

#### TEXT 16

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।  
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

*aham kratur aham yajñah  
svadhāham aham auśadham  
mantro 'ham aham evājyam  
aham agnir aham hutam*

*aham—I; kratuḥ—ritual; aham—I; yajñah—sacrifice; svadhā—oblation; aham—I ; aham—I; auśadham—healing herb ; mantrah—transcendental chant; aham—I; aham—I; eva—certainly; ajyam—melted butter; aham—I; agniḥ—fire; aham—I; hutam—offering.*

#### TRANSLATION

But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

### TEXT 31

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

*kṣipram bhavati dharmātmā  
śaśvac-chāntim nigacchati  
kaunteya pratijānīhi  
na me bhaktaḥ praṇaśyati*

*kṣipram*—very soon; *bhavati*—becomes; *dharmātmā*—righteous; *śaśvat-śāntim*—lasting peace; *nigacchati*—attains; *kaunteya*—O son of Kuntī; *pratijānīhi*—justly declare; *na*—never; *me*—Mine; *bhaktaḥ*—devotee; *praṇaśyati*—perishes.

### TRANSLATION

He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.

### PURPORT

This should not be misunderstood. In the Seventh Chapter the Lord says that one who is engaged in mischievous activities cannot become a devotee of the Lord. One who is not a devotee of the Lord has no good qualifications whatsoever. The question remains, then, how can a person engaged in abominable activities—either by accident or intention—be a pure devotee? This question may justly be raised. The miscreants, as stated in the Seventh Chapter, who never come to the devotional service of the Lord, have no good qualifications, as is stated in the *Śrīmad-Bhāgavatam*. Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart. He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away. Continuous thinking of the Supreme Lord makes him pure by nature. According to the *Vedas*, there is a certain regulation that if one falls down from his exalted position, he has to undergo certain ritualistic

*manyase*—if You think; *yadi*—if; *tat*—that; *śakyam*—able to see; *mayā*—by me; *draṣṭum*—to see; *iti*—thus; *prabho*—O Lord; *yogeśvara*—the Lord of all mystic power; *tataḥ*—then; *me*—unto me; *tvam*—You; *darśaya*—show; *ātmānam*—Yourself; *avyayam*—eternal.

## TRANSLATION

If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that universal self.

## PURPORT

It is said that one can neither see, hear, understand nor perceive the Supreme Lord, Kṛṣṇa, by the material senses. But if one is engaged in loving transcendental service to the Lord from the beginning, then one can see the Lord by revelation. Every living entity is only a spiritual spark; therefore it is not possible to see or to understand the Supreme Lord. Arjuna, as a devotee, does not depend on his speculative strength; rather, he admits his limitations as a living entity and acknowledges Kṛṣṇa's inestimable position. Arjuna could understand that for a living entity it is not possible to understand the unlimited infinite. If the infinite reveals Himself, then it is possible to understand the nature of the infinite by the grace of the infinite. The word *yogeśvara* is also very significant here because the Lord has inconceivable power. If He likes, He can reveal Himself by His grace, although He is unlimited. Therefore Arjuna pleads for the inconceivable grace of Kṛṣṇa. He does not give Kṛṣṇa orders. Kṛṣṇa is not obliged to reveal Himself to anyone unless one surrenders fully in Kṛṣṇa consciousness and engages in devotional service. Thus it is not possible for persons who depend on the strength of their mental speculations to see Kṛṣṇa.

## TEXT 5

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।  
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

## PURPORT

The Lord Kṛṣṇa is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave the Vedic instructions to Brahmā, and presently He is also instructing *Bhagavad-gītā* to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the line of disciplic succession stemming from Kṛṣṇa. Without being a representative of Kṛṣṇa, one cannot become a teacher or spiritual master of transcendental subject matter.

The Lord is being paid obeisances in all respects. He is of immeasurable greatness. No one can be greater than the Supreme Personality of Godhead, Kṛṣṇa, because no one is equal to or higher than Kṛṣṇa within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him.

The Supreme Lord Kṛṣṇa has senses and a body like the ordinary man, but for Him there is no difference between His senses, body, mind and Himself.

Foolish persons who do not know Him perfectly say that Kṛṣṇa is different from His soul, mind, heart and everything else. Kṛṣṇa is absolute; therefore His activities and potencies are supreme. It is also stated that He does not have senses like ours. He can perform all sensual activities; therefore His senses are neither imperfect nor limited. No one can be greater than Him, no one can be equal to Him, and everyone is lower than Him.

Whoever knows His transcendental body, activities and perfection, after quitting his body, returns to Him and doesn't come back again to this miserable world. Therefore one should know that Kṛṣṇa's activities are different from others. The best policy is to follow the principles of Kṛṣṇa; that will make one perfect. It is also stated that there is no one who is master of Kṛṣṇa; everyone is His servant. Only Kṛṣṇa is God, and everyone is servant. Everyone is complying with His order. There is no one who can deny His order. Everyone is acting according to His direction, being under His superintendence. As stated in the *Brahmā-saṁhitā*, He is the cause of all causes.

## PURPORT

The divine vision in this connection should be clearly understood. Who can have divine vision? Divine means godly. Unless one attains the status of divinity as a demigod, he cannot have divine vision. And what is a demigod? It is stated in the Vedic scriptures that those who are devotees of Lord Viṣṇu are demigods. Those who are atheistic, i.e., who do not believe in Viṣṇu, or who only recognize the impersonal part of Kṛṣṇa as the Supreme, cannot have the divine vision. It is not possible to decry Kṛṣṇa and at the same time have the divine vision. One cannot have the divine vision without becoming divine. In other words, those who have divine vision can also see like Arjuna.

The *Bhagavad-gītā* gives the description of the universal form, and this description was unknown to everyone before Arjuna. Now one can have some idea of the *viśva-rūpa* after this incidence; those who are actually divine can see the universal form of the Lord. But one cannot be divine without being a pure devotee of Kṛṣṇa. The devotees, however, who are actually in the divine nature and who have divine vision, are not very much interested to see the universal form of the Lord. As described in the previous verse, Arjuna desired to see the four-handed form of Lord Kṛṣṇa as Viṣṇu, and he was actually afraid of the universal form.

In this verse there are some significant words, just like *veda-yajñādhyāyanaiḥ*, which refers to studying Vedic literature and the subject matter of sacrificial regulations. *Veda* refers to all kinds of Vedic literature, namely the four *Vedas* (*Ṛk*, *Yajus*, *Sāma* and *Atharva*) and the eighteen *Purāṇas* and *Upaniṣads*, and *Vedānta-sūtra*. One can study these at home or anywhere else. Similarly, there are *sūtras*, *Kalpa-sūtras* and *Mīmāṃsā-sūtras*, for studying the method of sacrifice. *Dānaiḥ* refers to charity which is offered to a suitable party, such as those who are engaged in the transcendental loving service of the Lord, the *brāhmaṇas* and the *Vaiṣṇavas*. Similarly, pious activities refer to the *agni-hotra*, etc., the prescribed duties of the different castes. Pious activities and the voluntary acceptance of some bodily pains are called *tapasya*. So one can perform all these, can accept bodily penances, give charity, study the *Vedas*, etc., but unless he is a devotee like Arjuna, it is not possible to see that universal form. Those who are impersonalists are also imagining that they are seeing the universal form of the Lord, but from *Bhagavad-gītā* we understand

to Kṛṣṇa's impersonal *brahmajyoti* effulgence, which is the all-pervasive aspect of the Absolute Truth and which is unmanifest and beyond the reach of the senses. Arjuna would like to know which of these two types of transcendentalists is more perfect in knowledge. In other words, he is clarifying his own position because he is attached to the personal form of Kṛṣṇa. He is not attached to the impersonal Brahman. He wants to know whether his position is secure. The impersonal manifestation, either in this material world or in the spiritual world of the Supreme Lord, is a problem for meditation. Actually, one cannot perfectly conceive of the impersonal feature of the Absolute Truth. Therefore Arjuna wants to say, "What is the use of such a waste of time?" Arjuna experienced in the Eleventh Chapter that to be attached to the personal form of Kṛṣṇa is best because he could thus understand all other forms at the same time and there was no disturbance to his love for Kṛṣṇa. This important question asked of Kṛṣṇa by Arjuna will clarify the distinction between the impersonal and personal conceptions of the Absolute Truth.

## TEXT 2

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

*śrī-bhagavān uvāca*  
*mayy āveśya mano ye mām*  
*nitya-yuktā upāsate*  
*śraddhayā parayopetās*  
*te me yuktatamā matāḥ*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *mayi*—unto Me; *āveśya*—fixing; *manaḥ*—mind; *ye*—one who; *mām*—unto Me; *nitya*—always; *yuktāḥ*—engaged; *upāsate*—worships; *śraddhayā*—with faith; *parayā*—transcendental; *upetāḥ*—engages; *te*—they; *me*—Mine; *yuktatamāḥ*—most perfect; *matāḥ*—I consider.

## TRANSLATION

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect.

## PURPORT

In answer to Arjuna's question, Kṛṣṇa clearly says that he who concentrates upon His personal form and who worships Him with faith and devotion is to be considered most perfect in *yoga*. For one in such Kṛṣṇa consciousness there are no material activities because everything is done by Kṛṣṇa. A pure devotee is constantly engaged—sometimes he chants, sometimes he hears or reads books about Kṛṣṇa, or sometimes he cooks *prasādam* or goes to the marketplace to purchase something for Kṛṣṇa, or sometimes he washes the temple or the dishes—whatever he does, he does not let a single moment pass without devoting his activities to Kṛṣṇa. Such action is in full *samādhī*.

## TEXTS 3–4

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥  
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

*ye tv akṣaram anirdeśyam  
avyaktaṁ paryupāsate  
sarvatra-gam acintyaṁ ca  
kūṭa-stham acalaṁ dhruvam  
sanniyamyendriya-grāmaṁ  
sarvatra sama-buddhayaḥ  
te prāpnuvanti mām eva  
sarva-bhūta-hite ratāḥ*

*ye*—those; *tu*—but; *akṣaram*—which is beyond the perception of the senses; *anirdeśyam*—indefinite; *avyaktaṁ*—unmanifested; *paryupāsate*—completely

## TRANSLATION

Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are.

## PURPORT

The Lord is describing the field of activities and the knower of the field of activities in their constitutional positions. One has to know how this body is constituted, the materials of which this body is made, under whose control this body is working, how the changes are taking place, wherefrom the changes are coming, what the causes are, what the reasons are, what the ultimate goal of the individual is, and what the actual form of the individual soul is. One should also know the distinction between the individual living soul and the Supersoul, the different influences, their potentials, etc. One just has to understand this *Bhagavad-gītā* directly from the description given by the Supreme Personality of Godhead, and all this will be clarified. But one should be careful not to consider the Supreme Personality of Godhead in every body and individual soul to be the *jīva*. This is something like equalizing the potent and the impotent.

## TEXT 5

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

*ṛṣibhir bahudhā gītām  
chandobhir vividhaiḥ pṛthak  
brahma-sūtra-padaiś caiva  
hetumadbhir viniścitaiḥ*

*ṛṣibhiḥ*—by the wise sages; *bahudhā*—in many ways; *gītām*—described; *chandobhiḥ*—Vedic hymns; *vividhaiḥ*—in various; *pṛthak*—variously; *brahma-sūtra*—the Vedānta; *padaiḥ*—aphorism; *ca*—also; *eva*—certainly; *hetumadbhiḥ*—with cause and effect; *viniścitaiḥ*—ascertain.



understanding of Kṛṣṇa, he is at a lower stage of knowledge. If anyone wants to compete with God and at the same time make advancement in spiritual knowledge, he will be frustrated. It is clearly stated that without humility understanding is harmful. To think oneself God is most puffed up. Although the living entity is always being kicked by the stringent laws of material nature, still he thinks, “I am God” because of ignorance. One should be humble and know that he is subordinate to the Supreme Lord. Due to rebellion against the Supreme Lord, one becomes subordinate to material nature. One must know and be convinced of this truth.

### TEXT 13

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

*jñeyam yat tat pravakṣyāmi  
yaj jñātvāmṛtam aśnute  
anādi mat-param brahma  
na sat tan nāsad ucyate*

*jñeyam*—knowable; *yat*—that; *tat*—which; *pravakṣyāmi*—I shall now explain; *yaj*—which; *jñātvā*—knowing; *amṛtam*—nectar; *aśnute*—taste; *anādi*—beginningless; *mat-param*—subordinate to Me; *brahma*—spirit; *na*—neither; *sat*—cause; *tat*—that; *na*—nor; *asat*—effect; *ucyate*—is called.

### TRANSLATION

I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.

### PURPORT

The Lord has explained the field of activities and the knower of the field. He has also explained the process of knowing the knower of the field of activities. Now He is explaining the knowable, both the soul and the Supersoul respectively. By knowledge of the knower, both the soul and the Supersoul,

*Bhagavad-gītā* also confirms that when the Lord appears He appears as He is by His internal potency. He is not contaminated by the material energy because He is the Lord of material energy. In the Vedic literature we find that His whole embodiment is spiritual. He has His eternal form called *sac-cid-ānanda-vigraha*. He is full of all opulence. He is the proprietor of all wealth and the owner of all energy. He is the most intelligent and is full of knowledge. These are some of the symptoms of the Supreme Personality of Godhead. He is maintainer of all living entities and the witness of all activities. As far as we can understand from Vedic literature, the Supreme Lord is always transcendental. Although we do not see His head, face, hands, or legs, He has them, and when we are elevated to the transcendental situation then we can see the Lord's form. Due to materially contaminated senses, we cannot see His form. Therefore the impersonalists who are still materially affected cannot understand the Personality of Godhead.

#### TEXT 16

बहिरन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

*bahir antaś ca bhūtānām  
acaram caram eva ca  
sūkṣmatvāt tad avijñeyam  
dūra-stham cāntike ca tat*

*bahih*—outside; *antaḥ*—inside; *ca*—also; *bhūtānām*—of all living entities; *acaram*—not moving; *caram*—moving; *eva*—also; *ca*—and; *sūkṣmatvāt*—on account of being subtle; *tat*—that; *avijñeyam*—unknowable; *dūrastham*—far away; *ca antike*—near also; *ca*—and; *tat*—that.

#### TRANSLATION

The Supreme Truth exists both internally and externally, in the moving and nonmoving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

# CHAPTER FOURTEEN



## The Three Modes of Material Nature

### TEXT 1

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।  
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

*śrī-bhagavān uvāca*  
*param bhūyaḥ pravakṣyāmi*  
*jñānānām jñānam uttamam*  
*yaj jñātvā munayaḥ sarve*  
*parām siddhim ito gatāḥ*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *param*—transcendental; *bhūyaḥ*—again; *pravakṣyāmi*—I shall speak; *jñānānām*—of all knowledge; *jñānam*—knowledge; *uttamam*—the supreme; *yaj*—which; *jñātvā*—knowing; *munayaḥ*—the sages; *sarve*—all; *parām*—transcendental; *siddhim*—perfection; *itaḥ*—from this world; *gatāḥ*—attain.

fire and air, are all material energy, called *Mahā-brahman*, or the great Brahman, the material nature. As is explained in the Seventh Chapter, beyond this there is another, superior nature—the living entity. In material nature the superior nature is mixed by the will of the Supreme Personality of Godhead, and thereafter all living entities are born of this material nature. The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice. But the rice is not the cause of the scorpion. Actually, the eggs were laid by the mother. Similarly, material nature is not the cause of the birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature. Thus every living entity, according to his past activities, has a different body, created by this material nature, and the entity can enjoy or suffer according to his past deeds. The Lord is the cause of all the manifestations of living entities in this material world.

#### TEXT 4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।  
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

*sarva-yoniṣu kaunteya  
mūrtayaḥ sambhavanti yāḥ  
tāsām brahma mahad yonir  
aham bīja-pradaḥ pitā*

*sarva-yoniṣu*—in all species of life; *kaunteya*—O son of Kuntī; *mūrtayaḥ*—forms; *sambhavanti*—as they appear; *yāḥ*—which; *tāsām*—all of them; *brahma*—supreme; *mahad yonir*—the source of birth in the material substance; *aham*—Myself; *bīja-pradaḥ*—seed-giving; *pitā*—father.

#### TRANSLATION

It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.

so much affected by material miseries, and he has a sense of advancement in material knowledge. The representative type is the *brāhmaṇa*, who is supposed to be situated in the mode of goodness. This sense of happiness is due to understanding that, in the mode of goodness, one is more or less free from sinful reactions. Actually, in the Vedic literature it is said that the mode of goodness means greater knowledge and a greater sense of happiness. The difficulty here is that when a living entity is situated in the mode of goodness, he becomes conditioned to feel that he is advanced in knowledge and is better than others. In this way he becomes conditioned. The best examples are the scientist and philosopher: each is very proud of his knowledge, and because they generally improve their living conditions, they feel a sort of material happiness. This sense of advanced happiness in conditioned life makes them bound by the mode of goodness of material nature. As such, they are attracted toward working in the mode of goodness, and, as long as they have an attraction for working in that way, they have to take some type of body in the modes of nature. Thus there is no likelihood of liberation, or of being transferred to the spiritual world. Repeatedly, one may become a philosopher, a scientist, or a poet, and, repeatedly, become entangled in the same disadvantages of birth and death. But, due to the illusion of the material energy, one thinks that that sort of life is pleasant.

### TEXT 7

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

*rajo rāgātmakam viddhi  
tṛṣṇā-saṅga-samudbhavam  
tan nibadhnāti kaunteya  
karma-saṅgena dehinam*

*rajaḥ*—mode of passion; *rāga-ātmakam*—born of desire or lust; *viddhi*—know; *tṛṣṇā*—hankering; *saṅga*—association; *samudbhavam*—produced of; *tat*—that; *nibadhnāti*—is bound; *kaunteya*—O son of Kuntī; *karma-saṅgena*—association with fruitive activity; *dehinam*—of the embodied.

## TRANSLATION

The mode of passion is born of unlimited desires and longings, O son of Kuntī, and because of this one is bound to material fruitive activities.

## PURPORT

The mode of passion is characterized by the attraction between man and woman. Woman has attraction for man, and man has attraction for woman. This is called the mode of passion. And, when the mode of passion is increased, one develops the hankering for material enjoyment. He wants to enjoy sense gratification. For sense gratification, a man in the mode of passion wants some honor in society, or in the nation, and he wants to have a happy family, with nice children, wife, and house. These are the products of the mode of passion. As long as one is hankering after these things, he has to work very hard. Therefore it is clearly stated here that he becomes associated with the fruits of his activities and thus becomes bound by such activities. In order to please his wife, children and society and to keep up his prestige, one has to work. Therefore, the whole material world is more or less in the mode of passion. Modern civilization is considered to be advanced in the standards of the mode of passion. Formerly, the advanced condition was considered to be in the mode of goodness. If there is no liberation for those in the mode of goodness, what of those who are entangled in the mode of passion?

## TEXT 8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

*tamas tv ajñāna-jam viddhi  
mohanam sarva-dehinām  
pramādālasya-nidrābhis  
tan nibadhnāti bhārata*

*tamaḥ*—mode of ignorance; *tu*—but; *ajñāna-jam*—products of ignorance; *viddhi*—knowing; *mohanam*—delusion; *sarva-dehinām*—of all embodied

*śāśvatasya*—of eternal; *ca*—and; *dharmasya*—of the constitutional position; *sukhasya*—happiness; *aikāntikasya*—ultimate; *ca*—also.

## TRANSLATION

**And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.**

## PURPORT

The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization. Paramātmā, the Supersoul, is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth. Therefore, both Paramātmā and the impersonal Brahman are within the Supreme Person. It is explained in the Seventh Chapter that material nature is the manifestation of the inferior energy of the Supreme Lord. The Lord impregnates the inferior material nature with the fragments of the superior nature, and that is the spiritual touch in the material nature. When a living entity conditioned by this material nature begins the cultivation of spiritual knowledge, he elevates himself from the position of material existence and gradually rises up to the Brahman conception of the Supreme. This attainment of the Brahman conception of life is the first stage in self-realization. At this stage the Brahman realized person is transcendental to the material position, but he is not actually perfect in Brahman realization. If he wants, he can continue to stay in the Brahman position and then gradually rise up to Paramātmā realization and then to the realization of the Supreme Personality of Godhead. There are many examples of this in Vedic literature. The four Kumāras were situated first in the impersonal Brahman conception of truth, but then they gradually rose to the platform of devotional service. One who cannot elevate himself beyond the impersonal conception of Brahman runs the risk of falling down. In *Śrīmad-Bhāgavatam* it is stated that although a person may rise to the stage of impersonal Brahman, without going farther, with no information of the Supreme Person, his intelligence is not perfectly clear. Therefore, in spite of being raised to the Brahman platform, there is the chance of falling down if

## TRANSLATION

**The Blessed Lord said:** There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

## PURPORT

After the discussion of the importance of *bhakti-yoga*, one may question, “What about the *Vedas*?” It is explained in this chapter that the purpose of Vedic study is to understand Kṛṣṇa. Therefore one who is in Kṛṣṇa consciousness, who is engaged in devotional service, already knows the *Vedas*. The entanglement of this material world is compared here to a banyan tree. For one who is engaged in fruitive activities, there is no end to the banyan tree. He wanders from one branch to another, to another, to another. The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation. The Vedic hymns, meant for elevating oneself, are called the leaves of this tree. This tree’s roots grow upward because they begin from where Brahmā is located, the topmost planet of this universe. If one can understand this indestructible tree of illusion, then one can get out of it.

This process of extrication should be understood. In the previous chapters it has been explained that there are many processes by which to get out of the material entanglement. And, up to the Thirteenth Chapter, we have seen that devotional service to the Supreme Lord is the best way. Now, the basic principle of devotional service is detachment from material activities and attachment to the transcendental service of the Lord. The process of breaking attachment to the material world is discussed in the beginning of this chapter. The root of this material existence grows upward. This means that it begins from the total material substance, from the topmost planet of the universe. From there, the whole universe is expanded, with so many branches, representing the various planetary systems. The fruits represent the results of the living entities’ activities, namely, religion, economic development, sense gratification and liberation.

Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing. That tree can



Thus end the Bhaktivedanta Purports to the Fifteenth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of Puruṣottama-yoga, the Yoga of the Supreme Person.

aspiring to get out of the clutches of material nature and trying to elevate himself to the spiritual nature and go back to home, back to Godhead, for him, looking toward material possessions and women for sense gratification—not even enjoying them, but just looking toward them with such a propensity—is so condemned that he had better commit suicide before experiencing such illicit desires.” So these are the processes for purification.

The next item is *jñāna-yoga-vyavasthitiḥ*: being engaged in the cultivation of knowledge. *Sannyāsī* life is meant for distributing knowledge to the householders and others who have forgotten their real life of spiritual advancement. A *sannyāsī* is supposed to beg from door to door for his livelihood, but this does not mean that he is a beggar. Humility is also one of the qualifications of a transcendently situated person, and out of sheer humility the *sannyāsī* goes from door to door, not exactly for the purpose of begging, but to see the householders and awaken them to Kṛṣṇa consciousness. This is the duty of a *sannyāsī*. If he is actually advanced and so ordered by his spiritual master, he should preach Kṛṣṇa with logic and understanding, and if he is not so advanced he should not accept the renounced order of life. But even if he has accepted the renounced order of life without sufficient knowledge, he should engage himself fully in hearing from a bona fide spiritual master to cultivate knowledge. A *sannyāsī* or one in the renounced order of life must be situated in fearlessness, *sattva-saṁśuddhiḥ* (purity) and *jñāna-yoga* (knowledge).

The next item is charity. Charity is meant for the householders. The householders should earn a livelihood by an honorable means and spend fifty percent of their income to propagate Kṛṣṇa consciousness all over the world. Thus a householder should give in charity to such institutional societies that are engaged in that way. Charity should be given to the right receiver. There are different kinds of charities, as will be explained later on, charity in the modes of goodness, passion and ignorance. Charity in the mode of goodness is recommended by the scriptures, but charity in the modes of passion and ignorance is not recommended because it is simply a waste of money. Charity should be given only to propagate Kṛṣṇa consciousness all over the world. That is charity in the mode of goodness.

Then as far as *damah* (self-control) is concerned, it is not only meant for other orders of religious society, but it is especially meant for the householder. Although he has a wife, a householder should not use his senses for sex life

spiritual order system. There are different rules and regulations for different castes or divisions of society, and if a person is able to follow them, he will be automatically raised to the highest platform of spiritual realization. Then he can have liberation without a doubt.

### TEXT 23

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।  
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

*yaḥ śāstra-vidhim utsṛjya  
vartate kāma-kārataḥ  
na sa siddhim avāpnōti  
na sukhaṁ na parāṁ gatim*

*yaḥ*—anyone; *śāstra-vidhim*—the regulations of the scriptures; *utsṛjya*—giving up; *vartate*—remains; *kāma-kārataḥ*—acting whimsically in lust; *na*—never; *saḥ*—he; *siddhim*—perfection; *avāpnōti*—achieves; *na*—never; *sukham*—happiness; *na*—never; *parāṁ*—the supreme; *gatim*—perfectional stage.

### TRANSLATION

But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

### PURPORT

As described before, the *śāstra-vidhim*, or the direction of the *śāstra*, is given to the different castes and orders of human society. Everyone is expected to follow these rules and regulations. If one does not follow them and acts whimsically according to his lust, greed and desire, then he never will be perfect in his life. In other words, a man may theoretically know all these things, but if he does not apply them in his own life, then he is to be known as the lowest of mankind. In the human form of life, a living entity is expected to be sane and to follow the regulations given for elevating his life to the highest platform, but if he does not follow them, then he degrades himself. But even if he follows the rules and regulations and moral principles and ultimately does

## PURPORT

As stated in the Fifteenth Chapter, all the rules and regulations of the *Vedas* are meant for knowing Kṛṣṇa. If one understands Kṛṣṇa from the *Bhagavad-gītā* and becomes situated in Kṛṣṇa consciousness, engaging himself in devotional service, he has reached the highest perfection of knowledge offered by the Vedic literature. Lord Caitanya Mahāprabhu made this process very easy: He asked people simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and to engage in the devotional service of the Lord and eat the remnants of foodstuff offered to the Deity. One who is directly engaged in all these devotional activities is to be understood as having studied all Vedic literature. He has come to the conclusion perfectly. Of course, for the ordinary persons who are not in Kṛṣṇa consciousness or who are not engaged in devotional service, what is to be done and what is not to be done must be decided by the injunctions of the *Vedas*. One should act accordingly, without argument. That is called following the principles of *śāstra*, or scripture. *Śāstra* is without the four principal defects that are visible in the conditioned soul: imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned. These four principal defects in conditioned life disqualify one from putting forth rules and regulations. Therefore, the rules and regulations as described in the *śāstra*—being above these defects—are accepted without alteration by all great saints, *ācāryas*, and great souls.

In India there are many parties of spiritual understanding, generally classified as two: the impersonalist and the personalist. Both of them, however, lead their lives according to the principles of the *Vedas*. Without following the principles of the scriptures, one cannot elevate himself to the perfectional stage. One who actually, therefore, understands the purport of the *śāstras* is considered fortunate.

In human society, aversion to the principles of understanding the Supreme Personality of Godhead is the cause of all falldowns. That is the greatest offense of human life. Therefore, *māyā*, the material energy of the Supreme Personality of Godhead, is always giving us trouble in the shape of the threefold miseries. This material energy is constituted of the three modes of material nature. One has to raise himself at least to the mode of goodness before the path to understanding the Supreme Lord can be opened. Without

# CHAPTER SEVENTEEN



## The Divisions of Faith

### TEXT 1

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।  
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

*arjuna uvāca*

*ye śāstra-vidhim utsṛjya  
yajante śraddhayānvitāḥ  
teṣāṃ niṣṭhā tu kā kṛṣṇa  
sattvam āho rajas tamaḥ*

*arjunaḥ uvāca*—Arjuna said; *ye*—those; *śāstra-vidhim*—the regulations of scripture; *utsṛjya*—giving up; *yajante*—worships; *śraddhayā*—full faith; *anvitāḥ*—possessed of; *teṣāṃ*—of them; *niṣṭhā*—faith; *tu*—but; *kā*—what is that; *kṛṣṇa*—O Kṛṣṇa; *sattvam*—in goodness; *āho*—said; *rajaḥ*—in passion; *tamaḥ*—in ignorance.

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *tri-vidhā*—three kinds; *bhavati*—become; *śraddhā*—faith; *dehinām*—of the embodied; *sā*—that; *sva-bhāva-jā*—according to his mode of material nature; *sāttvikī*—mode of goodness; *rājasī*—mode of passion; *ca*—also; *eva*—certainly; *tāmasī*—mode of ignorance; *ca*—and; *iti*—thus; *tām*—that; *ṣṇu*—hear from Me.

## TRANSLATION

The Supreme Lord said, according to the modes of nature acquired by the embodied soul, one's faith can be of three kinds—goodness, passion or ignorance. Now hear about these.

## PURPORT

Those who know the rules and regulations of the scriptures, but, out of laziness or indolence, give up following these rules and regulations, are governed by the modes of material nature. According to their previous activities in the modes of goodness, passion or ignorance, they acquire a nature which is of a specific quality. The association of the living entity with the different modes of nature has been going on perpetually since the living entity is in contact with material nature. Thus he acquires different types of mentality according to his association with the material modes. But this nature can be changed if one associates with a bona fide spiritual master and abides by his rules and the scriptures. Gradually, one can change his position from ignorance to goodness, or from passion to goodness. The conclusion is that blind faith in a particular mode of nature cannot help a person become elevated to the perfectional stage. One has to consider things carefully, with intelligence, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature.

## TEXT 3

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।  
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

The word *sattva*, or faith, is very significant in this verse. *Sattva* or faith always comes out of the works of goodness. One's faith may be in a demigod or some created God or some mental concoction. It is supposed to be one's strong faith in something that is productive of the works of material goodness. But in material conditional life, no works of material nature are completely purified. They are mixed. They are not in pure goodness. Pure goodness is transcendental; in purified goodness one can understand the real nature of the Supreme Personality of Godhead. As long as one's faith is not completely in purified goodness, the faith is subject to contamination by any of the modes of material nature. The contaminated modes of material nature expand to the heart. Therefore according to the position of the heart in contact with a particular mode of material nature, one's faith is established. It should be understood, that if one's heart is in the mode of goodness, his faith is also in the mode of goodness. If his heart is in the mode of passion, his faith is also in the mode of passion. And if his heart is in the mode of darkness, illusion, his faith is also thus contaminated. Thus we find different types of faith in this world, and there are different types of religions due to different types of faith. The real principle of religious faith is situated in the mode of pure goodness, but because the heart is tainted, we find different types of religious principles. Thus according to different types of faith, there are different kinds of worship.

#### TEXT 4

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।  
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

*yajante sāttvikā devān*  
*yakṣa-rakṣāṁsi rājasāḥ*  
*pretān bhūta-gaṇāṁś cānye*  
*yajante tāmasā janāḥ*

*yajante*—worship; *sāttvikāḥ*—those who are in the mode of goodness; *devān*—demigods; *yakṣa-rakṣāṁsi rājasāḥ*—those who are in the mode of passion worship demons; *pretān*—dead spirits; *bhūta-gaṇān*—ghosts; *ca anye*—and others; *yajante*—worship; *tāmasāḥ*—in the mode of ignorance; *janāḥ*—people.

### TEXT 7

नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।  
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

*niyatasya tu sannyāsaḥ  
karmaṇo nopapadyate  
mohāt tasya parityāgaḥ  
tāmasaḥ parikīrtitaḥ*

*niyatasya*—prescribed duties; *tu*—but; *sannyāsaḥ*—renunciation; *karmaṇaḥ*—activities; *na*—never; *upapadyate*—is deserved; *mohāt*—by illusion; *tasya*—of which; *parityāgaḥ*—renunciation; *tāmasaḥ*—in the mode of ignorance; *parikīrtitaḥ*—declared.

### TRANSLATION

Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.

### PURPORT

Work for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended. It is said that a person in the renounced order of life should not cook for himself. Cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited. Similarly, a *sannyāsī* may perform a marriage ceremony to help his disciple in the advancement of Kṛṣṇa consciousness. If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

### TEXT 8

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥



### TEXTS 13-14

पञ्चैतानि महाबाहो कारणानि निबोध मे ।  
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥  
अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

*pañcaitāni mahā-bāho  
kāraṇāni nibodha me  
sāṅkhye kṛtānte proktāni  
siddhaye sarva-karmaṇām  
adhiṣṭhānaṁ tathā kartā  
karaṇam ca pṛthag-vidham  
vividhāś ca pṛthak ceṣṭā  
daivaṁ caivātra pañcamam*

*pañca*—five; *etāni*—all these; *mahā-bāho*—O mighty-armed one; *kāraṇāni*—cause; *nibodha*—just understand; *me*—from Me; *sāṅkhye*—in the Vedas; *kṛtānte*—after performance; *proktāni*—said; *siddhaye*—perfection; *sarva*—all; *karmaṇām*—actuated; *adhiṣṭhānam*—place; *tathā*—also; *kartā*—worker; *karaṇam ca*—and instruments; *pṛthag-vidham*—different kinds; *vividhāś ca*—varieties; *pṛthak*—separately; *ceṣṭā*—endeavor; *daivam*—the Supreme; *ca*—also; *eva*—certainly; *atra*—here; *pañcamam*—five.

### TRANSLATION

O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sāṅkhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

### PURPORT

A question may be raised that since any activity performed must have some reaction, how is it that the person in Kṛṣṇa consciousness does not suffer or enjoy the reactions of work? The Lord is citing *Vedānta* philosophy to show how this is possible. He says that there are five causes for all activities and for

## TEXT 17

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

*yasya nāhaṅkṛto bhāvo  
buddhir yasya na lipyate  
hatvāpi sa imāṁ lokān  
na hanti na nibadhyate*

*yasya*—of one who; *na*—never; *ahaṅkṛtaḥ*—false ego; *bhāvaḥ*—nature; *buddhiḥ*—intelligence; *yasya*—one who; *na*—never; *lipyate*—is attached; *hatvā api*—even killing; *saḥ*—he; *imān*—this; *lokān*—world; *na*—never; *hanti*—kills; *na*—never; *nibadhyate*—becomes entangled.

## TRANSLATION

One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.

## PURPORT

In this verse the Lord informs Arjuna that the desire not to fight arises from false ego. Arjuna thought himself to be the doer of action, but he did not consider the Supreme sanction within and without. If one does not know that a super sanction is there, why should he act? But one who knows the instrument of work, himself as the worker, and the Supreme Lord as the supreme sanctioner, is perfect in doing everything. Such a person is never in illusion. Personal activity and responsibility arise from false ego and godlessness, or a lack of Kṛṣṇa consciousness. Anyone who is acting in Kṛṣṇa consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing, does not kill. Nor is he ever affected with the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

particular type of living entity to work according to his past desires. The living entity is not independant. One should not think himself independant of the Supreme Personality of Godhead. The individual is always under His control. Therefore his duty is to surrender, and that is the injunction of the next verse.

### TEXT 62

तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

*tam eva śaraṇam gaccha  
sarva-bhāvena bhārata  
tat-prasādāt parāṁ śāntim  
sthānam prāpsyasi śāśvatam*

*tam*—unto Him; *eva*—certainly; *śaraṇam*—surrender; *gaccha*—go; *sarva-bhāvena*—in all respects; *bhārata*—O son of Bharata; *tat-prasādāt*—by His grace; *parāṁ*—transcendental; *śāntim*—peace; *sthānam*—abode; *prāpsyasi*—you will get; *śāśvatam*—eternal.

### TRANSLATION

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

### PURPORT

A living entity should therefore surrender unto the Supreme Personality of Godhead who is situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence. By such surrender, one will not only be released from all miseries in this life, but at the end he will reach the Supreme God. The transcendental world is described in the Vedic literature as *tad viṣṇoḥ paramaṁ padam*. Since all of creation is the kingdom of God, everything material is actually spiritual, but *paramaṁ padam* specifically refers to the eternal abode, which is called the spiritual sky or Vaikuṇṭha. In the Fifteenth Chapter of *Bhagavad-gītā* it is stated: “*Sarvasya cāham hṛdi sanniviṣṭaḥ*.” The Lord is seated in everyone's heart, so this recommendation



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## Plate 18

"As they surrender to Me, I reward them accordingly."

**Bhagavad-gītā 4.11** At the top Kṛṣṇa is dancing with His purest devotees as a lover. On the lotus petals the Lord is reciprocating with His devotees as a son, as a friend and as a master. Below left, a devotee in the material world is associating with Kṛṣṇa personally by painting His transcendental form. Next, an impersonalist, by his meditation, is merging with the brahmajyoti, the spiritual effulgence emanating from the Lords body. On the right a mystic yogi is walking on the water. On the far right a fruitive worker is receiving the fruits of his labor.





## *Plate 25*

Krishna's material and spiritual energies.

**Bhagavad-gītā 7.4-5** Spirit soul sustains the material universe of earth, water, fire, etc. (represented as the body). The subtle body-mind, intelligence and false ego-is represented by the red dot on the forehead. The soul is seated in the heart of the gross body.