

into this awkward position and so on. Unless one is awakened to this position of questioning his suffering, unless he realizes that he doesn't want suffering but rather wants to make a solution to all sufferings, then one is not to be considered a perfect human being. Humanity begins when this sort of inquiry is awakened in one's mind. In the *Brahma-sūtra* this inquiry is called "brahma-jijñāsā." Every activity of the human being is to be considered a failure unless he inquires about the nature of the Absolute. Therefore those who begin to question why they are suffering or where they came from and where they shall go after death are proper students for understanding *Bhagavad-gītā*. The sincere student should also have a firm respect for the Supreme Personality of Godhead. Such a student was Arjuna.

Lord Kṛṣṇa descends specifically to reestablish the real purpose of life when man forgets that purpose. Even then, out of many, many human beings who awaken, there may be one who actually enters the spirit of understanding his position, and for him this *Bhagavad-gītā* is spoken. Actually we are all followed by the tiger of nescience, but the Lord is very merciful upon living entities, especially human beings. To this end He spoke the *Bhagavad-gītā*, making His friend Arjuna His student.

Being an associate of Lord Kṛṣṇa, Arjuna was above all ignorance, but Arjuna was put into ignorance on the Battlefield of Kurukṣetra just to question Lord Kṛṣṇa about the problems of life so that the Lord could explain them for the benefit of future generations of human beings and chalk out the plan of life. Then man could act accordingly and perfect the mission of human life.

The subject of the *Bhagavad-gītā* entails the comprehension of five basic truths. First of all, the science of God is explained and then the constitutional position of the living entities, *jīvas*. There is *īśvara*, which means controller, and there are *jīvas*, the living entities which are controlled. If a living entity says that he is not controlled but that he is free, then he is insane. The living being is controlled in every respect, at least in his conditioned life. So in the *Bhagavad-gītā* the subject matter deals with the *īśvara*, the supreme controller, and the *jīvas*, the controlled living entities. *Prakṛti* (material nature) and time (the duration of existence of the whole universe or the manifestation of material nature) and *karma* (activity) are also discussed. The cosmic manifestation is full of different activities. All living entities are engaged in different activities. From *Bhagavad-gītā* we must learn what God is, what the

living entities are, what *prakṛti* is, what the cosmic manifestation is and how it is controlled by time, and what the activities of the living entities are.

Out of these five basic subject matters in *Bhagavad-gītā* it is established that the Supreme Godhead, or Kṛṣṇa, or Brahman, or supreme controller, or Paramātmā—you may use whatever name you like—is the greatest of all. The living beings are in quality like the supreme controller. For instance, the Lord has control over the universal affairs, over material nature, etc., as will be explained in the later chapters of *Bhagavad-gītā*. Material nature is not independent. She is acting under the directions of the Supreme Lord. As Lord Kṛṣṇa says, “*Prakṛti* is working under My direction.” When we see wonderful things happening in the cosmic nature, we should know that behind this cosmic manifestation there is a controller. Nothing could be manifested without being controlled. It is childish not to consider the controller. For instance, a child may think that an automobile is quite wonderful to be able to run without a horse or other animal pulling it, but a sane man knows the nature of the automobile’s engineering arrangement. He always knows that behind the machinery there is a man, a driver. Similarly, the Supreme Lord is a driver under whose direction everything is working. Now the *jīvas*, or the living entities, have been accepted by the Lord, as we will note in the later chapters, as His parts and parcels. A particle of gold is also gold, a drop of water from the ocean is also salty, and similarly, we the living entities, being part and parcel of the supreme controller, *īśvara*, or Bhagavān, Lord Śrī Kṛṣṇa, have all the qualities of the Supreme Lord in minute quantity because we are minute *īśvaras*, subordinate *īśvaras*. We are trying to control nature, as presently we are trying to control space or planets, and this tendency to control is there because it is in Kṛṣṇa. But although we have a tendency to lord it over material nature, we should know that we are not the supreme controller. This is explained in *Bhagavad-gītā*.

What is material nature? This is also explained in *Gītā* as inferior *prakṛti*, inferior nature. The living entity is explained as the superior *prakṛti*. *Prakṛti* is always under control, whether inferior or superior. *Prakṛti* is female, and she is controlled by the Lord just as the activities of a wife are controlled by the husband. *Prakṛti* is always subordinate, predominated by the Lord, who is the predominator. The living entities and material nature are both predominated, controlled by the Supreme Lord. According to the *Gītā*, the living entities, although parts and parcels of the Supreme Lord, are to be considered *prakṛti*.

This is clearly mentioned in the Seventh Chapter, fifth verse of *Bhagavad-gītā*: “*Apareyam itas tv anyām.*” “This *prakṛti* is My lower nature.” “*Prakṛtim viddhi me parām jīva-bhūtām mahā-bāho yayedam dhāryate jagat.*” And beyond this there is another *prakṛti*: *jīva-bhūtām*, the living entity.

Prakṛti itself is constituted by three qualities: the mode of goodness, the mode of passion and the mode of ignorance. Above these modes there is eternal time, and by a combination of these modes of nature and under the control and purview of eternal time there are activities which are called *karma*. These activities are being carried out from time immemorial, and we are suffering or enjoying the fruits of our activities. For instance, suppose I am a businessman and have worked very hard with intelligence and have amassed a great bank balance. Then I am an enjoyer. But then say I have lost all my money in business; then I am a sufferer. Similarly, in every field of life we enjoy the results of our work, or we suffer the results. This is called *karma*.

Īśvara (the Supreme Lord), *jīva* (the living entity), *prakṛti* (nature), eternal time and *karma* (activity) are all explained in the *Bhagavad-gītā*. Out of these five, the Lord, the living entities, material nature and time are eternal. The manifestation of *prakṛti* may be temporary, but it is not false. Some philosophers say that the manifestation of material nature is false, but according to the philosophy of *Bhagavad-gītā* or according to the philosophy of the Vaiṣṇavas, this is not so. The manifestation of the world is not accepted as false; it is accepted as real, but temporary. It is likened unto a cloud which moves across the sky, or the coming of the rainy season which nourishes grains. As soon as the rainy season is over and as soon as the cloud goes away, all the crops which were nourished by the rain dry up. Similarly, this material manifestation takes place at a certain interval, stays for a while and then disappears. Such are the workings of *prakṛti*. But this cycle is working eternally. Therefore *prakṛti* is eternal; it is not false. The Lord refers to this as “My *prakṛti*.” This material nature is the separated energy of the Supreme Lord, and similarly the living entities are also the energy of the Supreme Lord, but they are not separated. They are eternally related. So the Lord, the living entity, material nature and time are all interrelated and are all eternal. However, the other item, *karma*, is not eternal. The effects of *karma* may be very old indeed. We are suffering or enjoying the results of our activities from time immemorial, but we can change the results of our *karma*, or our activity, and this change depends on the perfection of our knowledge. We are engaged in

various activities. Undoubtedly we do not know what sort of activities we should adopt to gain relief from the actions and reactions of all these activities, but this is also explained in the *Bhagavad-gītā*.

The position of *īśvara* is that of supreme consciousness. The *jīvas*, or the living entities, being parts and parcels of the Supreme Lord, are also conscious. Both the living entity and material nature are explained as *prakṛti*, the energy of the Supreme Lord, but one of the two, the *jīva*, is conscious. The other *prakṛti* is not conscious. That is the difference. Therefore the *jīva-prakṛti* is called superior because the *jīva* has consciousness which is similar to the Lord's. The Lord's is supreme consciousness, however, and one should not claim that the *jīva*, the living entity, is also supremely conscious. The living being cannot be supremely conscious at any stage of his perfection, and the theory that he can be so is a misleading theory. Conscious he may be, but he is not perfectly or supremely conscious.

The distinction between the *jīva* and the *īśvara* will be explained in the Thirteenth Chapter of *Bhagavad-gītā*. The Lord is *kṣetra-jñāḥ*, conscious, as is the living being, but the living being is conscious of his particular body, whereas the Lord is conscious of all bodies. Because He lives in the heart of every living being, He is conscious of the psychic movements of the particular *jīvas*. We should not forget this. It is also explained that the *Paramātmā*, the Supreme Personality of Godhead, is living in everyone's heart as *īśvara*, as the controller, and that He is giving directions for the living entity to act as he desires. The living entity forgets what to do. First of all he makes a determination to act in a certain way, and then he is entangled in the acts and reactions of his own *karma*. After giving up one type of body, he enters another type of body, as we put on and take off old clothes. As the soul thus migrates, he suffers the actions and reactions of his past activities. These activities can be changed when the living being is in the mode of goodness, in sanity, and understands what sort of activities he should adopt. If he does so, then all the actions and reactions of his past activities can be changed. Consequently, *karma* is not eternal. Therefore we stated that of the five items (*īśvara, jīva, prakṛti* time and *karma*) four are eternal, whereas *karma* is not eternal.

The supreme conscious *īśvara* is similar to the living entity in this way: both the consciousness of the Lord and that of the living entity are transcendental. It is not that consciousness is generated by the association of matter. That is a

How Kṛṣṇa is acting in different potencies is also explained in *Bhagavad-gītā*. This phenomenal world or material world in which we are placed is also complete in itself because the twenty-four elements of which this material universe is a temporary manifestation, according to Sāṅkhyā philosophy, are completely adjusted to produce complete resources which are necessary for the maintenance and subsistence of this universe. There is nothing extraneous; nor is there anything needed. This manifestation has its own time fixed by the energy of the supreme whole, and when its time is complete, these temporary manifestations will be annihilated by the complete arrangement of the complete. There is complete facility for the small complete units, namely the living entities, to realize the complete, and all sorts of incompleteness are experienced due to incomplete knowledge of the complete. So *Bhagavad-gītā* contains the complete knowledge of Vedic wisdom.

All Vedic knowledge is infallible, and Hindus accept Vedic knowledge to be complete and infallible. For example, cow dung is the stool of an animal, and according to *smṛti* or Vedic injunction, if one touches the stool of an animal he has to take a bath to purify himself. But in the Vedic scriptures cow dung is considered to be a purifying agent. One might consider this to be contradictory, but it is accepted because it is Vedic injunction, and indeed by accepting this, one will not commit a mistake; subsequently it has been proved by modern science that cow dung contains all antiseptic properties. So Vedic knowledge is complete because it is above all doubts and mistakes, and *Bhagavad-gītā* is the essence of all Vedic knowledge.

Vedic knowledge is not a question of research. Our research work is imperfect because we are researching things with imperfect senses. We have to accept perfect knowledge which comes down, as is stated in *Bhagavad-gītā*, by the *paramparā* disciplic succession. We have to receive knowledge from the proper source in disciplic succession beginning with the supreme spiritual master, the Lord Himself, and handed down to a succession of spiritual masters. Arjuna, the student who took lessons from Lord Śrī Kṛṣṇa, accepts everything that He says without contradicting Him. One is not allowed to accept one portion of *Bhagavad-gītā* and not another. No. We must accept *Bhagavad-gītā* without interpretation, without deletion and without our own whimsical participation in the matter. The *Gītā* should be taken as the most perfect presentation of Vedic knowledge. Vedic knowledge is received from transcendental sources, and the first words were spoken by the Lord Himself. The words spoken by the

there are three kinds of activities according to the different modes of nature: the activities of goodness, of passion and of ignorance. Similarly, there are three kinds of eatables also: eatables in goodness, passion and ignorance. All of this is clearly described, and if we properly utilize the instructions of *Bhagavad-gītā*, then our whole life will become purified, and ultimately we will be able to reach the destination which is beyond this material sky.

That destination is called the *sanātana* sky, the eternal spiritual sky. In this material world we find that everything is temporary. It comes into being, stays for some time, produces some by-products, dwindle and then vanishes. That is the law of the material world, whether we use as an example this body, or a piece of fruit or anything. But beyond this temporary world there is another world of which we have information. This world consists of another nature which is *sanātana*, eternal. *Jīva* is also described as *sanātana*, eternal, and the Lord is also described as *sanātana* in the Eleventh Chapter. We have an intimate relationship with the Lord, and because we are all qualitatively one—the *sanātana-dhāma*, or sky, the *sanātana* Supreme Personality and the *sanātana* living entities—the whole purpose of *Bhagavad-gītā* is to revive our *sanātana* occupation, or *sanātana-dharma*, which is the eternal occupation of the living entity. We are temporarily engaged in different activities, but all of these activities can be purified when we give up all these temporary activities and take up the activities which are prescribed by the Supreme Lord. That is called our pure life.

The Supreme Lord and His transcendental abode are both *sanātana*, as are the living entities, and the combined association of the Supreme Lord and the living entities in the *sanātana* abode is the perfection of human life. The Lord is very kind to the living entities because they are His sons. Lord Kṛṣṇa declares in *Bhagavad-gītā*, “*sarva-yoniṣu...aham bija-pradah pītā*.” “I am the father of all.” Of course there are all types of living entities according to their various *karmas*, but here the Lord claims that He is the father of all of them. Therefore the Lord descends to reclaim all of these fallen, conditioned souls to call them back to the *sanātana* eternal sky so that the *sanātana* living entities may regain their eternal *sanātana* positions in eternal association with the Lord. The Lord comes Himself in different incarnations, or He sends His confidential servants as sons or His associates or *ācāryas* to reclaim the conditioned souls.

supreme kingdom, for when one attains that kingdom, he does not have to return to this material world.

Next, one may raise the question of how one goes about approaching that abode of the Supreme Lord. Information of this is given in the Eighth Chapter. It is said there:

*anta-kāle ca mām eva smaran muktvā kalevaram
yah prayāti sa mad-bhāvam yāti nāsty atra samśayaḥ*

“Anyone who quits his body, at the end of life, remembering Me, attains immediately to My nature; and there is no doubt of this.” (Bg. 8.5) One who thinks of Kṛṣṇa at the time of his death goes to Kṛṣṇa. One must remember the form of Kṛṣṇa; if he quits his body thinking of this form, he approaches the spiritual kingdom. *Mad-bhāvam* refers to the supreme nature of the Supreme Being. The Supreme Being is *sac-cid-ānanda-vigraha*—eternal, full of knowledge and bliss. Our present body is not *sac-cid-ānanda*. It is *asat*, not *sat*. It is not eternal; it is perishable. It is not *cit*, full of knowledge, but it is full of ignorance. We have no knowledge of the spiritual kingdom, nor do we even have perfect knowledge of this material world where there are so many things unknown to us. The body is also *nirānanda*; instead of being full of bliss it is full of misery. All of the miseries we experience in the material world arise from the body, but one who leaves this body thinking of the Supreme Personality of Godhead at once attains a *sac-cid-ānanda* body, as is promised in this fifth verse of the Eighth Chapter where Lord Kṛṣṇa says, “He attains My nature.”

The process of quitting this body and getting another body in the material world is also organized. A man dies after it has been decided what form of body he will have in the next life. Higher authorities, not the living entity himself, make this decision. According to our activities in this life, we either rise or sink. This life is a preparation for the next life. If we can prepare, therefore, in this life to get promotion to the kingdom of God, then surely, after quitting this material body, we will attain a spiritual body just like the Lord.

As explained before, there are different kinds of transcendentalists, the *brahmavādi paramātmavādi* and the devotee, and, as mentioned, in the *brahmajyoti* (spiritual sky) there are innumerable spiritual planets. The number of these planets is far, far greater than all of the planets of this material world. This material world has been approximated as only one quarter

He does not advise Arjuna to simply remember Him and give up his occupation. No, the Lord never suggests anything impractical. In this material world, in order to maintain the body one has to work. Human society is divided, according to work, into four divisions of social order—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. The *brāhmaṇa* class or intelligent class is working in one way, the *kṣatriya* or administrative class is working in another way, and the mercantile class and the laborers are all tending to their specific duties. In the human society, whether one is a laborer, merchant, warrior, administrator, or farmer, or even if one belongs to the highest class and is a literary man, a scientist or a theologian, he has to work in order to maintain his existence. The Lord therefore tells Arjuna that he need not give up his occupation, but while he is engaged in his occupation he should remember Kṛṣṇa. If he doesn't practice remembering Kṛṣṇa while he is struggling for existence, then it will not be possible for him to remember Kṛṣṇa at the time of death. Lord Caitanya also advises this. He says that one should practice remembering the Lord by chanting the names of the Lord always. The names of the Lord and the Lord are nondifferent. So Lord Kṛṣṇa's instruction to Arjuna to "remember Me" and Lord Caitanya's injunction to always "chant the names of Lord Kṛṣṇa" are the same instruction. There is no difference, because Kṛṣṇa and Kṛṣṇa's name are nondifferent. In the absolute status there is no difference between reference and referent. Therefore we have to practice remembering the Lord always, twenty-four hours a day, by chanting His names and molding our life's activities in such a way that we can remember Him always.

How is this possible? The *ācāryas* give the following example. If a married woman is attached to another man, or if a man has an attachment for a woman other than his wife, then the attachment is to be considered very strong. One with such an attachment is always thinking of the loved one. The wife who is thinking of her lover is always thinking of meeting him, even while she is carrying out her household chores. In fact, she carries out her household work even more carefully so her husband will not suspect her attachment. Similarly, we should always remember the supreme lover, Śrī Kṛṣṇa, and at the same time perform our material duties very nicely. A strong sense of love is required here. If we have a strong sense of love for the Supreme Lord, then we can discharge our duty and at the same time remember Him. But we have to develop that sense of love. Arjuna, for instance, was always thinking of Kṛṣṇa; he was the constant companion of Kṛṣṇa, and at the same

remembering the Supreme Personality of Godhead. This practice is the devotional process of:

śravaṇam kīrtanam viṣṇoh smaranam pāda-sevanam
arcanaṁ vandanam dāsyam sakhyam ātma-nivedanam

These nine processes, of which the easiest is śravaṇam, hearing *Bhagavad-gītā* from the realized person, will turn one to the thought of the Supreme Being. This will lead to *niścala*, remembering the Supreme Lord, and will enable one, upon leaving the body, to attain a spiritual body which is just fit for association with the Supreme Lord.

The Lord further says:

abhyāsa-yoga-yuktena cetasā nānya-gāminā
paramam puruṣam divyam yāti pārthānucintayan

“By practicing this remembering, without being deviated, thinking ever of the Supreme Godhead, one is sure to achieve the planet of the Divine, the Supreme Personality, O son of Kuntī.” (Bg. 8.8)

This is not a very difficult process. However, one must learn it from an experienced person, from one who is already in the practice. The mind is always flying to this and that, but one must always practice concentrating the mind on the form of the Supreme Lord Śrī Kṛṣṇa or on the sound of His name. The mind is naturally restless, going hither and thither, but it can rest in the sound vibration of Kṛṣṇa. One must thus meditate on *paramam puruṣam*, the Supreme Person; and thus attain Him. The ways and the means for ultimate realization, ultimate attainment, are stated in the *Bhagavad-gītā*, and the doors of this knowledge are open for everyone. No one is barred out. All classes of men can approach the Lord by thinking of Him, for hearing and thinking of Him is possible for everyone.

The Lord further says:

māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim
kim punar brāhmaṇāḥ puṇyā bhaktā rājarśayas tathā
anityam asukham lokam imām prāpya bhajasva mām

*paśyaitāṁ pāṇdu-putrāṇām
ācārya mahatīm camūm
vyuḍhāṁ drupada-putreṇa
tava śiṣyeṇa dhīmatā*

paśya—behold; *etām*—this; *pāṇdu-putrāṇām*—of the sons of Pāṇḍu; *ācārya*—O teacher; *mahatīm*—great; *camūm*—military force; *vyuḍham*—arranged; *drupada-putreṇa*—by the son of Drupada; *tava*—your; *śiṣyeṇa*—disciple; *dhīmatā*—very intelligent.

TRANSLATION

O my teacher, behold the great army of the sons of Pāṇḍu, so expertly arranged by your intelligent disciple, the son of Drupada.

PURPORT

Duryodhana, a great diplomat, wanted to point out the defects of Dronācārya, the great *brāhmaṇa* commander-in-chief. Dronācārya had some political quarrel with King Drupada, the father of Draupadī, who was Arjuna's wife. As a result of this quarrel, Drupada performed a great sacrifice, by which he received the benediction of having a son who would be able to kill Dronācārya. Dronācārya knew this perfectly well, and yet, as a liberal *brāhmaṇa*, he did not hesitate to impart all his military secrets when the son of Drupada, Dhṛṣṭadyumna, was entrusted to him for military education. Now, on the Battlefield of Kurukṣetra, Dhṛṣṭadyumna took the side of the Pāṇḍavas, and it was he who arranged for their military phalanx, after having learned the art from Dronācārya. Duryodhana pointed out this mistake of Dronācārya's so that he might be alert and uncompromising in the fighting. By this he wanted to point out also that he should not be similarly lenient in battle against the Pāṇḍavas, who were also Dronācārya's affectionate students. Arjuna, especially, was his most affectionate and brilliant student. Duryodhana also warned that such leniency in the fight would lead to defeat.

PURPORT

Sañjaya informed King Dhṛtarāṣṭra very tactfully that his unwise policy of deceiving the sons of Pāṇḍu and endeavoring to enthrone his own sons on the seat of the kingdom was not very laudable. The signs already clearly indicated that the whole Kuru dynasty would be killed in that great battle. Beginning with the grandsire, Bhīṣma, down to the grandsons like Abhimanyu and others—including kings from many states of the world—all were present there, and all were doomed. The whole catastrophe was due to King Dhṛtarāṣṭra, because he encouraged the policy followed by his sons.

TEXT 19

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १९ ॥

*sa ghoṣo dhārtarāṣṭrāṇām
hṛdayāni vyadārayat
nabhaś ca pṛthivīṁ caiva
tumulo 'bhyanunādayan*

sah—that; *ghoṣah*—vibration; *dhārtarāṣṭrāṇām*—of the sons of Dhṛtarāṣṭra; *hṛdayāni*—hearts; *vyadārayat*—shattered; *nabhaḥ*—the sky; *ca*—also; *pṛthivīm*—the surface of the earth; *ca*—also; *eva*—certainly; *tumulah*—uproarious; *abhyanunādayan*—by resounding.

TRANSLATION

The blowing of these different conchshells became uproarious, and thus, vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhṛtarāṣṭra.

PURPORT

When Bhīṣma and the others on the side of Duryodhana blew their respective conchshells, there was no heart-breaking on the part of the Pāṇḍavas. Such

occurrences are not mentioned, but in this particular verse it is mentioned that the hearts of the sons of Dhṛtarāṣṭra were shattered by the sounds vibrated by the Pāṇḍavas' party. This is due to the Pāṇḍavas and their confidence in Lord Kṛṣṇa. One who takes shelter of the Supreme Lord has nothing to fear, even in the midst of the greatest calamity.

TEXT 20

अथ व्यवस्थितान्दृष्टा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ।
हर्षीकेशं तदा वाक्यमिदमाह महीपते ॥ २० ॥

*atha vyavasthitān dṛṣṭvā
dhārtarāṣṭrān kapi-dhvajah
pravṛtte śastra-sampāte
dhanur udyamya pāṇḍavah
hṛṣīkeśam tadā vākyam
idam āha mahī-pate*

atha—thereupon; *vyavasthitān*—situated; *dṛṣṭvā*—looking on; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *kapi-dhvajah*—one whose flag is marked with Hanumān; *pravṛtte*—while about to be engaged; *śastra-sampāte*—the arrows released; *dhanuh*—bow; *udyamya*—after taking up; *pāṇḍavah*—the son of Pāṇḍu (Arjuna); *hṛṣīkeśam*—unto Lord Kṛṣṇa; *tadā*—at that time; *vākyam*—words; *idam*—these; *āha*—said; *mahī-pate*—O King.

TRANSLATION

O King, at that time Arjuna, the son of Pāṇḍu, who was seated in his chariot, his flag marked with Hanumān, took up his bow and prepared to shoot his arrows, looking at the sons of Dhṛtarāṣṭra. O King, Arjuna then spoke to Hṛṣīkeśa [Kṛṣṇa] these words:

PURPORT

The battle was just about to begin. It is understood from the above statement that the sons of Dhṛtarāṣṭra were more or less disheartened by the

*tatrāpaśyat sthitān pārthah
 pitṛn atha pitāmahān
 ācāryān mātulān bhrātṛn
 putrān paustrān sakhibhīms tathā
 śvaśurān suhṛdaś caiva
 senayor ubhayor api*

tatra—there; *apaśyat*—he could see; *sthitān*—standing; *pārthah*—Arjuna; *pitṛn*—fathers; *atha*—also; *pitāmahān*—grandfathers; *ācāryān*—teachers; *mātulān*—maternal uncles; *bhrātṛn*—brothers; *putrān*—sons; *paustrān*—grandsons; *sakhibhīms*—friends; *tathā*—too, *śvaśurān*—fathers-in-law; *suhṛdah*—well-wishers; *ca*—also; *eva*—certainly; *senayoh*—of the armies; *ubhayoh*—of both parties; *api*—including.

TRANSLATION

There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers—all present there.

PURPORT

On the battlefield Arjuna could see all kinds of relatives. He could see persons like Bhūriśravā, who were his father's contemporaries, grandfathers Bhīṣma and Somadatta, teachers like Droṇācārya and Kṛpācārya, maternal uncles like Śalya and Śakuni, brothers like Duryodhana, sons like Lakṣmaṇa, friends like Aśvatthāmā, well-wishers like Kṛtavarmā, etc. He could see also the armies which contained many of his friends.

TEXT 27

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
 कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥ २७ ॥

*tān samīkṣya sa kaunteyah
 sarvān bandhūn avasthitān
 kṛpayā parayāviṣṭo
 viṣidann idam abravīt*

tān—all of them; *samīkṣya*—after seeing; *sah*—he; *kaunteyah*—the son of Kuntī; *sarvān*—all kinds of; *bandhūn*—relatives; *avasthitān*—situated; *kṛpayā*—by compassion; *parayā*—of a high grade; *āviṣṭah*—overwhelmed by; *viṣidān*—while lamenting; *idam*—thus; *abravīt*—spoke.

TRANSLATION

When the son of Kuntī, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus:

TEXT 28

अर्जुन उवाच
 दृष्टेम् स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
 सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥

*arjuna uvāca
 dṛṣṭvemam sva-janam kṛṣṇa
 yuyutsum samupasthitam
 sīdanti mama gātrāṇi
 mukham ca pariśuṣyati*

arjunah—Arjuna; *uvāca*—said; *dṛṣṭvā*—after seeing; *imam*—all these; *svajanam*—kinsmen; *kṛṣṇa*—O Kṛṣṇa; *yuyutsum*—all in fighting spirit; *samupasthitam*—all present; *sīdanti*—quivering; *mama*—my; *gātrāṇi*—limbs of the body; *mukham*—mouth; *ca*—also; *pariśuṣyati*—drying up.

TRANSLATION

Arjuna said: My dear Kṛṣṇa, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.

also; *paśyāmi*—I foresee; *viparītāni*—just the opposite; *keśava*—O killer of the demon Keśī (Kṛṣṇa).

TRANSLATION

I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I foresee only evil, O killer of the Keśī demon.

PURPORT

Due to his impatience, Arjuna was unable to stay on the battlefield, and he was forgetting himself on account of the weakness of his mind. Excessive attachment for material things puts a man in a bewildering condition of existence. *Bhayam dvitīyābhiniveśataḥ*: such fearfulness and loss of mental equilibrium take place in persons who are too affected by material conditions. Arjuna envisioned only unhappiness in the battlefield—he would not be happy even by gaining victory over the foe. The word *nimitta* is significant. When a man sees only frustration in his expectations, he thinks, “Why am I here?” Everyone is interested in himself and his own welfare. No one is interested in the Supreme Self. Arjuna is supposed to show disregard for self-interest by submission to the will of Kṛṣṇa, who is everyone’s real self-interest. The conditioned soul forgets this, and therefore suffers material pains. Arjuna thought that his victory in the battle would only be a cause of lamentation for him.

TEXT 31

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥ ३१ ॥

*na ca śreyo 'nupaśyāmi
hatvā sva-janam āhave
na kāṅkṣe vijayam kṛṣṇa
na ca rājyam sukhāni ca*

have to induce Arjuna to take up a matter which would ultimately bring about misfortune. Kṛṣṇa, however, never brings misfortune to anyone, to say nothing of His devotees.

TEXTS 37–38

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥
कथं न ज्ञेयमस्माभिः पापादस्मान्विवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥ ३८ ॥

*yady apy ete na paśyanti
lobhopahata-cetasah
kula-kṣaya-kṛtam doṣam
mitra-drohe ca pātakam*

*katham na jñeyam asmābhiḥ
pāpād asmān nivartitum
kula-kṣaya-kṛtam doṣam
prapaśyadbhir janārdana*

yadi—if; api—certainly; ete—they; na—do not; paśyanti—see; lobha—greed; upahata—overpowered; cetasah—the hearts; kula-kṣaya—in killing the family; kṛtam—done; doṣam—fault; mitra-drohe—quarreling with friends; ca—also; pātakam—sinful reactions; katham—why; na—shall not; jñeyam—know this; asmābhiḥ—by us; pāpāt—from sins; asmāt—ourselves; nivartitum—to cease; kula-kṣaya—the destruction of a dynasty; kṛtam—by so doing; doṣam—crime; prapaśyadbhiḥ—by those who can see; janārdana—O Kṛṣṇa.

TRANSLATION

O Janārdana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?

PURPORT

Arjuna bases his argument not on his own personal experience, but on what he has heard from the authorities. That is the way of receiving real knowledge. One cannot reach the real point of factual knowledge without being helped by the right person who is already established in that knowledge. There is a system in the *varṇāśrama* institution by which one has to undergo the process of ablution before death for his sinful activities. One who is always engaged in sinful activities must utilize the process of ablution called the *prāyaścitta*. Without doing so, one surely will be transferred to hellish planets to undergo miserable lives as the result of sinful activities.

TEXT 44

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥

*aho bata mahat pāpam
kartum vyavasitā vayam
yad rājya-sukha-lobhena
hantum sva-janam udyatāḥ*

aḥaḥ—alas; *bata*—how strange it is; *mahat*—great; *pāpam*—sins; *kartum*—to perform; *vyavasitāḥ*—decided; *vayam*—we; *yat*—so that; *rājya*—kingdom; *sukha-lobhena*—driven by greed for royal happiness; *hantum*—to kill; *svajanam*—kinsmen; *udyatāḥ*—trying for.

TRANSLATION

Alas, how strange it is that we are preparing to commit greatly sinful acts, driven by the desire to enjoy royal happiness.

PURPORT

Driven by selfish motives, one may be inclined to such sinful acts as the killing of one's own brother, father, or mother. There are many such instances in the history of the world. But Arjuna, being a saintly devotee of the Lord, is

advanced still further can know the sun disc, which is compared to knowledge of the Paramātmā feature of the Absolute Truth. And the student who can enter into the heart of the sun planet is compared to those who realize the personal features of the Supreme Absolute Truth. Therefore, the *bhaktas*, or the transcendentalists who have realized the Bhagavān feature of the Absolute Truth, are the topmost transcendentalists, although all students who are engaged in the study of the Absolute Truth are engaged in the same subject matter. The sunshine, the sun disc and the inner affairs of the sun planet cannot be separated from one another, and yet the students of the three different phases are not in the same category.

The Sanskrit word *Bhagavān* is explained by the great authority, Parāśara Muni, the father of Vyāsadeva. The Supreme Personality who possesses all riches, all strength, all fame, all beauty, all knowledge and all renunciation is called *Bhagavān*. There are many persons who are very rich, very powerful, very beautiful, very famous, very learned, and very much detached, but no one can claim that he possesses all riches, all strength, etc., entirely. Only Kṛṣṇa can claim this because He is the Supreme Personality of Godhead. No living entity, including Brahmā, Lord Śiva, or Nārāyaṇa, can possess opulences as fully as Kṛṣṇa. Therefore it is concluded in the *Brahma-saṁhitā* by Lord Brahmā himself that Lord Kṛṣṇa is the Supreme Personality of Godhead. No one is equal to or above Him. He is the primeval Lord, or *Bhagavān*, known as Govinda, and He is the supreme cause of all causes.

*īśvarah paramah kṛṣṇah sac-cid-ānanda-vigrahaḥ
anādir ādir govindah sarua-kāraṇa-kāraṇam*

“There are many personalities possessing the qualities of *Bhagavān*, but Kṛṣṇa is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes.” (*Brahma-saṁhitā* 5.1)

In the *Bhāgavatam* also there is a list of many incarnations of the Supreme Personality of Godhead, but Kṛṣṇa is described as the original Personality of Godhead, from whom many, many incarnations and Personalities of Godhead expand:

*ete cāṁśa-kalāḥ pūṁsaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam mṛdayanti yuge yuge*

befitting; *kṣudram*—very little; *hṛdaya*—heart; *daurbalyam*—weakness; *tyaktvā*—giving up; *uttīṣṭha*—get up; *parantapa*—O chastiser of the enemies.

TRANSLATION

O son of Pṛthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

PURPORT

Arjuna was addressed as the “son of Pṛthā,” who happened to be the sister of Kṛṣṇa’s father Vasudeva. Therefore Arjuna had a blood relationship with Kṛṣṇa. If the son of a *ksatriya* declines to fight, he is a *ksatriya* in name only, and if the son of a *brāhmaṇa* acts impiously, he is a *brāhmaṇa* in name only. Such *ksatriyas* and *brāhmaṇas* are unworthy sons of their fathers; therefore, Kṛṣṇa did not want Arjuna to become an unworthy son of a *ksatriya*. Arjuna was the most intimate friend of Kṛṣṇa, and Kṛṣṇa was directly guiding him on the chariot; but in spite of all these credits, if Arjuna abandoned the battle, he would be committing an infamous act; therefore Kṛṣṇa said that such an attitude in Arjuna did not fit his personality. Arjuna might argue that he would give up the battle on the grounds of his magnanimous attitude for the most respectable Bhīṣma and his relatives, but Kṛṣṇa considered that sort of magnanimity not approved by authority. Therefore, such magnanimity or so-called nonviolence should be given up by persons like Arjuna under the direct guidance of Kṛṣṇa.

TEXT 4

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदनं ।
इषुभिः प्रतियोत्स्यामि पूजार्हवरिसूदनं ॥ ४ ॥

*arjuna uvāca
katham bhīṣmam aham saṅkhye
dronam ca madhusūdana
iṣubhiḥ pratiyotsyāmi
pūjārḥāv ari-sūdana*

TRANSLATION

Nor do we know which is better—conquering them or being conquered by them. The sons of Dhṛtarāṣṭra, whom if we killed we should not care to live, are now standing before us on this battlefield.

PURPORT

Arjuna did not know whether he should fight and risk unnecessary violence, although fighting is the duty of the *kṣatriyas*, or whether he should refrain and live by begging. If he did not conquer the enemy, begging would be his only means of subsistence. Nor was there certainty of victory, because either side might emerge victorious. Even if victory awaited them (and their cause was justified), still, if the sons of Dhṛtarāṣṭra died in battle, it would be very difficult to live in their absence. Under the circumstances, that would be another kind of defeat for them. All these considerations by Arjuna definitely prove that he was not only a great devotee of the Lord but that he was also highly enlightened and had complete control over his mind and senses. His desire to live by begging, although he was born in the royal household, is another sign of detachment. He was truly virtuous, as these qualities, combined with his faith in the words of instruction of Śrī Kṛṣṇa (his spiritual master), indicate. It is concluded that Arjuna was quite fit for liberation. Unless the senses are controlled, there is no chance of elevation to the platform of knowledge, and without knowledge and devotion there is no chance of liberation. Arjuna was competent in all these attributes, over and above his enormous attributes in his material relationships.

TEXT 7

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

*kārpaṇya-doṣopahata-svabhāvah
pṛcchāmi tvām dharma-sammūḍha-cetāḥ*

profession. But Sañjaya disappointed him again in relating that Arjuna was competent to kill his enemies (*parantapah*). Although Arjuna was for the time being overwhelmed with false grief due to family affection, he surrendered unto Kṛṣṇa, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self-realization, or Kṛṣṇa consciousness, and would then surely fight. Thus Dhṛtarāṣṭra's joy would be frustrated, since Arjuna would be enlightened by Kṛṣṇa and would fight to the end.

TEXT 10

तमुवाच हृषीकेशः प्रहसन्निव भारत
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

*tam uvāca hṛṣīkeśah
prahasan iva bhārata
senayor ubhayor madhye
viṣidantam idam vacah*

tam—unto him; *uvāca*—said; *hṛṣīkeśah*—the master of the senses, Kṛṣṇa; *prahasan*—smiling; *iva*—like that; *bhārata*—O Dhṛtarāṣṭra, descendant of Bharata; *senayoh*—of the armies; *ubhayoh*—of both parties; *madhye*—between; *viṣidantam*—unto the lamenting one; *idam*—the following; *vacah*—words.

TRANSLATION

O descendant of Bharata, at that time Kṛṣṇa, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

PURPORT

The talk was going on between intimate friends, namely the Hṛṣīkeśa and the Guḍākeśa. As friends, both of them were on the same level, but one of them voluntarily became a student of the other. Kṛṣṇa was smiling because a friend had chosen to become a disciple. As Lord of all, He is always in the

TEXT 13

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिरस्तत्र न मुह्यति ॥ १३ ॥

*dehino 'smin yathā dehe
kaumāram yauvanam jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

dehinah—of the embodied; *asmin*—in this; *yathā*—as; *dehe*—in the body; *kaumāram*—boyhood; *yauvanam*—youth; *jarā*—old age; *tathā*—similarly; *dehāntara*—transference of the body; *prāptih*—achievement; *dhīrah*—the sober; *tatra*—thereupon; *na*—never; *muhyati*—deluded.

TRANSLATION

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.

PURPORT

Since every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man. Yet the same spirit soul is there and does not undergo any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth—either material or spiritual—there was no cause for lamentation by Arjuna on account of death, neither for Bhīṣma nor for Droṇa, for whom he was so much concerned. Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body account for varieties of enjoyment or suffering, according to one's work in life. So Bhīṣma and Droṇa, being noble souls, were surely going to have either spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul, and nature—both material and spiritual—is called a *dhīra* or a most sober man. Such a man is never deluded by the change of bodies. The Māyāvādī theory of oneness of the spirit soul cannot be entertained on the ground that spirit soul cannot be cut into pieces as a fragmental portion. Such cutting into different individual souls would make the Supreme cleavable or changeable, against the principle of the Supreme Soul being unchangeable. As confirmed in the *Gītā*, the fragmental portions of the Supreme exist eternally (*sanātana*) and are called *kṣara*; that is, they have a tendency to fall down into material nature. These fragmental portions are eternally so, and even after liberation, the individual soul remains the same—fragmental. But once liberated, he lives an eternal life in bliss and knowledge with the Personality of Godhead. The theory of reflection can be applied to the Supersoul who is present in each and every individual body and is known as the Paramātmā, who is different from the individual living entity. When the sky is reflected in water, the reflections represent both the sun and the moon and the stars also. The stars can be compared to the living entities and the sun or the moon to the Supreme Lord. The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Śrī Kṛṣṇa. They are not on the same level, as it will be apparent in the beginning of the Fourth Chapter. If Arjuna is on the same level with Kṛṣṇa, and Kṛṣṇa is not superior to Arjuna, then their relationship of instructor and instructed becomes meaningless. If both of them are deluded by the illusory energy (*māyā*), then there is no need of one being the instructor and the other the instructed. Such instruction would be useless because, in the clutches of *māyā*, no one can be an authoritative instructor. Under the circumstances, it is admitted that Lord Kṛṣṇa is the Supreme Lord, superior in position to the living entity, Arjuna, who is a forgotten soul deluded by *māyā*.

TEXT 14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

*mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ*

maintains the entire universe, so the light of the soul maintains this material body. As soon as the spirit soul is out of this material body, the body begins to decompose; therefore it is the spirit soul which maintains this body. The body itself is unimportant. Arjuna was advised to fight and sacrifice the material body for the cause of religion.

TEXT 19

य एनं वेति हन्तारं यश्चैनं मन्यते हतम् ।
अभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

*ya enam vetti hantāram
yas cainam manyate hatam
ubhau tau na vijānīto
nāyam hanti na hanyate*

yah—anyone; *enam*—this; *vetti*—knows; *hantāram*—the killer; *yah*—anyone; *ca*—also; *enam*—this; *manyate*—thinks; *hatam*—killed; *ubhau*—both of them; *tau*—they; *na*—never; *vijānītaḥ*—in knowledge; *na*—never; *ayam*—this; *hanti*—kills; *na*—nor; *hanyate*—be killed.

TRANSLATION

He who thinks that the living entity is the slayer or that he is slain, does not understand. One who is in knowledge knows that the self slays not nor is slain.

PURPORT

When an embodied living entity is hurt by fatal weapons, it is to be known that the living entity within the body is not killed. The spirit soul is so small that it is impossible to kill him by any material weapon, as is evident from the previous verses. Nor is the living entity killable because of his spiritual constitution. What is killed, or is supposed to be killed, is the body only. This, however, does not at all encourage killing of the body. The Vedic injunction is, “*māhimasyāt sarva-bhūtāni*” never commit violence to anyone. Nor does understanding that the living entity is not killed encourage animal slaughter. Killing the body of anyone without authority is abominable and is punishable

voluntary surrender unto Kṛṣṇa for instruction—the subordinate bird immediately becomes free from all lamentations. Both the *Kaṭha Upaniṣad* and *Śvetāśvatara Upaniṣad* confirm this:

*samāne vṛkṣe puruṣo nimago
'nīśayā śocati muhyamānah
juṣṭam yadā paśyaty anyam iśam asya
mahimānam iti vīta-śokah*

“Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories—at once the suffering bird becomes free from all anxieties.” Arjuna has now turned his face towards his eternal friend, Kṛṣṇa, and is understanding the *Bhagavad-gītā* from Him. And thus, hearing from Kṛṣṇa, he can understand the supreme glories of the Lord and be free from lamentation.

Arjuna is advised herewith by the Lord not to lament for the bodily change of his old grandfather and his teacher. He should rather be happy to kill their bodies in the righteous fight so that they may be cleansed at once of all reactions from various bodily activities. One who lays down his life on the sacrificial altar, or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status of life. So there was no cause for Arjuna’s lamentation.

TEXT 23

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

*nainam chindanti śastrāṇi
nainam dahati pāvakah
na cainam kledayanty āpo
na śosayati mārutah*

na—never; *enam*—unto this soul; *chindanti*—can cut into pieces; *śastrāṇi*—all weapons; *na*—never; *enam*—unto this soul; *dahati*—burns; *pāvakah*—fire;

avyaktādīni—in the beginning unmanifested; *bhūtāni*—all that are created; *vyakta*—manifested; *madhyāni*—in the middle; *bhārata*—O descendant of Bharata; *avyakta*—nonmanifested; *nidhanāni*—all that are vanquished; *eva*—it is all like that; *tatra*—therefore; *kā*—what; *paridevanā*—lamentation.

TRANSLATION

All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

PURPORT

Accepting that there are two classes of philosophers, one believing in the existence of soul and the other not believing in the existence of the soul, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if, for argument's sake, we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. Take, for example, a big skyscraper manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in course of time things are manifested and unmanifested—that is the difference. Then what cause is there for lamentation either in the stage of manifestation or unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and only in the middle are they manifested, and this does not make any real material difference.

And if we accept the Vedic conclusion as stated in the *Bhagavad-gītā* (*antavanta ime dehāḥ*) that these material bodies are perishable in due course of time (*nityasyoktāḥ śarīriṇāḥ*) but that soul is eternal, then we must remember always that the body is like a dress; therefore why lament the

changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky, or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul, or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

TEXT 29

आश्वर्यवत्पश्यति कश्चिदेन-
माश्वर्यवद्गदति तथैव चान्यः ।
आश्वर्यवचैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

*āścarya-vat paśyati kaścid enam
āścarya-vad vadati tathaiva cānyah
āścarya-vac cainam anyah śṛṇoti
śrutvāpy enam veda na caiva kaścit*

āścaryavat—amazing; *paśyati*—see; *kaścit*—some; *enam*—this soul; *āścaryavat*—amazing; *vadati*—speak; *tathā*—there; *eva*—certainly; *ca*—also; *anyah*—others; *āścaryavat*—similarly amazing; *ca*—also; *enam*—this soul; *anyah*—others; *śṛṇoti*—hear; *śrutvā*—having heard; *api*—even; *enam*—this soul; *veda*—do know; *na*—never; *ca*—and; *eva*—certainly; *kaścit*—anyone.

TRANSLATION

Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all.

PURPORT

Since *Gītāopaniṣad* is largely based on the principles of the *Upaniṣads*, it is not surprising to also find this passage in the *Kaṭha Upaniṣad*.

śravaṇāyāpi bahubhir yo na labhyah
 śṛṇvanto 'pi bahavo yah na vidyuḥ
 āścaryo vaktā kuśalo 'sya labdhā
 āścaryo jñātā kuśalānuśiṣṭaḥ.

The fact that the atomic soul is within the body of a gigantic animal, in the body of a gigantic banyan tree, and also in the microbic germs, millions and billions of which occupy only an inch of space, is certainly very amazing. Men with a poor fund of knowledge and men who are not austere cannot understand the wonders of the individual atomic spark of spirit, even though it is explained by the greatest authority of knowledge, who imparted lessons even to Brahmā, the first living being in the universe. Owing to a gross material conception of things, most men in this age cannot imagine how such a small particle can become both so great and so small. So men look at the soul proper as wonderful either by constitution or by description. Illusioned by the material energy, people are so engrossed in subject matter for sense gratification that they have very little time to understand the question of self-understanding, even though it is a fact that without this self-understanding all activities result in ultimate defeat in the struggle for existence. Perhaps one has no idea that one must think of the soul, and also make a solution of the material miseries.

Some people who are inclined to hear about the soul may be attending lectures, in good association, but sometimes, owing to ignorance, they are misguided by acceptance of the Supersoul and the atomic soul as one without distinction of magnitude. It is very difficult to find a man who perfectly understands the position of the soul, the Supersoul, the atomic soul, their respective functions, relationships and all other major and minor details. And it is still more difficult to find a man who has actually derived full benefit from knowledge of the soul, and who is able to describe the position of the soul in different aspects. But if, somehow or other, one is able to understand the subject matter of the soul, then one's life is successful. The easiest process for understanding the subject matter of self, however, is to accept the statements of the *Bhagavad-gītā* spoken by the greatest authority, Lord Kṛṣṇa, without being deviated by other theories. But it also requires a great deal of penance and sacrifice, either in this life or in the previous ones, before one is able to

accept Kṛṣṇa as the Supreme Personality of Godhead. Kṛṣṇa can, however, be known as such by the causeless mercy of the pure devotee and by no other way.

TEXT 30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमहसि ॥ ३० ॥

*dehī nityam avadhyo 'yam
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvam śocitum arhasi*

dehī—the owner of the material body; *nityam*—eternally; *avadhyah*—cannot be killed; *ayam*—this soul; *dehe*—in the body; *sarvasya*—of everyone; *bhārata*—O descendant of Bharata; *tasmāt*—therefore; *sarvāṇi*—all; *bhūtāni*—living entities (that are born); *na*—never; *tvam*—yourself; *śocitum*—to lament; *arhasi*—deserve.

TRANSLATION

O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.

PURPORT

The Lord now concludes the chapter of instruction on the immutable spirit soul. In describing the immortal soul in various ways, Lord Kṛṣṇa establishes that the soul is immortal and the body is temporary. Therefore Arjuna as a *kṣatriya* should not abandon his duty out of fear that his grandfather and teacher—Bhiṣma and Drona—will die in the battle. On the authority of Śrī Kṛṣṇa, one has to believe that there is a soul different from the material body, not that there is no such thing as soul, or that living symptoms develop at a certain stage of material maturity resulting from the interaction of chemicals. Though the soul is immortal, violence is not encouraged, but at the time of war it is not discouraged when there is actual need for it. That need must be justified in terms of the sanction of the Lord, and not capriciously.

*sukhinah kṣatriyāḥ pārtha
labhante yuddham īdṛśam*

yadrcchayā—by its own accord; *ca*—also; *upapannam*—arrived at; *svarga*—heavenly planet; *dvāram*—door; *apāvṛtam*—wide open; *sukhinah*—very happy; *kṣatriyāḥ*—the members of the royal order; *pārtha*—O son of Pṛthā; *labhante*—do achieve; *yuddham*—war; *īdṛśam*—like this.

TRANSLATION

O Pārtha, happy are the kṣatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

PURPORT

As supreme teacher of the world, Lord Kṛṣṇa condemns the attitude of Arjuna who said, “I do not find any good in this fighting. It will cause perpetual habitation in hell.” Such statements by Arjuna were due to ignorance only. He wanted to become nonviolent in the discharge of his specific duty. For a *kṣatriya* to be in the battlefield and to become nonviolent is the philosophy of fools. In the *Parāśara-smṛti* or religious codes made by Parāśara, the great sage and father of Vyāsadeva, it is stated:

*kṣatriyo hi prajā rakṣan śastra-pāñih pradañdayan
nirjitya parasainyādi kṣitim dharmeṇa pālayet.*

“The *kṣatriya*’s duty is to protect the citizens from all kinds of difficulties, and for that reason he has to apply violence in suitable cases for law and order. Therefore he has to conquer the soldiers of inimical kings, and thus, with *religious principles*, he should rule over the world.”

Considering all aspects, Arjuna had no reason to refrain from fighting. If he should conquer his enemies, he would enjoy the kingdom; and if he should die in the battle, he would be elevated to the heavenly planets whose doors were wide open to him. Fighting would be for his benefit in either case.

TRANSLATION

All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

PURPORT

The rituals and sacrifices mentioned in the *karma-kāṇḍa* division of the Vedic literature are to encourage gradual development of self-realization. And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the *Bhagavad-gītā* (15.15): the purpose of studying the Vedas is to know Lord Kṛṣṇa, the primeval cause of everything. So, self-realization means understanding Kṛṣṇa and one's eternal relationship with Him. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of *Bhagavad-gītā*. The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the *Śrīmad-Bhāgavatam* (3.33.7) as follows:

*aho bata śvapaco'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gr̄ṇanti ye te.*

“O my Lord, a person who is chanting Your holy name, although born of a low family like that of a *cāṇḍāla* [dog eater], is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Āryan family.” So one must be intelligent enough to understand the purpose of the Vedas, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals and the injunctions of the *Vedāntas* and the *Upaniṣads*. It requires much time, energy, knowledge and resources to execute the purposes of the Vedas. This is hardly possible in this age. The best purpose of Vedic culture is

served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakāśānanda Sarasvatī, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying Vedānta philosophy, the Lord replied that His spiritual master found Him to be a great fool, and thus he asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and became ecstatic like a madman. In this age of Kali, most of the population is foolish and not adequately educated to understand Vedānta philosophy; the best purpose of Vedānta philosophy is served by inoffensively chanting the holy name of the Lord. Vedānta is the last word in Vedic wisdom, and the author and knower of the Vedānta philosophy is Lord Kṛṣṇa; and the highest Vedantist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

TEXT 47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

*karmaṇy evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo 'stv akarmaṇi*

karmaṇi—prescribed duties; *eva*—certainly; *adhikārah*—right; *te*—of you; *mā*—never; *phaleṣu*—in the fruits; *kadācana*—at any time; *mā*—never; *karma-phala*—in the result of the work; *hetuh*—cause; *bhūh*—become; *mā*—never; *te*—of you; *saṅgah*—attachment; *astu*—be there; *akarmaṇi*—in not doing.

TRANSLATION

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.

PURPORT

There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties refer to activities performed while one is in the modes of material nature. Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised that Arjuna not be inactive, but that he perform his prescribed duty without being attached to the result. One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such actions.

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work, in terms of the scriptural injunctions, is done without desire for results. As one has to do it, obligatory work is action in the mode of goodness. Work with results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation.

Arjuna was therefore advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful.

Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

TEXT 48

योगस्थः कुरु कर्माणि सङ्गं त्यक्ता धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

yoga-sthah kuru karmāṇi
saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoh samo bhūtvā
samatvam yoga ucyate

yoga-sthah—steadfast in *yoga*; *kuru*—perform; *karmāṇi*—your duty; *saṅgam*—attachment; *tyaktvā*—having abandoned; *dhanañjaya*—O Dhanañjaya; *siddhi-*

devotional service to the Lord. When a person factually understands Kṛṣṇa and his relationship with Kṛṣṇa, he naturally becomes completely indifferent to the rituals of fruitive activities, even though an experienced *brāhmaṇa*. Śrī Mādhavendra Purī, a great devotee and ācārya in the line of the devotees, says:

*sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyam namo
bho devāḥ pitaraś ca tarpaṇa-vidhau nāham kṣamah kṣamyatām
yatra kvāpi niṣadya yādava-kulottamasya kamsa-dviṣah
smāram smāram aghāṁ harāmi tad alam manye kim anyena me.*

“O Lord, in my prayers three times a day, all glory to You. Bathing, I offer my obeisances unto You. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty [Kṛṣṇa], the enemy of Kamsa, and thereby I can free myself from all sinful bondage. I think this is sufficient for me.”

The Vedic rites and rituals are imperative for neophytes: comprehending all kinds of prayer three times a day, taking a bath early in the morning, offering respects to the forefathers, etc. But, when one is fully in Kṛṣṇa consciousness and is engaged in His transcendental loving service, one becomes indifferent to all these regulative principles because he has already attained perfection. If one can reach the platform of understanding by service to the Supreme Lord Kṛṣṇa, he has no longer to execute different types of penances and sacrifices as recommended in revealed scriptures. And, similarly, if one has not understood that the purpose of the Vedas is to reach Kṛṣṇa and simply engages in the rituals, etc., then he is uselessly wasting time in such engagements. Persons in Kṛṣṇa consciousness transcend the limit of *śabda-brahma*, or the range of the *Vedas* and *Upaniṣads*.

TEXT 53

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्यसि ॥ ५३ ॥

platform of transcendental consciousness. The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord. Such a transcendently situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

TEXT 56

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

duḥkheṣv anudvigna-manāḥ
sukheṣu vigata-spr̥hah
vīta-rāga-bhaya-krodhah
sthita-dhīr munir ucyate

duḥkheṣu—in the threefold miseries; *anudvigna-manāḥ*—without being agitated in mind; *sukheṣu*—in happiness; *vigata-spr̥hah*—without being too interested; *vīta*—free from; *rāga*—attachment; *bhaya*—fear; *krodhah*—anger; *sthita-dhīḥ*—one who is steady; *munih*—sage; *ucyate*—is called.

TRANSLATION

One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

PURPORT

The word *muni* means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion. It is said that every *muni* has a different angle of vision, and unless a *muni* differs from other *munis*, he cannot be called a *muni* in the strict sense of the term. *Nāsau munir yasya matam na binnam*. But a *sthita-dhī-muni* as mentioned herein by the Lord, is different from an ordinary *muni*. The *sthita-dhī-muni* is always in Kṛṣṇa consciousness, for he has exhausted all his business of creative speculation. He has surpassed the stage of mental speculations and has come to the conclusion

yogī, or the devotee, must be very strong to control the serpents—like a snake charmer. He never allows them to act independantly. There are many injunctions in the revealed scriptures; some of them are do-not's, and some of them are do's. Unless one is able to follow the do's and the do-not's, restricting oneself from sense enjoyment, it is not possible to be firmly fixed in Kṛṣṇa consciousness. The best example, set herein, is the tortoise. The tortoise can at any moment wind up his senses and exhibit them again at any time for particular purposes. Similarly, the senses of the Kṛṣṇa conscious persons are used only for some particular purpose in the service of the Lord and are withdrawn otherwise. Keeping the senses always in the service of the Lord is the example set by the analogy of the tortoise, who keeps the senses within.

TEXT 59

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

*viṣayā vinivartante
nirāhārasya dehinah
rasa-varjam raso 'py asya
param dṛṣṭvā nivartate*

visayāḥ—objects for sense enjoyment; *vinivartante*—are practiced to be refrained from; *nirāhārasya*—by negative restrictions; *dehinah*—for the embodied; *rasa-varjam*—giving up the taste; *rasah*—sense of enjoyment; *api*—although there is; *asya*—his; *param*—far superior things; *dṛṣṭvā*—by experiencing; *nivartate*—ceases from.

TRANSLATION

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

holy place where His temple is situated, his head in offering obeisances unto the Lord, and his desires in fulfilling the desires of the Lord ... and all these qualifications made him fit to become a *mat-parah* devotee of the Lord." (*Bhāg.* 9.4.18-20)

The word *mat-parah* is most significant in this connection. How one can become a *mat-parah* is described in the life of Mahārāja Ambarīṣa. Śrīla Baladeva Vidyābhūṣaṇa, a great scholar and ācārya in the line of the *mat-parah*, remarks: "mad-bhakti-prabhāvena sarvendriya-vijaya-pūrvikā svātma dṛṣṭih sulabheti bhāvah." "The senses can be completely controlled only by the strength of devotional service to Kṛṣṇa." Also the example of fire is sometimes given: "As the small flames within burn everything within the room, similarly Lord Viṣṇu, situated in the heart of the yogī, burns up all kinds of impurities." The *Yoga-sūtra* also prescribes meditation on Viṣṇu, and not meditation on the void. The so-called yogīs who meditate on something which is not the Viṣṇu form simply waste their time in a vain search after some phantasmagoria. We have to be Kṛṣṇa conscious—devoted to the Personality of Godhead. This is the aim of the real *yoga*.

TEXT 62

ध्यायतो विषयान्पुः सङ्गस्तेषूपजायते ।
सङ्गात्सज्जायते कामः कामात्कोद्घोषभिजायते ॥ ६२ ॥

*dhyāyato viṣayān puṁsaḥ
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ
kāmāt krodho 'bhijāyate*

dhyayataḥ—while contemplating; *viṣayān*—sense objects; *puṁsaḥ*—of the person; *saṅgaḥ*—attachment; *teṣu*—in the sense objects; *upajāyate*—develops; *saṅgāt*—attachment; *sañjāyate*—develops; *kāmaḥ*—desire; *kāmāt*—from desire; *krodhaḥ*—anger; *abhijāyate*—becomes manifest.

TRANSLATION

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

consciousness. One who is situated in this perfect stage knows that because Kṛṣṇa is the proprietor of everything, therefore everything must be used for the satisfaction of Kṛṣṇa. Arjuna did not want to fight for his own sense satisfaction, but when he became fully Kṛṣṇa conscious he fought because Kṛṣṇa wanted him to fight. For himself there was no desire to fight, but for Kṛṣṇa the same Arjuna fought to his best ability. Desire for the satisfaction of Kṛṣṇa is really desirelessness; it is not an artificial attempt to abolish desires. The living entity cannot be desireless or senseless, but he does have to change the quality of the desires. A materially desireless person certainly knows that everything belongs to Kṛṣṇa (*iśāvāsyam idam sarvam*), and therefore he does not falsely claim proprietorship over anything. This transcendental knowledge is based on self-realization—namely, knowing perfectly well that every living entity is the eternal part and parcel of Kṛṣṇa in spiritual identity. and therefore the eternal position of the living entity is never on the level of Kṛṣṇa or greater than Him. This understanding of Kṛṣṇa consciousness is the basic principle of real peace.

TEXT 72

एषा ब्राह्मी स्थितिः पर्थ नैनां प्राप्य विमुद्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

*eṣā brāhmī sthitih pārtha
nainām prāpya vimuhyati
sthitvāsyām anta-kāle 'pi
brahma-nirvāṇam ṣcchati*

eṣā—this; *brāhmī*—spiritual; *sthitiḥ*—situation; *pārtha*—O son of Pṛthā; *na*—never; *enām*—this; *prāpya*—achieving; *vimuhyati*—bewilders; *sthitvā*—being so situated; *asyām*—being so; *anta-kāle*—at the end of life; *api*—also; *brahma-nirvāṇam*—spiritual (kingdom of God); *ṣcchati*—attains.

TRANSLATION

That is the way of the spiritual and godly life, after attaining which a man is not bewildered. Being so situated, even at the hour of death, one can enter into the kingdom of God.

consciousness, whatever he is able to do is good for him. The Śrīmad-Bhāgavatam affirms this:

tyaktvā sva-dharmam caranāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ.

“If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the śāstras nor execute the devotional service properly, and even though he may fall down from the standard, there is no loss or evil for him. But if he carries out all the injunctions for purification in the śāstras, what does it avail him if he is not Kṛṣṇa conscious?” (Bhāg. 1.5.17) So the purificatory process is necessary for reaching this point of Kṛṣṇa consciousness. Therefore, sannyāsa, or any purificatory process, is to help reach the ultimate goal of becoming Kṛṣṇa conscious, without which everything is considered a failure.

TEXT 6

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

karmendriyāṇi saṃyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate

karma-indriyāṇi—the five working sense organs; *saṃyamya*—controlling; *yah*—anyone who; *āste*—remains; *manasā*—by mind; *smaran*—thinking; *indriya-arthān*—sense objects; *vimūḍha*—foolish; *ātmā*—soul; *mithyā-ācāraḥ*—pretender; *sah*—he; *ucyate*—is called.

TRANSLATION

One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender.

PURPORT

Instead of becoming a pseudo-transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter into the kingdom of God. The prime *svārtha-gati*, or goal of self-interest, is to reach Viṣṇu. The whole institution of *varṇa* and *āśrama* is designed to help us reach this goal of life. A householder can also reach this destination by regulated service in Kṛṣṇa consciousness. For self-realization, one can live a controlled life, as prescribed in the *śāstras*, and continue carrying out his business without attachment, and in that way make progress. Such a sincere person who follows this method is far better situated than the false pretender who adopts show-bottle spiritualism to cheat the innocent public. A sincere sweeper in the street is far better than the charlatan meditator who meditates only for the sake of making a living.

TEXT 8

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धुचेदकर्मणः ॥ ८ ॥

niyatam kuru karma tvam
karma jyāyo hy akarmanah
śarīra-yātrāpi ca te
na prasiddhyed akarmanah

niyatam—prescribed; *kuru*—do; *karma*—duties; *tvam*—you; *karma*—work; *jyāyah*—better; *hi*—than; *akarmanah*—without work; *śarīra*—bodily; *yātrā*—maintenance; *api*—even; *ca*—also; *te*—your; *na*—never; *prasiddhyet*—effected; *akarmanah*—without work.

TRANSLATION

Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

*saha-yajñāḥ prajāḥ sṛṣṭvā
 purovāca prajāpatih
 anena prasaviṣyadhvam
 eṣa vo 'stv iṣṭa-kāma-dhuk*

saha—along with; *yajñāḥ*—sacrifices; *prajāḥ*—generations; *sṛṣṭvā*—by creating; *purā*—anciently; *uvāca*—said; *prajā-patiḥ*—the Lord of creatures; *anena*—by this; *prasaviṣyadhvam*—be more and more prosperous; *eṣaḥ*—certainly; *vah*—your; *astu*—let it be; *iṣṭa*—all desirable; *kāma-dhuk*—bestower.

TRANSLATION

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, “Be thou happy by this yajña [sacrifice] because its performance will bestow upon you all desirable things.”

PURPORT

The material creation by the Lord of creatures (Viṣṇu) is a chance offered to the conditioned souls to come back home—back to Godhead. All living entities within the material creation are conditioned by material nature because of their forgetfulness of their relationship to Kṛṣṇa, the Supreme Personality of Godhead. The Vedic principles are to help us understand this eternal relation as it is stated in the *Bhagavad-gītā*: *vedaiś ca sarvair aham eva vedyah*. The Lord says that the purpose of the Vedas is to understand Him. In the Vedic hymns it is said: *patim viśvasyātmeśvaram*. Therefore, the Lord of the living entities is the Supreme Personality of Godhead, Viṣṇu. In the *Śrīmad-Bhāgavatam* also Śrīla Śukadeva Gosvāmī describes the Lord as *pati* in so many ways:

*śriyah-patir yajña-patiḥ prajā-patiḥ
 dhiyāṁ patir loka-patiḥ dharā-patiḥ
 patir gatiś cāndhaka-vṛṣṇi-sātvatāṁ
 prasīdatāṁ me bhagavān satāṁ patiḥ*

(Bhāg. 2.4.20)

TEXT 12

इष्टान्मोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्के स्तेन एव सः ॥ १२ ॥

*iṣṭān bhogān hi vo devā
dāsyante yajña-bhāvitāḥ
tair dattān apradāyaibhyo
yo bhuṅkte stena eva saḥ*

iṣṭān—desired; *bhogān*—necessities of life; *hi*—certainly; *vaḥ*—unto you; *devāḥ*—the demigods; *dāsyante*—award; *yajña-bhāvitāḥ*—being satisfied by the performance of sacrifices; *taiḥ*—by them; *dattān*—things given; *apradāya*—without offering; *ebhyāḥ*—to the demigods; *yah*—he who; *bhuṅkte*—enjoys; *stenaḥ*—thief; *eva*—certainly; *sah*—is he.

TRANSLATION

In charge of the various necessities of life, the demigods, being satisfied by the performance of *yajña* [sacrifice], supply all necessities to man. But he who enjoys these gifts, without offering them to the demigods in return, is certainly a thief.

PURPORT

The demigods are authorized supplying agents on behalf of the Supreme Personality of Godhead, Viṣṇu. Therefore, they must be satisfied by the performance of prescribed *yajñas*. In the *Vedas*, there are different kinds of *yajñas* prescribed for different kinds of demigods, but all are ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of *yajñas* are recommended in the *Vedas*. Worship of different demigods is also on the same basis—namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kālī, the ghastly form of material nature, and before the goddess the sacrifice of animals is recommended. But for those who are in the mode of goodness, the

*yajñā-siṣṭāśinah santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv agham pāpā
ye pacanty ātma-kāraṇāt*

yajñā-siṣṭa—food taken after performance of *yajñā*; *āśinah*—eaters; *santah*—the devotees; *mucyante*—get relief from; *sarva*—all kinds of; *kilbiṣaiḥ*—sins; *bhuñjate*—enjoy; *te*—they; *tu*—but; *agham*—grievous sins; *pāpāḥ*—sinners; *ye*—those; *pacanti*—prepare food; *ātma-kāraṇāt*—for sense enjoyment.

TRANSLATION

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

PURPORT

The devotees of the Supreme Lord, or the persons who are in Kṛṣṇa consciousness, are called *santas*, and they are always in love with the Lord as it is described in the *Brahma-saṁhitā*: *premāñjana- cchurita-bhakti-vilocanena santah sadaiva hṛdayeṣu vilokayanti*. The *santas*, being always in a compact of love with the Supreme Personality of Godhead, Govinda (the giver of all pleasures), or Mukunda (the giver of liberation), or Kṛṣṇa (the all-attractive person), cannot accept anything without first offering it to the Supreme Person. Therefore, such devotees always perform *yajñas* in different modes of devotional service, such as *śravaṇam*, *kīrtanam*, *smaraṇam*, *arcanam*, etc., and these performances of *yajñas* keep them always aloof from all kinds of contamination of sinful association in the material world. Others, who prepare food for self or sense gratification, are not only thieves, but are also the eaters of all kinds of sins. How can a person be happy if he is both a thief and sinful? It is not possible. Therefore, in order for people to become happy in all respects, they must be taught to perform the easy process of *saṅkīrtana-yajña*, in full Kṛṣṇa consciousness. Otherwise, there can be no peace or happiness in the world.

Lord, who are in Kṛṣṇa consciousness, offer food to Kṛṣṇa and then eat—a process which nourishes the body spiritually. By such action not only are past sinful reactions in the body vanquished, but the body becomes immunized to all contamination of material nature. When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Viṣṇu and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to this practice is called a devotee of the Lord. Therefore, a person in Kṛṣṇa consciousness, who eats only food offered to Kṛṣṇa, can counteract all reactions of past material infections, which are impediments to the progress of self-realization. On the other hand, one who does not do so continues to increase the volume of sinful action, and this prepares the next body to resemble hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting *prasādam* of the Lord (food offered to Viṣṇu) is saved from the attack, whereas one who does not do so becomes subjected to contamination. Food grains or vegetables are factually eatables. The human being eats different kinds of food grains, vegetables, fruits, etc., and the animals eat the refuse of the food grains and vegetables, grass, plants, etc. Human beings who are accustomed to eating meat and flesh must also depend on the production of vegetation in order to eat the animals. Therefore, ultimately, we have to depend on the production of the field and not on the production of big factories. The field production is due to sufficient rain from the sky, and such rains are controlled by demigods like Indra, sun, moon, etc., and they are all servants of the Lord. The Lord can be satisfied by sacrifices; therefore, one who cannot perform them will find himself in scarcity—that is the law of nature. *Yajña*, specifically the *saṅkīrtana-yajña* prescribed for this age, must therefore be performed to save us at least from scarcity of food supply.

TEXT 15

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

*karma brahmodbhavam viddhi
brahmākṣara-samudbhavam
tasmāt sarva-gatam brahma
nityam yajñe pratiṣṭhitam*

karma—work; *brahma*—Vedas; *ubhavam*—produced from; *viddhi*—one should know; *brahma*—the Vedas; *akṣara*—the Supreme Brahman (Personality of Godhead); *samudbhavam*; directly manifested; *tasmāt*—therefore; *sarva-gatam*—all-pervading; *brahma*—Transcendence; *nityam*—eternally; *yajñe*—in sacrifice; *pratiṣṭhitam*—situated.

TRANSLATION

Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice.

PURPORT

Yajñārtha karma, or the necessity of work for the satisfaction of Kṛṣṇa only, is more expressly stated in this verse. If we have to work for the satisfaction of the *yajña-puruṣa*, Viṣṇu, then we must find out the direction of work in Brahman, or the transcendental Vedas. The Vedas are therefore codes of working directions. Anything performed without the direction of the Vedas is called *vikarma*, or unauthorized or sinful work. Therefore, one should always take direction from the Vedas to be saved from the reaction of work. As one has to work in ordinary life by the direction of the state, similarly, one has to work under direction of the supreme state of the Lord. Such directions in the Vedas are directly manifested from the breathing of the Supreme Personality of Godhead. It is said: *asya mahato bhūtasya naśvasitam etad yad ṛg-vedo yajur-vedah sāma-vedo 'tharvāṇ girasah*. “The four Vedas—namely the Ṛg-veda, Yajur-veda, Sāma-veda and Atharva-veda—are all emanations from the breathing of the great Personality of Godhead.” The Lord, being omnipotent, can speak by breathing air, as it is confirmed in the *Brahma-saṁhitā*, for the Lord has the omnipotence to perform through each of His senses the actions of all other senses. In other words, the Lord can speak through His breathing, and He can impregnate by His eyes. In fact, it is said that He glanced over material

nature and thus fathered all living entities. After creating or impregnating the conditioned souls into the womb of material nature, He gave His directions in the Vedic wisdom as to how such conditioned souls can return home, back to Godhead. We should always remember that the conditioned souls in material nature are all eager for material enjoyment. But the Vedic directions are so made that one can satisfy one's perverted desires, then return to Godhead, having finished his so-called enjoyment. It is a chance for the conditioned souls to attain liberation; therefore the conditioned souls must try to follow the process of *yajña* by becoming Kṛṣṇa conscious. Even those who cannot follow the Vedic injunctions may adopt the principles of Kṛṣṇa consciousness, and that will take the place of performance of Vedic *yajñas*, or *karmas*.

TEXT 16

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

*evam pravartitam cakram
nānuvartayatīha yaḥ
aghāyur indriyārāmo
mogham pārtha sa jīvati*

evam—thus prescribed; *pravartitam*—established by the *Vedas*; *cakram*—cycle; *na*—does not; *anuvartayati*—adopt; *iha*—in this life; *yaḥ*—one who; *aghāyuh*—life full of sins; *indriya-ārāmaḥ*—satisfied in sense gratification; *mogham*—useless; *pārtha*—O son of Pṛthā (Arjuna); *sah*—one who does so; *jīvati*—lives.

TRANSLATION

My dear Arjuna, a man who does not follow this prescribed Vedic system of sacrifice certainly leads a life of sin, for a person delighting only in the senses lives in vain.

PURPORT

In order to keep the balance of social tranquility for progress in spiritual life, there are traditional family usages meant for every civilized man. Although such rules and regulations are for the conditioned souls and not Lord Kṛṣṇa, because He descended to establish the principles of religion, He followed the prescribed rules. Otherwise, common men would follow in His footsteps because He is the greatest authority. From the Śrīmad-Bhāgavatam it is understood that Lord Kṛṣṇa was performing all the religious duties at home and out of home, as required of a householder.

TEXT 24

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

*utsīdeyur ime lokā
na kuryām karma cet aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ*

utsīdeyuh—put into ruin; *ime*—all these; *lokāḥ*—worlds; *na*—do not; *kuryām*—perform; *karma*—prescribed duties; *cet*—if; *aham*—I; *saṅkarasya*—of unwanted population; *ca*—and; *kartā*—creator; *syām*—shall be; *upahanyām*—destroy; *imāḥ*—all these; *prajāḥ*—living entities.

TRANSLATION

If I should cease to work, then all these worlds would be put to ruination. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings.

PURPORT

Varṇa-saṅkara is unwanted population which disturbs the peace of the general society. In order to check this social disturbance, there are prescribed rules and regulations by which the population can automatically become peaceful and organized for spiritual progress in life. When Lord Kṛṣṇa

activities of the material senses, which are all circumstantial and temporary. He knows that his material condition of life is under the supreme control of the Lord; consequently he is not disturbed by all kinds of material reactions, which he considers to be the mercy of the Lord. According to Śrīmad-Bhāgavatam, one who knows the Absolute Truth in three different features—namely Brahman, Paramātmā, and the Supreme Personality of Godhead—is called *tattvavit*, for he knows also his own factual position in relationship with the Supreme.

TEXT 29

प्रकृतेर्गुणसमूदाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्वविदो मन्दान्कृत्स्वविज्ञ विचालयेत् ॥ २९ ॥

*prakṛter guṇa-sammūḍhāḥ
sajjante guṇa-karmasu
tān akṛtsna-vido mandān
kṛtsna-vin na vicālayet*

prakṛteḥ—impelled by the material modes; *guṇa-sam-mūḍhāḥ*—befooled by material identification; *sajjante*—become engaged; *guṇa-karmasu*—in material activities; *tān*—all those; *akṛtsna-vidāḥ*—persons with a poor fund of knowledge; *mandān*—lazy to understand self-realization; *kṛtsna-vit*—one who is in factual knowledge; *na*—may not; *vicālayet*—try to agitate.

TRANSLATION

Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

PURPORT

Persons who are unknowledgeable falsely identify with gross material consciousness and are full of material designations. This body is a gift of the material nature, and one who is too much attached to the bodily consciousness

is called *mandān*, or a lazy person without understanding of spirit soul. Ignorant men think of the body as the self; bodily connections with others are accepted as kinsmanship; the land in which the body is obtained is the object of worship; and the formalities of religious rituals are considered ends in themselves. Social work, nationalism, and altruism are some of the activities for such materially designated persons. Under the spell of such designations, they are always busy in the material field; for them spiritual realization is a myth, and so they are not interested. Such bewildered persons may even be engaged in such primary moral principles of life as nonviolence and similar materially benevolent work. Those who are, however, enlightened in spiritual life, should not try to agitate such materially engrossed persons. Better to prosecute one's own spiritual activities silently.

Men who are ignorant cannot appreciate activities in Kṛṣṇa consciousness, and therefore Lord Kṛṣṇa advises us not to disturb them and simply waste valuable time. But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord. Consequently they undertake all kinds of risks, even to the point of approaching ignorant men to try to engage them in the acts of Kṛṣṇa consciousness, which are absolutely necessary for the human being.

TEXT 30

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

mayi sarvāṇi karmāṇi
sannyasyādhyātma-cetasā
nirāśīr nirmamo bhūtvā
yudhyasva vigata-jvarah

mayi—unto Me; *sarvāṇi*—all sorts of; *karmāṇi*—activities; *sannyasya*—giving up completely; *adhyātma*—with full knowledge of the self; *cetasā*—consciousness; *nirāśīḥ*—without desire for profit; *nirmamah*—without ownership; *bhūtvā*—so being; *yudhyasva*—fight; *vigata-jvarah*—without being lethargic.

should not rely upon the control of such allowances. One has to follow those rules and regulations, unattached to them, because practice of sense gratifications under regulations may also lead one to go astray—as much as there is always the chance of an accident, even on the royal roads. Although they may be very carefully maintained, no one can guarantee that there will be no danger even on the safest road. The sense enjoyment spirit has been current a very long, long time, owing to material association. Therefore, in spite of regulated sense enjoyment, there is every chance of falling down; therefore any attachment for regulated sense enjoyment must also be avoided by all means. But action in the loving service of Kṛṣṇa detaches one from all kinds of sensory activities. Therefore, no one should try to be detached from Kṛṣṇa consciousness at any stage of life. The whole purpose of detachment from all kinds of sense attachment is ultimately to become situated on the platform of Kṛṣṇa consciousness.

TEXT 35

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

śreyān sva-dharmaḥ viguṇaḥ
para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanam śreyah
para-dharmaḥ bhaya-āvahaḥ

śreyān—far better; *sva-dharmaḥ*—one's prescribed duties; *viguṇaḥ*—even faulty; *para-dharmāt*—from duties mentioned for others; *svanuṣṭhitāt*—than perfectly done; *sva-dharme*—in one's prescribed duties; *nidhanam*—destruction; *śreyah*—better; *para-dharmaḥ*—duties prescribed for others; *bhaya-āvahaḥ*—dangerous.

TRANSLATION

It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own

TRANSLATION

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, similarly, the living entity is covered by different degrees of this lust.

PURPORT

There are three degrees of covering of the living entity by which his pure consciousness is obscured. This covering is but lust under different manifestations like smoke in the fire, dust on the mirror, and the womb about the embryo. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In other words, when the living entity exhibits his Kṛṣṇa consciousness slightly, he may be likened to the fire covered by smoke. Although fire is necessary where there is smoke, there is no overt manifestation of fire in the early stage. This stage is like the beginning of Kṛṣṇa consciousness. The dust on the mirror refers to a cleansing process of the mirror of the mind by so many spiritual methods. The best process is to chant the holy names of the Lord. The embryo covered by the womb is an analogy illustrating a helpless position, for the child in the womb is so helpless that he cannot even move. This stage of living condition can be compared to that of the trees. The trees are also living entities, but they have been put in such a condition of life by such a great exhibition of lust that they are almost void of all consciousness. The covered mirror is compared to the birds and beasts, and the smoke covered fire is compared to the human being. In the form of a human being, the living entity may revive a little Kṛṣṇa consciousness, and, if he makes further development, the fire of spiritual life can be kindled in the human form of life. By careful handling of the smoke in the fire, the fire can be made to blaze. Therefore the human form of life is a chance for the living entity to escape the entanglement of material existence. In the human form of life, one can conquer the enemy, lust, by cultivation of Kṛṣṇa consciousness under able guidance.

TEXT 39

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

*āvṛtam jñānam etena
 jñānino nitya-vairiṇā
 kāma-rūpeṇa kaunteya
 duṣpūreṇānalena ca*

āvṛtam—covered; *jñānam*—pure consciousness; *etena*—by this; *jñāninaḥ*—of the knower; *nitya-vairiṇā*—eternal enemy; *kāma-rūpeṇa*—in the form of lust; *kaunteya*—O son of Kuntī; *duṣpūreṇa*—never to be satisfied; *analena*—by the fire; *ca*—also.

TRANSLATION

Thus, a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

PURPORT

It is said in the *Manu-smṛti* that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. In the material world, the center of all activities is sex, and thus this material world is called *maithuṇya-āgāra*, or the shackles of sex life. In the ordinary prison house, criminals are kept within bars; similarly, the criminals who are disobedient to the laws of the Lord are shackled by sex life. Advancement of material civilization on the basis of sense gratification means increasing the duration of the material existence of a living entity. Therefore, this lust is the symbol of ignorance by which the living entity is kept within the material world. While one enjoys sense gratification, it may be that there is some feeling of happiness, but actually that so-called feeling of happiness is the ultimate enemy of the sense enjoyer.

TEXT 40

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

TRANSLATION

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

PURPORT

The senses are different outlets for the activities of lust. Lust is reserved within the body, but it is given vent through the senses. Therefore, the senses are superior to the body as a whole. These outlets are not in use when there is superior consciousness, or Kṛṣṇa consciousness. In Kṛṣṇa consciousness the soul makes direct connection with the Supreme Personality of Godhead; therefore the bodily functions, as described here, ultimately end in the Supreme Soul. Bodily action means the functions of the senses, and stopping the senses means stopping all bodily actions. But since the mind is active, then, even though the body may be silent and at rest, the mind will act—as it does during dreaming. But, above the mind there is the determination of the intelligence, and above the intelligence is the soul proper. If, therefore, the soul is directly engaged with the Supreme, naturally all other subordinates, namely, the intelligence, mind and the senses, will be automatically engaged. In the *Kaṭha Upaniṣad* there is a passage in which it is said that the objects of sense gratification are superior to the senses, and mind is superior to the sense objects. If, therefore, the mind is directly engaged in the service of the Lord constantly, then there is no chance of the senses becoming engaged in other ways. This mental attitude has already been explained. If the mind is engaged in the transcendental service of the Lord, there is no chance of its being engaged in the lower propensities. In the *Kaṭha Upaniṣad* the soul has been described as *mahān*, the great. Therefore the soul is above all—namely, the sense objects, the senses, the mind and the intelligence. Therefore, directly understanding the constitutional position of the soul is the solution of the whole problem.

With intelligence one has to seek out the constitutional position of the soul and then engage the mind always in Kṛṣṇa consciousness. That solves the whole problem. A neophyte spiritualist is generally advised to keep aloof from

nature. Desire for overlording and sense gratification are the greatest enemies of the conditioned soul; but by the strength of Kṛṣṇa consciousness, one can control the material senses, the mind and the intelligence. One may not give up work and prescribed duties all of a sudden; but by gradually developing Kṛṣṇa consciousness, one can be situated in a transcendental position without being influenced by the material senses and the mind—by steady intelligence directed toward one's pure identity. This is the sum total of this chapter. In the immature stage of material existence, philosophical speculations and artificial attempts to control the senses by the so-called practice of yogic postures can never help a man toward spiritual life. He must be trained in Kṛṣṇa consciousness by higher intelligence.

Thus end the Bhaktivedanta Purports to the Third Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of *Karma-yoga*, or the Discharge of One's Prescribed Duty in Kṛṣṇa Consciousness.

CHAPTER FOUR



Transcendental Knowledge

TEXT 1

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

*śrī-bhagavān uvāca
imam vivasvate yogam
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt*

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *imam*—this; *vivasvate*—unto the sun-god; *yogam*—the science of one's relationship to the Supreme; *proktavān*—instructed; *aham*—I; *avyayam*—imperishable; *vivasvān*—Vivasvān (the sun-god's name); *manave*—unto the father of mankind (of

The sun is the king of the planets, and the sun-god (at present of the name Vivasvān) rules the sun planet, which is controlling all other planets by supplying heat and light. He is rotating under the order of Kṛṣṇa, and Lord Kṛṣṇa originally made Vivasvān His first disciple to understand the science of *Bhagavad-gītā*. The *Gītā* is not, therefore, a speculative treatise for the insignificant mundane scholar but is a standard book of knowledge coming down from time immemorial. In the *Mahābhārata* (*Śānti-parva* 348.51–52) we can trace out the history of the *Gītā* as follows:

*tretā-yugādau ca tato vivasvān manave dadau
manuś ca loka-bhṛty-artham sutāyekṣvākave dadau
ikṣvākuṇā ca kathito vyāpya lokān avasthitāḥ*

"In the beginning of the Tretā-yuga [millennium] this science of the relationship with the Supreme was delivered by Vivasvān to Manu. Manu, being the father of mankind, gave it to his son Mahārāja Ikṣvāku, the King of this earth planet and forefather of the Raghu dynasty in which Lord Rāmacandra appeared. Therefore, *Bhagavad-gītā* existed in the human society from the time of Mahārāja Ikṣvāku."

At the present moment we have just passed through five thousand years of the Kali-yuga, which lasts 432,000 years. Before this there was Dvāpara-yuga (800,000 years), and before that there was Tretā-yuga (1,200,000 years). Thus, some 2,005,000 years ago, Manu spoke the *Bhagavad-gītā* to his disciple and son Mahārāja Ikṣvāku, the King of this planet earth. The age of the current Manu is calculated to last some 305,300,000 years, of which 120,400,000 have passed. Accepting that before the birth of Manu, the *Gītā* was spoken by the Lord to His disciple, the sun-god Vivasvān, a rough estimate is that the *Gītā* was spoken at least 120,400,000 years ago; and in human society it has been extant for two million years. It was respooken by the Lord again to Arjuna about five thousand years ago. That is the rough estimate of the history of the *Gīta*, according to the *Gītā* itself and according to the version of the speaker, Lord Śrī Kṛṣṇa. It was spoken to the sun-god Vivasvān because he is also a *kṣatriya* and is the father of all *kṣatriyas* who are descendants of the sun-god, or the *sūrya-vamśa kṣatriyas*. Because *Bhagavad-gītā* is as good as the *Vedas*, being spoken by the Supreme Personality of Godhead, this knowledge is *apauruṣeya*, superhuman. Since the Vedic instructions are accepted as they are, without human interpretation, the *Gītā* must therefore be accepted

PURPORT

Arjuna is an accepted devotee of the Lord, so how could he not believe Kṛṣṇa's words? The fact is that Arjuna is not inquiring for himself but for those who do not believe in the Supreme Personality of Godhead or for the demons who do not like the idea that Kṛṣṇa should be accepted as the Supreme Personality of Godhead; for them only Arjuna inquires on this point, as if he were himself not aware of the Personality of Godhead, or Kṛṣṇa. As it will be evident from the Tenth Chapter, Arjuna knew perfectly well that Kṛṣṇa is the Supreme Personality of Godhead, the fountainhead of everything and the last word in Transcendence. Of course, Kṛṣṇa also appeared as the son of Devakī on this earth. How Kṛṣṇa remained the same Supreme Personality of Godhead, the eternal, original person, is very difficult for an ordinary man to understand. Therefore, to clarify this point, Arjuna put this question before Kṛṣṇa so that He Himself could speak authoritatively. That Kṛṣṇa is the supreme authority is accepted by the whole world, not only at present, but from time immemorial, and the demons alone reject Him. Anyway, since Kṛṣṇa is the authority accepted by all, Arjuna put this question before Him in order that Kṛṣṇa would describe Himself without being depicted by the demons who always try to distort Him in a way understandable to the demons and their followers. It is necessary that everyone, for his own interest, know the science of Kṛṣṇa. Therefore, when Kṛṣṇa Himself speaks about Himself, it is auspicious for all the worlds. To the demons, such explanations by Kṛṣṇa Himself may appear to be strange because the demons always study Kṛṣṇa from their own standpoint, but those who are devotees heartily welcome the statements of Kṛṣṇa when they are spoken by Kṛṣṇa Himself. The devotees will always worship such authoritative statements of Kṛṣṇa because they are always eager to know more and more about Him. The atheists, who consider Kṛṣṇa an ordinary man, may in this way come to know that Kṛṣṇa is superhuman, that He is *sac-cid-ānanda-vigraha*—the eternal form of bliss and knowledge—that He is transcendental, and that He is above the domination of the modes of material nature and above the influence of time and space. A devotee of Kṛṣṇa's, like Arjuna, is undoubtedly above any misunderstanding of the transcendental position of Kṛṣṇa. Arjuna's putting this question before the Lord is simply an attempt by the devotee to defy the atheistic attitude of

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person—absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord are usually understood by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." It is also stated in *Brahma-saṁhitā*:

rāmādi mūrttiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇah svayam samabhavat paramah pumān yo
govindam ādi-puruṣam tam aham bhajāmi

(Bs. 5.39)

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is always situated in various incarnations such as Rāma, Nṛsiṁha and many sub-incarnations as well, but who is the original Personality of Godhead known as Kṛṣṇa, and who incarnates personally also."

In the *Vedas* also it is said that the Lord, although one without a second, nevertheless manifests Himself in innumerable forms. He is like the *vaidurya* stone, which changes color yet still remains one. All those multi-forms are understood by the pure, unalloyed devotees, but not by a simple study of the *Vedas*: *vedeṣu durllabham adurllabham ātma-bhaktau*. Devotees like Arjuna are constant companions of the Lord, and whenever the Lord incarnates, the associate devotees also incarnate in order to serve the Lord in different capacities. Arjuna is one of these devotees, and in this verse it is understood that some millions of years ago when Lord Kṛṣṇa spoke the *Bhagavad-gītā* to the sun-god Vivasvān, Arjuna, in a different capacity, was also present. But the difference between the Lord and Arjuna is that the Lord remembered the incidence, whereas Arjuna could not remember. That is the difference between the part and parcel living entity and the Supreme Lord. Although Arjuna is addressed herein as the mighty hero who could subdue the enemies, he is unable to recall what had happened in his various past births. Therefore, a living entity, however great he may be in the material estimation, can never equal the Supreme Lord. Anyone who is a constant companion of the Lord is certainly a liberated person, but he cannot be equal to the Lord. The Lord is

of merging into the impersonal void. Generally, they compare the living entities to the bubbles of the ocean, which merge into the ocean. That is the highest perfection of spiritual existence attainable without individual personality. This is a kind of fearful stage of life, devoid of perfect knowledge of spiritual existence. Furthermore there are many persons who cannot understand spiritual existence at all. Being embarrassed by so many theories and by contradictions of various types of philosophical speculation, they become disgusted or angry and foolishly conclude that there is no supreme cause and that everything is ultimately void. Such people are in a diseased condition of life. Some people are too materially attached and therefore do not give attention to spiritual life, some of them want to merge into the supreme spiritual cause, and some of them disbelieve in everything, being angry at all sorts of spiritual speculation out of hopelessness. This last class of men take to the shelter of some kind of intoxication, and their affective hallucinations are sometimes accepted as spiritual vision. One has to get rid of all three stages of attachment to the material world: negligence of spiritual life, fear of a spiritual personal identity, and the conception of void that underlies the frustration of life. To get free from these three stages of the material concept of life, one has to take complete shelter of the Lord, guided by the bona fide spiritual master, and follow the disciplines and regulative principles of devotional life. The last stage of the devotional life is called *bhāva*, or transcendental love of Godhead. According to *Bhakti-rasāmṛta-sindhu*, the science of devotional service:

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyañcati
sādhakānām ayam premṇah prādurbhāve bhavet kramah.

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, which is matured

TEXT 12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

*kāṅkṣantah karmaṇām siddhim
yajanta iha devatāḥ
kṣipram hi mānuṣe loke
siddhir bhavati karma-jā*

kāṅkṣantah—desiring; *karmaṇām*—of fruitive activities; *siddhim*—perfection; *yajante*—worship by sacrifices; *iha*—in the material world; *devatāḥ*—the demigods; *kṣipram*—very quickly; *hi*—certainly; *mānuṣe*—in human society; *loke*—within this world; *siddhiḥ bhavati*—becomes successful; *karmajā*—the fruitive worker.

TRANSLATION

Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

PURPORT

There is a great misconception about the gods or demigods of this material world, and men of less intelligence, although passing as great scholars, take these demigods to be various forms of the Supreme Lord. Actually, the demigods are not different forms of God, but they are God's different parts and parcels. God is one, and the parts and parcels are many. The Vedas say, *nityo nityānām*: God is one. *Īśvaraḥ paramaḥ kṛṣṇaḥ*. The Supreme God is one—Kṛṣṇa—and the demigods are delegated with powers to manage this material world. These demigods are all living entities (*nityānām*) with different grades of material power. They cannot be equal to the Supreme God—Nārāyaṇa, Viṣṇu, or Kṛṣṇa. Anyone who thinks that God and the demigods are on the same level is called an atheist, or *pāṣāṇḍī*. Even the great demigods like Brahmā and Śiva cannot be compared to the Supreme Lord. In fact, the Lord is worshiped by demigods such as Brahmā and Śiva (*śiva-viriñci-nutam*).

Yet curiously enough there are many human leaders who are worshiped by foolish men under the misunderstanding of anthropomorphism or zoomorphism. *Iha devatāḥ* denotes a powerful man or demigod of this material world. But Nārāyaṇa, Viṣṇu or Kṛṣṇa, the Supreme Personality of Godhead, does not belong to this world. He is above, or transcendental to, material creation. Even Śrīpāda Śaṅkarācārya, the leader of the impersonalists, maintains that Nārāyaṇa, or Kṛṣṇa, is beyond this material creation. However, foolish people (*hṛt-añjana*) worship the demigods because they want immediate results. They get the results, but do not know that results so obtained are temporary and are meant for less intelligent persons. The intelligent person is in Kṛṣṇa consciousness, and he has no need to worship the paltry demigods for some immediate, temporary benefit. The demigods of this material world, as well as their worshipers, will vanish with the annihilation of this material world. The boons of the demigods are material and temporary. Both the material worlds and their inhabitants, including the demigods, and their worshipers, are bubbles in the cosmic ocean. In this world, however, human society is mad after temporary things such as the material opulence of possessing land, family and enjoyable paraphernalia. To achieve such temporary things, they worship the demigods or powerful men in human society. If a man gets some ministership in the government by worshiping a political leader, he considers that he has achieved a great boon. All of them are therefore kowtowing to the so-called leaders or "big guns" in order to achieve temporary boons, and they indeed achieve such things. Such foolish men are not interested in Kṛṣṇa consciousness for the permanent solution to the hardships of material existence. They are all after sense enjoyment, and to get a little facility for sense enjoyment they are attracted to worship empowered living entities known as demigods. This verse indicates that people are rarely interested in Kṛṣṇa consciousness. They are mostly interested in material enjoyment, and therefore they worship some powerful living entity.

TEXT 13

चातुर्वर्णं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्वयकर्तारमव्ययम् ॥ १३ ॥

*cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśah
tasya kartāram api mām
vidhy akartāram avyayam*

cātur-varṇyam—the four divisions of human society; *mayā*—by Me; *sṛṣṭam*—created; *guṇa*—quality; *karma*—work; *vibhāgaśah*—in terms of division; *tasya*—of that; *kartāram*—the father; *api*—although; *mām*—Me; *vidhi*—you may know; *akartāram*—as the non-doer; *avyayam*—being unchangeable.

TRANSLATION

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

PURPORT

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him. He is therefore the creator of the four divisions of the social order, beginning with the intelligent class of men, technically called *brāhmaṇas* due to their being situated in the mode of goodness. Next is the administrative class, technically called the *kṣatriyas* due to their being situated in the mode of passion. The mercantile men, called the *vaiśyas*, are situated in the mixed modes of passion and ignorance, and the *śūdras*, or laborer class, are situated in the ignorant mode of material nature. In spite of His creating the four divisions of human society, Lord Kṛṣṇa does not belong to any of these divisions, because He is not one of the conditioned souls, a section of whom form human society. Human society is similar to any other animal society, but to elevate men from the animal status, the abovementioned divisions are created by the Lord for the systematic development of Kṛṣṇa consciousness. The tendency of a particular man toward work is determined by the modes of material nature which he has acquired. Such symptoms of life, according to different modes of material nature, are described in the Eighteenth Chapter of this book. A person in Kṛṣṇa consciousness, however, is above even the

TEXT 17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

*karmaṇo hy api boddhavyam
boddhavyam ca vikarmaṇah
akarmaṇaś ca boddhavyam
gahanā karmaṇo gatiḥ*

karmaṇah—working order ; *hi*—certainly; *api*—also; *boddhavyam*—should be understood; *boddhavyam*—to be understood; *ca*—also; *vikarmaṇah*—forbidden work; *akarmaṇah*—inaction; *ca*—also; *boddhavyam*—should be understood; *gahanā*—very difficult; *karmaṇah*—working order; *gatiḥ*—to enter into.

TRANSLATION

The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.

PURPORT

If one is serious about liberation from material bondage, one has to understand the distinctions between action, inaction and unauthorized actions. One has to apply oneself to such an analysis of action, reaction and perverted actions because it is a very difficult subject matter. To understand Kṛṣṇa consciousness and action according to the modes, one has to learn one's relationship with the Supreme; i.e., one who has learned perfectly knows that every living entity is the eternal servitor of the Lord and that consequently one has to act in Kṛṣṇa consciousness. The entire *Bhagavad-gītā* is directed toward this conclusion. Any other conclusions, against this consciousness and its attendant reactions, are *vikarmas*, or prohibitive actions. To understand all this one has to associate with authorities in Kṛṣṇa consciousness and learn the secret from them; this is as good as learning from the Lord directly. Otherwise, even the most intelligent person will be bewildered.

TEXT 19

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदण्डकर्मणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

*yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgnī-dagdha-karmāṇam
tam āhuḥ paṇḍitam budhāḥ*

yasya—one whose; *sarve*—all sorts of; *saṁrambhāḥ*—in all attempts; *kāma*—desire for sense gratification; *saṅkalpa*—determination; *varjitāḥ*—are devoid of; *jñāna*—of perfect knowledge; *āgni*—fire; *dagdha*—being burnt by; *karmāṇam*—the performer; *tam*—him; *āhuḥ*—declare; *paṇḍitam*—learned; *budhāḥ*—those who know.

TRANSLATION

One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge.

PURPORT

Only a person in full knowledge can understand the activities of a person in Kṛṣṇa consciousness. Because the person in Kṛṣṇa consciousness is devoid of all kinds of sense-gratificatory propensities, it is to be understood that he has burned up the reactions of his work by perfect knowledge of his constitutional position as the eternal servitor of the Supreme Personality of Godhead. He is actually learned who has attained to such perfection of knowledge.

Development of this knowledge of the eternal servitorship of the Lord is compared to fire. Such a fire, once kindled, can burn up all kinds of reactions to work.

TEXT 20

त्यक्ता कर्मफलासङ्गं नित्यतुसो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

Viṣṇu or Kṛṣṇa. The more the activities of the material world are performed in Kṛṣṇa consciousness, or for Viṣṇu only, the more the atmosphere becomes spiritualized by complete absorption. Brahman means spiritual. The Lord is spiritual, and the rays of His transcendental body are called *brahmajyoti*, His spiritual effulgence. Everything that exists is situated in that *brahmajyoti*, but when the *jyoti* is covered by illusion (*māyā*) or sense gratification, it is called material. This material veil can be removed at once by Kṛṣṇa consciousness; thus the offering for the sake of Kṛṣṇa consciousness, the consuming agent of such an offering or contribution; the process of consumption, the contributor, and the result are—all combined together—Brahman, or the Absolute Truth. The Absolute Truth covered by *māyā* is called matter. Matter dovetailed for the cause of the Absolute Truth regains its spiritual quality. Kṛṣṇa consciousness is the process of converting the illusory consciousness into Brahman, or the Supreme. When the mind is fully absorbed in Kṛṣṇa consciousness, it is said to be in *samādhi*, or trance. Anything done in such transcendental consciousness is called *yajña*, or sacrifice for the Absolute. In that condition of spiritual consciousness, the contributor, the contribution, the consumption, the performer or leader of the performance, and the result or ultimate gain—everything—becomes one in the Absolute, the Supreme Brahman. That is the method of Kṛṣṇa consciousness.

TEXT 25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

*daivam evāpare yajñam
yoginah paryupāsate
brahmagnāv apare yajñam
yajñenaivopajuhvati*

daivam—in worshiping the demigods; *eva*—like this; *apare*—some; *yajñam*—sacrifices; *yoginah*—the mystics; *paryupāsate*—worship perfectly; *brahma*—the Absolute Truth; *agnau*—in the fire of; *apare*—others; *yajñam*—sacrifice; *yajñena*—by sacrifice; *eva*—thus; *upajuhvati*—worship.

TRANSLATION

Some yogīs perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

PURPORT

As described above, a person engaged in discharging duties in Kṛṣṇa consciousness is also called a perfect yogī or a first-class mystic. But there are others also, who perform similar sacrifices in the worship of demigods, and still others who sacrifice to the Supreme Brahman, or the impersonal feature of the Supreme Lord. So there are different kinds of sacrifices in terms of different categories. Such different categories of sacrifice by different types of performers only superficially demarcate varieties of sacrifice. Factual sacrifice means to satisfy the Supreme Lord, Viṣṇu, who is also known as Yajña. All the different varieties of sacrifice can be placed within two primary divisions: namely, sacrifice of worldly possessions and sacrifice in pursuit of transcendental knowledge. Those who are in Kṛṣṇa consciousness sacrifice all material possessions for the satisfaction of the Supreme Lord, while others, who want some temporary material happiness, sacrifice their material possessions to satisfy demigods such as Indra, the sun-god, etc. And others, who are impersonalists, sacrifice their identity by merging into the existence of impersonal Brahman. The demigods are powerful living entities appointed by the Supreme Lord for the maintenance and supervision of all material functions like the heating, watering and lighting of the universe. Those who are interested in material benefits worship the demigods by various sacrifices according to the Vedic rituals. They are called *bahv-iśvara-vādī*, or believers in many gods. But others, who worship the impersonal feature of the Absolute Truth and regard the forms of the demigods as temporary, sacrifice their individual selves in the supreme fire and thus end their individual existences by merging into the existence of the Supreme. Such impersonalists spend their time in philosophical speculation to understand the transcendental nature of the Supreme. In other words, the fruitive workers sacrifice their material possessions for material enjoyment, whereas the impersonalist sacrifices his material designations with a view to merging into the existence of the Supreme. For the impersonalist, the fire altar of sacrifice is the Supreme

Brahman, and the offering is the self being consumed by the fire of Brahman. The Kṛṣṇa conscious person, like Arjuna, however, sacrifices everything for the satisfaction of Kṛṣṇa, and thus all his material possessions as well as his own self—everything—is sacrificed for Kṛṣṇa. Thus, he is the first-class yogī; but he does not lose his individual existence.

TEXT 26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

śrotrādīnīndriyāṇy anye
saṁyamāgniṣu juhvati
śabda-ādīn viṣayān anya
indriyāgniṣu juhvati

śrotra ādīni—hearing process; *indriyāṇi*—senses; *anye*—others; *saṁyama*—of restraint; *agniṣu*—in the fire; *juhvati*—offers; *śabda-ādīn*—sound vibration, etc.; *viṣayān*—objects of sense gratification; *anye*—others; *indriya*—of sense organs; *agniṣu*—in the fire; *juhvati*—sacrifice.

TRANSLATION

Some of them sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of sacrifice.

PURPORT

The four divisions of human life, namely the *brahmacārī*, the *gṛhastha*, the *vānaprastha*, and the *sannyāsī*, are all meant to help men become perfect yogīs or transcendentalists. Since human life is not meant for our enjoying sense gratification like the animals, the four orders of human life are so arranged that one may become perfect in spiritual life. The *brahmacārīs*, or students under the care of a bona fide spiritual master, control the mind by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing process and the senses in the fire of the controlled mind. A

*evam bahu-vidhā yajñā
 vitatā brahmaṇo mukhe
 karma-jān viddhi tān sarvān
 evam jñātvā vimokṣyase*

evam—thus; *bahu-vidhāḥ*—various kinds of; *yajñāḥ*—sacrifices; *vitatāḥ*—widespread; *brahmaṇaḥ*—of the Vedas; *mukhe*—in the face of; *karma-jān*—born of work; *viddhi*—you should know; *tān*—them; *sarvān*—all; *evam*—thus; *jñātvā*—knowing; *vimokṣyase*—be liberated.

TRANSLATION

All these different types of sacrifice are approved by the Vedas, and all of them are born of different types of work. Knowing them as such, you will become liberated.

PURPORT

Different types of sacrifice, as discussed above, are mentioned in the *Vedas* to suit the different types of worker. Because men are so deeply absorbed in the bodily concept, these sacrifices are so arranged that one can work either with the body, the mind, or the intelligence. But all of them are recommended for ultimately bringing about liberation from the body. This is confirmed by the Lord herewith from His own mouth.

TEXT 33

श्रेयान्द्रव्यमयाद्यज्ञाज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थं ज्ञाने परिसमाप्यते ॥ ३३ ॥

*śreyān dravya-mayād yajñāj
 jñāna-yajñāḥ parantapa
 sarvam karmākhilam pārtha
 jñāne parisamāpyate*

śreyān—greater; *dravyamayāt*—than the sacrifice of material possessions; *yajñāt*—knowledge; *jñāna-yajñāḥ*—sacrifice in knowledge; *parantapa*—O

chastiser of the enemy; *sarvam*—all; *karma*—activities; *akhilam*—in totality; *pārtha*—O son of Pṛthā; *jñāne*—in knowledge; *parisamāpyate*—ends in.

TRANSLATION

O chastiser of the enemy, the sacrifice of knowledge is greater than the sacrifice of material possessions. O son of Pṛthā, after all, the sacrifice of work culminates in transcendental knowledge.

PURPORT

The purpose of all sacrifices is to arrive at the status of complete knowledge, then to gain release from material miseries, and, ultimately, to engage in loving transcendental service to the Supreme Lord (Kṛṣṇa consciousness). Nonetheless, there is a mystery about all these different activities of sacrifice, and one should know this mystery. Sacrifices sometimes take different forms according to the particular faith of the performer. When one's faith reaches the stage of transcendental knowledge, the performer of sacrifices should be considered more advanced than those who simply sacrifice material possessions without such knowledge, for without attainment of knowledge, sacrifices remain on the material platform and bestow no spiritual benefit. Real knowledge culminates in Kṛṣṇa consciousness, the highest stage of transcendental knowledge. Without the elevation of knowledge, sacrifices are simply material activities. When, however, they are elevated to the level of transcendental knowledge, all such activities enter onto the spiritual platform. Depending on differences in consciousness, sacrificial activities are sometimes called *karma-kāṇḍa*, fruitive activities, and sometimes *jñāna-kāṇḍa*, knowledge in the pursuit of truth. It is better when the end is knowledge.

TEXT 34

तद्विद्वि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

*tad viddhi pranipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśināḥ*

tat—that knowledge of different sacrifices; *viddhi*—try to understand; *pranipātena*—by approaching a spiritual master; *paripraśnena*—by submissive inquiries; *sevayā*—by the rendering of service; *upadekṣyanti*—initiate; *te*—unto you; *jñānam*—knowledge; *jñāninaḥ*—the self-realized; *tattva*—truth; *darśināḥ*—the seers.

TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

PURPORT

The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The *Bhāgavatam* says: *dharmaṁ hi sākṣād-bhagavat-praṇītam*—the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot help one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he

personal effulgence of Kṛṣṇa. Kṛṣṇa, as the Supreme Personality of Godhead, is the cause of everything. In the *Brahma-saṁhitā* it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes. Even the millions of incarnations are only His different expansions. Similarly, the living entities are also expansions of Kṛṣṇa. The Māyāvādī philosophers wrongly think that Kṛṣṇa loses His own separate existence in His many expansions. This thought is material in nature. We have experience in the material world that a thing, when fragmentally distributed, loses its own original identity. But the Māyāvādī philosophers fail to understand that Absolute means that one plus one is equal to one, and that one minus one is also equal to one. This is the case in the absolute world.

For want of sufficient knowledge in the absolute science, we are now covered with illusion, and therefore we think that we are separate from Kṛṣṇa.

Although we are separated parts of Kṛṣṇa, we are nevertheless not different from Him. The bodily difference of the living entities is *māyā*, or not actual fact. We are all meant to satisfy Kṛṣṇa. By *māyā* alone Arjuna thought that the temporary bodily relationship with his kinsmen was more important than his eternal spiritual relationship with Kṛṣṇa. The whole teaching of the *Gītā* is targetted toward this end: that a living being, as His eternal servitor, cannot be separated from Kṛṣṇa, and his sense of being an identity apart from Kṛṣṇa is called *māyā*. The living entities, as separate parts and parcels of the Supreme, have a purpose to fulfill. Having forgotten that purpose, since time immemorial they are situated in different bodies, as men, animals, demigods, etc. Such bodily differences arise from forgetfulness of the transcendental service of the Lord. But when one is engaged in transcendental service through Kṛṣṇa consciousness, one becomes at once liberated from this illusion. One can acquire such pure knowledge only from the bona fide spiritual master and thereby avoid the delusion that the living entity is equal to Kṛṣṇa. Perfect knowledge is that the Supreme Soul, Kṛṣṇa, is the supreme shelter for all living entities, and giving up such shelter, the living entities are deluded by the material energy, imagining themselves to have a separate identity. Thus, under different standards of material identity, they become forgetful of Kṛṣṇa. When, however, such deluded living entities become situated in Kṛṣṇa consciousness, it is to be understood that they are on the path of liberation, as confirmed in the *Bhāgavatam*: *muktir hitvānyathā rūpaṁ svarūpeṇa*

vyavasthitih. Liberation means to be situated in one's constitutional position as the eternal servitor of Kṛṣṇa (Kṛṣṇa consciousness).

TEXT 36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानपूर्वेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

*api ced asi pāpebhyaḥ
sarvebhyaḥ pāpa-kṛt-tamah
sarvam jñāna-plavenaiva
vr̥jinam santariṣyasi*

api—even; *cet*—if; *asi*—you are; *pāpebhyaḥ*—of sinners; *sarvebhyaḥ*—of all; *pāpa-kṛttamah*—the greatest sinner; *sarvam*—all such sinful actions; *jñāna-plavena*—by the boat of transcendental knowledge; *eva*—certainly; *vr̥jinam*—the ocean of miseries; *santariṣyasi*—you will cross completely.

TRANSLATION

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

PURPORT

Proper understanding of one's constitutional position in relationship to Kṛṣṇa is so nice that it can at once lift one from the struggle for existence which goes on in the ocean of nescience. This material world is sometimes regarded as an ocean of nescience and sometimes as a blazing forest. In the ocean, however expert a swimmer one may be, the struggle for existence is very severe. If someone comes forward and lifts the struggling swimmer from the ocean, he is the greatest savior. Perfect knowledge, received from the Supreme Personality of Godhead, is the path of liberation. The boat of Kṛṣṇa consciousness is very simple, but at the same time the most sublime.

TEXT 37

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

*yathaidhāṁsi samiddho 'gnir
bhasma-sāt kurute 'rjuna
jñānāgnih sarva-karmāṇi
bhasma-sāt kurute tathā*

yathā—just as; *edhāṁsi*—firewood; *samiddhaḥ*—blazing; *agnih*—fire; *bhasmasāt*—turns into ashes; *kurute*—so does; *arjuna*—O Arjuna; *jñāna-agnih*—the fire of knowledge; *sarva-karmāṇi*—all reactions to material activities; *bhasmasāt*—to ashes; *kurute*—it so does; *tathā*—similarly.

TRANSLATION

As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

PURPORT

Perfect knowledge of self and Superself and of their relationship is compared herein to fire. This fire not only burns up all reactions to impious activities, but also all reactions to pious activities, turning them to ashes. There are many stages of reaction: reaction in the making, reaction fructifying, reaction already achieved, and reaction *a priori*. But knowledge of the constitutional position of the living entity burns everything to ashes. When one is in complete knowledge, all reactions, both *a priori* and *a posteriori*, are consumed. In the Vedas it is stated: *ubhe uhaivaiṣa ete taraty amṛtaḥ sādhv-asādhūnī*: "One overcomes both the pious and impious interactions of work."

TEXT 38

न हि ज्ञानेन सदूरं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

na hi jñānena sadṛśam
pavitram iha vidyate
tat svayam yoga-saṁsiddhaḥ
kālenātmani vindati

na—never; *hi*—certainly; *jñānena*—with knowledge; *sadṛśam*—in comparison; *pavitram*—sanctified; *iha*—in this world; *vidyate*—exists; *tat*—that; *svayam*—itself; *yoga*—devotion; *samsiddhaḥ*—matured; *kālena*—in course of time; *ātmani*—in himself; *vindati*—enjoys.

TRANSLATION

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time.

PURPORT

When we speak of transcendental knowledge, we do so in terms of spiritual understanding. As such, there is nothing so sublime and pure as transcendental knowledge. Ignorance is the cause of our bondage, and knowledge is the cause of our liberation. This knowledge is the mature fruit of devotional service, and when one is situated in transcendental knowledge, he need not search for peace elsewhere, for he enjoys peace within himself. In other words, this knowledge and peace are culminated in Kṛṣṇa consciousness. That is the last word in the *Bhagavad-gītā*.

TEXT 39

श्रद्धावाँलुभते ज्ञानं तत्परः संयतेन्द्रियः ।
 ज्ञानं लब्ध्या परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

śraddhāvāl labhate jñānam
tat-parah samyatendriyah
jñānam labdhvā parām sāntim
acireṇādhigacchati

is self-realization. One who seeks *that* objective is the real student of *Bhagavad-gītā*, but one who doubts the authority of Kṛṣṇa falls back. One is therefore advised to study *Bhagavad-gītā*, or any other scripture, under a bona fide spiritual master, with service and surrender. A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the sun-god, from whom the instructions of *Bhagavad-gītā* have come down to the earthly kingdom. One should, therefore, follow the path of *Bhagavad-gītā* as it is expressed in the *Gītā* itself and beware of self-interested people after personal aggrandizement who deviate others from the actual path. The Lord is definitely the supreme person, and His activities are transcendental. One who understands this is a liberated person from the very beginning of his study of the *Gītā*.

Thus end the Bhaktivedanta Purports to the Fourth Chapter of the Śrīmad-*Bhagavad-gītā* in the matter of Transcendental Knowledge.

śrī-bhagavān uvāca
 sannyāsaḥ karma-yogaś ca
 niḥśreyasa-karāv ubhau
 tayos tu karma-sannyāsāt
 karma-yogo viśisyate

śrī bhagavān uvāca—the Personality of Godhead said; *sannyāsaḥ*—renunciation of work; *karma-yogaḥ*—work in devotion; *ca*—also; *niḥśreyasa-karau*—all leading to the path of liberation; *ubhau*—both; *tayoḥ*—of the two; *tu*—but; *karma-sannyāsāt*—in comparison to the renunciation of fruitive work; *karma-yogaḥ*—work in devotion; *viśisyate*—is better.

TRANSLATION

The Blessed Lord said: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of works.

PURPORT

Fruitive activities (seeking sense gratification) are cause for material bondage. As long as one is engaged in activities aimed at improving the standard of bodily comfort, one is sure to transmigrate to different types of bodies, thereby continuing material bondage perpetually. Śrīmad-Bhāgavatam confirms this as follows:

nūnam pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti
 na sādhu manye yata ātmāno 'yam asann api kleśada āsa dehaḥ
 parābhavas tāvad abodha-jāto yāvanna jijñāsata ātmā-tattvam
 yāvat kriyās tāvad idam mano vai karmātmakam yena śarīra-bandhah
 evam manah karma-vaśam prayuṇkte avidyayātmany upadhīyamāne
 prītir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat

"People are mad after sense gratification, and they do not know that this present body, which is full of miseries, is a result of one's fruitive activities in the past. Although this body is temporary, it is always giving one trouble in many ways. Therefore, to act for sense gratification is not good. One is

detachment from matter and attachment to Kṛṣṇa are one and the same. One who can see this sees things as they are.

TEXT 6

सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

*sannyāsas tu mahā-bāho
duḥkham āptum ayogataḥ
yoga-yukto munir brahma
na cireñādhigacchati*

sannyāsaḥ—the renounced order of life; *tu*—but; *mahā-bāho*—O mighty-armed one; *duḥkham*—distress; *āptum*—to be afflicted with; *ayogataḥ*—without devotional service; *yoga-yuktah*—one engaged in devotional service; *munih*—thinker; *brahma*—Supreme; *na*—without; *cireñā*—delay; *adhigacchati*—attains.

TRANSLATION

Unless one is engaged in the devotional service of the Lord, mere renunciation of activities cannot make one happy. The sages, purified by works of devotion, achieve the Supreme without delay.

PURPORT

There are two classes of *sannyāsīs*, or persons in the renounced order of life. The Māyāvādī *sannyāsīs* are engaged in the study of *sāṅkhya* philosophy, whereas the Vaisnava *sannyāsīs* are engaged in the study of *Bhāgavatam* philosophy, which affords the proper commentary on the *Vedānta-sūtras*. The Māyāvādī *sannyāsīs* also study the *Vedānta-sūtras*, but use their own commentary, called *Śārīraka-bhāṣya*, written by Śaṅkarācārya. The students of the *Bhāgavata* school are engaged in devotional service of the Lord, according to *pāñcarātrikī* regulations, and therefore the Vaiṣṇava *sannyāsīs* have multiple engagements in the transcendental service of the Lord. The Vaiṣṇava *sannyāsīs* have nothing to do with material activities, and yet they perform

kāma-kāreṇa—for enjoying the result of work; *phale*—in the result; *saktaḥ*—attached; *nibadhyate*—becomes entangled.

TRANSLATION

The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

PURPORT

The difference between a person in Kṛṣṇa consciousness and a person in bodily consciousness is that the former is attached to Kṛṣṇa, whereas the latter is attached to the results of his activities. The person who is attached to Kṛṣṇa and works for Him only is certainly a liberated person, and he is not anxious for fruitive rewards. In the *Bhāgavatam*, the cause of anxiety over the result of an activity is explained as being due to one's functioning in the conception of duality, that is, without knowledge of the Absolute Truth. Kṛṣṇa is the Supreme Absolute Truth, the Personality of Godhead. In Kṛṣṇa consciousness, there is no duality. All that exists is a product of Kṛṣṇa's energy, and Kṛṣṇa is all good. Therefore, activities in Kṛṣṇa consciousness are on the absolute plane; they are transcendental and have no material effect. One is, therefore, filled with peace in Kṛṣṇa consciousness. One who is, however, entangled in profit calculation for sense gratification cannot have that peace. This is the secret of Kṛṣṇa consciousness—realization that there is no existence besides Kṛṣṇa is the platform of peace and fearlessness.

TEXT 13

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

*sarva-karmāṇi manasā
sannyasyāste sukham vaśī
nava-dvāre pure dehī
naiva kurvan na kārayan*

control over them. His best solution is to get out of the water by transcendental Kṛṣṇa consciousness. That alone will save him from all turmoil.

TEXT 15

नादते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुद्यन्ति जन्तवः ॥ १५ ॥

*nādatte kasyacit pāpam
na caiva sukṛtam vibhuḥ
ajñānenāvṛtam jñānam
tena muhyanti jantavah*

na—never; *ādatte*—accepts; *kasyacit*—anyone's; *pāpam*—sin; *na*—nor; *ca*—also; *eva*—certainly; *sukṛtam*—pious activities; *vibhuḥ*—the Supreme Lord; *ajñānenā*—by ignorance; *āvṛtam*—covered; *jñānam*—knowledge; *tena*—by that; *muhyanti*—bewildered; *jantavah*—the living entities.

TRANSLATION

Nor does the Supreme Spirit assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

PURPORT

The Sanskrit word *vibhuḥ* means the Supreme Lord who is full of unlimited knowledge, riches, strength, fame, beauty and renunciation. He is always satisfied in Himself, undisturbed by sinful or pious activities. He does not create a particular situation for any living entity, but the living entity, bewildered by ignorance, desires to be put into certain conditions of life, and thereby his chain of action and reaction begins. A living entity is, by superior nature, full of knowledge. Nevertheless, he is prone to be influenced by ignorance due to his limited power. The Lord is omnipotent, but the living entity is not. The Lord is *vibhu*, or omniscient, but the living entity is *aṇu*, or atomic. Because he is a living soul, he has the capacity to desire by his free will. Such desire is fulfilled only by the omnipotent Lord. And so, when the living

TEXT 16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

*jñānenena tu tad ajñānam
yeṣāṁ nāśitam ātmanah
teṣām āditya-vaj jñānam
prakāśayati tat param*

jñānenena—by knowledge; *tu*—but; *tat*—that; *ajñānam*—nescience; *yeṣām*—of those; *nāśitam*—is destroyed; *ātmanah*—of the living entity; *teṣām*—of their; *ādityavat*—like the rising sun; *jñānam*—knowledge; *prakāśayati*—discloses; *tat param*—in Kṛṣṇa consciousness.

TRANSLATION

When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime.

PURPORT

Those who have forgotten Kṛṣṇa must certainly be bewildered, but those who are in Kṛṣṇa consciousness are not bewildered at all. It is stated in the *Bhagavad-gītā*, "sarvam jñāna-plavena," "jñānāgnih sarva-karmāṇi" and "na hi jñānenena sadṛśam." Knowledge is always highly esteemed. And what is that knowledge? Perfect knowledge is achieved when one surrenders unto Kṛṣṇa, as is said in the Seventh Chapter, 19th verse: *bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate*. After passing through many, many births, when one perfect in knowledge surrenders unto Kṛṣṇa, or when one attains Kṛṣṇa consciousness, then everything is revealed to him, as the sun reveals everything in the daytime. The living entity is bewildered in so many ways. For instance, when he thinks himself God, unceremoniously, he actually falls into the last snare of nescience. If a living entity is God, then how can he become bewildered by nescience? Does God become bewildered by nescience? If so, then nescience, or Satan, is greater than God. Real knowledge can be obtained from a person

TRANSLATION

When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

PURPORT

The Supreme Transcendental Truth is Lord Kṛṣṇa. The whole *Bhagavad-gītā* centers around the declaration of Kṛṣṇa as the Supreme Personality of Godhead. That is the version of all Vedic literature. *Paratattva* means the Supreme Reality, who is understood by the knowers of the Supreme as Brahman, Paramātmā and Bhagavān. Bhagavān, or the Supreme Personality of Godhead, is the last word in the Absolute. There is nothing more than that. The Lord says, *mattaḥ parataram nānyat kiñcit asti dhanañjaya*. Impersonal Brahman is also supported by Kṛṣṇa: *brahmaṇo pratiṣṭhāham*. Therefore in all ways Kṛṣṇa is the Supreme Reality. One whose mind, intelligence, faith and refuge are always in Kṛṣṇa, or, in other words, one who is fully in Kṛṣṇa consciousness, is undoubtedly washed clean of all misgivings and is in perfect knowledge in everything concerning transcendence. A Kṛṣṇa conscious person can thoroughly understand that there is duality (simultaneous identity and individuality) in Kṛṣṇa, and, equipped with such transcendental knowledge, one can make steady progress on the path of liberation.

TEXT 18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśināḥ*

vidyā—education; *vinaya*—gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the *brāhmaṇa*; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śvapāke*—in the dog-eater (the outcaste); *ca*—

respectively; *panditāḥ*—those who are so wise; *sama-darśināḥ*—do see with equal vision.

TRANSLATION

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste] .

PURPORT

A Kṛṣṇa conscious person does not make any distinction between species or castes. The *brāhmaṇa* and the outcaste may be different from the social point of view, or a dog, a cow, or an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramātmā, is present in everyone's heart. Such an understanding of the Supreme is real knowledge. As far as the bodies are concerned in different castes or different species of life, the Lord is equally kind to everyone because He treats every living being as a friend yet maintains Himself as Paramātmā regardless of the circumstances of the living entities. The Lord as Paramātmā is present both in the outcaste and in the *brāhmaṇa*, although the body of a *brāhmaṇa* and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. The similarity in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body, whereas the Paramātmā is present in each and every body. A Kṛṣṇa conscious person has full knowledge of this, and therefore he is truly learned and has equal vision. The similar characteristics of the soul and Supersoul are that they are both conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of the body, whereas the Supersoul is conscious of all bodies. The Supersoul is present in all bodies without distinction.

taste for material sense pleasure altogether. The highest pleasure in terms of matter is sex pleasure. The whole world is moving under its spell, and a materialist cannot work at all without this motivation. But a person engaged in Kṛṣṇa consciousness can work with greater vigor without sex pleasure, which he avoids. That is the test in spiritual realization. Spiritual realization and sex pleasure go ill together. A Kṛṣṇa conscious person is not attracted to any kind of sense pleasure due to his being a liberated soul.

TEXT 22

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

*ye hi samsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ*

ye—those; *hi*—certainly; *samsparśajāḥ*—by contact with the material senses; *bhogāḥ*—enjoyment; *duḥkha*—distress; *yonayah*—sources of; *eva*—certainly; *te*—they are; *ādi*—in the beginning; *antavantah*—subject to; *kaunteya*—O son of Kuntī; *na*—never; *teṣu*—in those; *ramate*—take delight; *budhaḥ*—the intelligent.

TRANSLATION

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

PURPORT

Material sense pleasures are due to the contact of the material senses, which are all temporary because the body itself is temporary. A liberated soul is not interested in anything which is temporary. Knowing well the joys of transcendental pleasures, how can a liberated soul agree to enjoy false pleasure? In the *Padma Purāṇa* it is said:

TRANSLATION

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogī and is happy in this world.

PURPORT

If one wants to make steady progress on the path of self-realization, he must try to control the forces of the material senses. There are the forces of talk, forces of anger, forces of mind, forces of the stomach, forces of the genitals, and forces of the tongue. One who is able to control the forces of all these different senses, and the mind, is called *gosvāmī*, or *svāmī*. Such *gosvāmīs* live strictly controlled lives, and forego altogether the forces of the senses. Material desires, when unsatiated, generate anger, and thus the mind, eyes and chest become agitated. Therefore, one must practice to control them before one gives up this material body. One who can do this is understood to be self-realized and is thus happy in the state of self-realization. It is the duty of the transcendentalist to try strenuously to control desire and anger.

TEXT 24

योऽन्तःसुखोऽन्तरामस्तथान्तज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

yo 'ntah-sukho 'ntar-ārāmas
tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇam
brahma-bhūto 'dhigacchati

yaḥ—one who; *antah-sukhaḥ*—happy from within; *antah-ārāmaḥ*—active within; *tathā*—as well as; *antah-jyotiḥ*—aiming within; *eva*—certainly; *yaḥ*—anyone; *sah*—he; *yogī*—mystic; *brahma-nirvāṇam*—liberated in the Supreme; *brahma-bhūtaḥ*—self-realized; *adhigacchati*—attains.

TRANSLATION

One whose happiness is within, who is active within, who rejoices within and is illumined within, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

PURPORT

Unless one is able to relish happiness from within, how can one retire from the external engagements meant for deriving superficial happiness? A liberated person enjoys happiness by factual experience. He can, therefore, sit silently at any place and enjoy the activities of life from within. Such a liberated person no longer desires external material happiness. This state is called *brahma-bhūta*, attaining which one is assured of going back to Godhead, back to home.

TEXT 25

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्पषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

*labhante brahma-nirvāṇam
ṛṣayah kṣīṇa-kalmaṣāḥ
chinna-dvaidhā yata-ātmānāḥ
sarva-bhūta-hite ratāḥ*

labhante—achieve; *brahma-nirvāṇam*—liberation in the Supreme; *ṛṣayah*—those who are active within; *kṣīṇa-kalmaṣāḥ*—who are devoid of all sins; *chinna*—torn off; *dvaidhāḥ*—duality; *yata-ātmānāḥ*—engaged in self-realization; *sarva-bhūta*—in all living entities; *hite*—in welfare work; *ratāḥ*—engaged.

TRANSLATION

One who is beyond duality and doubt, whose mind is engaged within, who is always busy working for the welfare of all sentient beings, and who is free from all sins, achieves liberation in the Supreme.

PURPORT

Only a person who is fully in Kṛṣṇa consciousness can be said to be engaged in welfare work for all living entities. When a person is actually in the knowledge that Kṛṣṇa is the fountainhead of everything, then when he acts in that spirit he acts for everyone. The sufferings of humanity are due to forgetfulness of Kṛṣṇa as the supreme enjoyer, the supreme proprietor, and the supreme friend. Therefore, to act to revive this consciousness within the entire human society is the highest welfare work. One cannot be engaged in first-class welfare work without being liberated in the Supreme. A Kṛṣṇa conscious person has no doubt about the supremacy of Kṛṣṇa. He has no doubt because he is completely freed from all sins. This is the state of divine love. A person engaged only in ministering to the physical welfare of human society cannot factually help anyone. Temporary relief of the external body and the mind is not satisfactory. The real cause of one's difficulties in the hard struggle for life may be found in one's forgetfulness of his relationship with the Supreme Lord. When a man is fully conscious of his relationship with Kṛṣṇa, he is actually a liberated soul, although he may be in the material tabernacle.

TEXT 26

कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

*kāma-krodha-vimuktānāṁ
yatīnāṁ yata-cetasām
abhitō brahma-nirvāṇāṁ
vartate viditātmanām*

kāma—desires; *krodha*—anger; *vimuktānām*—of those who are so liberated; *yatīnām*—of the saintly persons; *yata-cetasām*—of persons who have full control over the mind; *abhitah*—assured in the near future; *brahma-nirvāṇām*—liberation in the Supreme; *vartate*—is there; *vidita-ātmanām*—of those who are self-realized.

the nostrils—thus controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

PURPORT

Being engaged in Kṛṣṇa consciousness, one can immediately understand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When he is well situated in devotional service, one comes to the transcendental position, qualified to feel the presence of the Lord in the sphere of one's activity. This particular position is called liberation in the Supreme.

After explaining the above principles of liberation in the Supreme, the Lord gives instruction to Arjuna as to how one can come to that position by the practice of mysticism or *yoga*, known as *aṣṭāṅga-yoga*, which is divisible into an eightfold procedure called *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*. In the Sixth Chapter the subject of *yoga* is explicitly detailed, and at the end of the Fifth it is only preliminarily explained. One has to drive out the sense objects such as sound, touch, form, taste and smell by the *pratyāhāra* (breathing) process in *yoga*, and then keep the vision of the eyes between the two eyebrows and concentrate on the tip of the nose with half closed lids. There is no benefit in closing the eyes altogether, because then there is every chance of falling asleep. Nor is there benefit in opening the eyes completely, because then there is the hazard of being attracted by sense objects. The breathing movement is restrained within the nostrils by neutralizing the up- and down-moving air within the body. By practice of such *yoga* one is able to gain control over the senses, refrain from outward sense objects, and thus prepare oneself for liberation in the Supreme. This *yoga* process helps one become free from all kinds of fear and anger and thus feel the presence of the Supersoul in the transcendental situation. In other words, Kṛṣṇa consciousness is the easiest process of executing *yoga* principles. This will be thoroughly explained in the next chapter. A Kṛṣṇa conscious person, however, being always engaged in devotional service, does not risk losing his senses to some other engagement. This is a better way of controlling the senses than by the *aṣṭāṅga-yoga*.

PURPORT

The process of linking oneself with the Supreme is called *yoga*, which may be compared to a ladder for attaining the topmost spiritual realization. This ladder begins from the lowest material condition of the living entity and rises up to perfect self-realization in pure spiritual life. According to various elevations, different parts of the ladder are known by different names. But all in all, the complete ladder is called *yoga* and may be divided into three parts, namely *jñāna-yoga*, *dhyāna-yoga* and *bhakti-yoga*. The beginning of the ladder is called the *yogārurukṣa* stage, and the highest rung is called *yogārūḍha*. Concerning the eightfold *yoga* system, attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures (which are more or less bodily exercises) are considered fruitive material activities. All such activities lead to achieving perfect mental equilibrium to control the senses. When one is accomplished in the practice of meditation, he ceases all disturbing mental activities.

A Kṛṣṇa conscious person is, however, situated from the beginning on the platform of meditation because he always thinks of Kṛṣṇa. And, being constantly engaged in the service of Kṛṣṇa, he is considered to have ceased all material activities.

TEXT 4

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुष्ठते ।
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ४ ॥

*yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocaye*

yadā—when; *hi*—certainly; *na*—not; *indriya-artheṣu*—in sense gratification; *na*—never; *karmasu*—in fruitive activities; *anuṣajjate*—does necessarily engage; *sarva-saṅkalpa*—all material desires; *sannyāsī*—renouncer; *yoga-ārūḍhah*—elevated in *yoga*; *tadā*—at that time; *ucyate*—is said to be.

PURPORT

The word *ātmā* denotes body, mind and soul—depending upon different circumstances. In the *yoga* system, the mind and the conditioned soul are especially important. Since the mind is the central point of *yoga* practice, *ātmā* refers here to the mind. The purpose of the *yoga* system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience. In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in Kṛṣṇa consciousness. The word *hi* is used for emphasizing this point, i.e., that one *must* do this. It is also said:

*mana eva manusyāñāṁ kāraṇāṁ bandha-mokṣayoh
bandhāya viśayāsaṅgo muktyai nirviśayaṁ manah.*

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." Therefore, the mind which is always engaged in Kṛṣṇa consciousness is the cause of supreme liberation.

TEXT 6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

*bandhur ātmātmanas tasya
yenātmaivātmanā jitah
anātmanas tu śatrutve
vartetātmaiva śatru-vat*

yogī yuñjīta satatam
ātmānam rahasī sthitah
ekākī yata-cittātmā
nirāśīr aparigrahah

yogī—a transcendentalist; *yuñjīta*—must concentrate in Kṛṣṇa consciousness; *satatam*—constantly; *ātmānam*—himself (by the body, mind and self); *rahasī*—in a secluded place; *sthitah*—being so situated; *ekākī*—alone; *yata-cittātmā*—always careful in mind; *nirāśīh*—without being attracted by anything else; *aparigrahah*—free from the feeling of possessiveness.

TRANSLATION

A transcendentalist should always try to concentrate his mind on the Supreme Self; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

PURPORT

Kṛṣṇa is realized in different degrees as Brahman, Paramātmā and the Supreme Personality of Godhead. Kṛṣṇa consciousness means, concisely, to be always engaged in the transcendental loving service of the Lord. But those who are attached to the impersonal Brahman or the localized Supersoul are also partially Kṛṣṇa conscious, because impersonal Brahman is the spiritual ray of Kṛṣṇa and Supersoul is the all-pervading partial expansion of Kṛṣṇa. Thus the impersonalist and the meditator are also indirectly Kṛṣṇa conscious. A directly Kṛṣṇa conscious person is the topmost transcendentalist because such a devotee knows what is meant by Brahman or Paramātmā. His knowledge of the Absolute Truth is perfect, whereas the impersonalist and the meditative *yogī* are imperfectly Kṛṣṇa conscious.

Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits so that they may come to the highest perfection sooner or later. The first business of a transcendentalist is to keep the mind always on Kṛṣṇa. One should always think of Kṛṣṇa and not forget Him even for a moment. Concentration of the mind on the Supreme is called *samādhi* or trance. In order to concentrate the mind, one should always remain in seclusion and avoid disturbance by external objects. He should be very careful

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanah
nāty-ucchritam nāti-nīcam
cailājina-kuśottaram

tatraikāgram manah kṛtvā
yata-cittendriya-kriyah
upaviṣyāsane yuñjyād
yogam ātma-viśuddhaye

śucau—in sanctified; *deśe*—in the land; *pratiṣṭhāpya*—placing; *sthiram*—firm; *āsanam*—seat; *ātmanah*—self-dependant; *na*—not; *ati*—too; *ucchritam*—high; *na*—nor; *ati*—too; *nīcam*—low; *caila-ajna*—soft cloth and deerskin; *kuśottaram*—kuśa grass; *tatra*—thereupon; *ekāgram*—one attention; *manah*—mind; *kṛtvā*—doing so; *yata-citta*—controlling the mind; *indriya*—senses; *kriyah*—activities; *upaviṣya*—sitting on; *āsane*—on the seat; *yuñjyāt*—execute; *yogam*—yoga practice; *ātma*—heart; *viśuddhaye*—for clarifying.

TRANSLATION

To practice yoga, one should go to a secluded place and should lay kuśa-grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.

PURPORT

"Sacred place" refers to places of pilgrimage. In India the yogīs, the transcendentalists or the devotees all leave home and reside in sacred places such as Prayāg, Mathurā, Vṛndāvana, Hṛṣīkesa, and Hardwar and in solitude practice yoga where the sacred rivers like the Yamunā and the Ganges flow. But often this is not possible, especially for Westerners. The so-called yoga societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of yoga. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the *Bṛhan-Nāradīya Purāṇa* it is said that in the Kali-yuga (the

vai manah kṛṣṇa-padāravindayoh. In the Vedas also we learn: *tam eva
viditvātimṛtyum eti*: "One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Kṛṣṇa." In other words, perfection of the *yoga* system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feats to befool innocent people.

TEXT 16

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्वतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

*nāty-aśnatas 'tu yogo 'sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna*

na—never; *ati*—too much; *aśnataḥ*—of one who eats so; *tu*—but; *yogah*—linking with the Supreme; *asti*—there is; *na*—nor; *ca*—also; *ekāntam*—very low; *anaśnataḥ*—abstaining from eating; *na*—nor; *ca*—also; *ati*—too much; *svapna-śīlasya*—of one who sleeps too much; *jāgrataḥ*—or one who keeps night watch too much; *na*—not; *eva*—ever; *ca*—and; *arjuna*—O Arjuna.

TRANSLATION

There is no possibility of one's becoming a yogī, O Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough.

PURPORT

Regulation of diet and sleep is recommended herein for the yogīs. Too much eating means eating more than is required to keep the body and soul together. There is no need for men to eat animals because there is an ample supply of grains, vegetables, fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the *Bhagavad-gītā*. Animal food is for those in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Kṛṣṇa will

suffer sinful reactions because of eating only polluted things. *Bhuñjate te tv
agham papa ye pacanty ātma-kāraṇāt*. Anyone who eats for sense pleasure, or cooks for himself, not offering his food to Kṛṣṇa, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect yoga. It is best that one eat only the remnants of foodstuff offered to Kṛṣṇa. A person in Kṛṣṇa consciousness does not eat anything which is not first offered to Kṛṣṇa. Therefore, only the Kṛṣṇa conscious person can attain perfection in *yoga* practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice *yoga*. The Kṛṣṇa conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform *yoga* practice. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours daily. One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform *yoga*.

TEXT 17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

*yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yoga bhavati duḥkha-hā*

yukta—regulated; *āhāra*—eating; *vihārasya*—recreation; *yukta*—regulated; *ceṣṭasya*—of one who works for maintenance; *karmasu*—in discharging duties; *yukta*—regulated; *svapna-avabodhasya*—regulated sleep and wakefulness; *yogah*—practice of *yoga*; *bhavati*—becomes; *duḥkha-hā*—diminishing pains.

TRANSLATION

He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the *yoga* system.

mission of the Lord. All these transcendental activities are quite befitting a pure devotee."

This transcendental stage may be inexpressible subjectively by the followers of the impersonalist path, but it becomes very easy and practical for a person in Kṛṣṇa consciousness, as is apparent in the above description of the engagements of Mahārāja Ambarīṣa. Unless the mind is fixed on the lotus feet of the Lord by constant remembrance, such transcendental engagements are not practical. In the devotional service of the Lord, therefore, these prescribed activities are called *arcanā*, or engaging all the senses in the service of the Lord. The senses and the mind require engagements. Simple abnegation is not practical. Therefore, for people in general—especially those who are not in the renounced order of life—transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called *yukta* in the *Bhagavad-gītā*.

TEXT 19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्स्य युञ्जतो योगमात्मनः ॥ १९ ॥

*yathā dīpo nivāta-stho
neṅgate sopamā smṛtā
yogino yata-cittasya
yuñjato yogam ātmanah*

yathā—as; *dīpah*—a lamp; *nivātasthah*—in a place without wind; *na*—does not; *iṅgate*—waver; *sā upamā*—compared to that; *smṛtā*—likened; *yoginah*—of the *yogī*; *yata-cittasya*—whose mind is controlled; *yuñjatah*—constantly engaged in; *yogam*—meditation; *ātmanah*—on Transcendence.

TRANSLATION

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self.

PURPORT

A truly Kṛṣṇa conscious person, always absorbed in Transcendence, in constant undisturbed meditation on his worshipable Lord, is as steady as a lamp in a windless place.

TEXTS 20–23

यत्रोपरमते चित्तं निरुद्धुं योगसेवया ।
 यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
 सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
 वेत्ति यत्र न चैवायं स्थितश्वलति तत्त्वतः ॥ २१ ॥
 यं लब्ध्या चापरं लाभं मन्यते नाधिकं ततः ।
 यस्मिन्स्थितो न दुःखेन गुरुणापि विचात्यते ॥ २२ ॥
 तं विद्याद्वःखसंयोगवियोगं योगसंज्ञितम् ॥ २३ ॥

*yatroparamate cittam
 niruddham yoga-sevayā
 yatra caivātmanātmānam
 paśyann ātmani tuṣyati
 sukham ātyantikam yat tad
 buddhi-grāhyam atīndriyam
 vetti yatra na caivāyam
 sthitaś calati tattvataḥ
 yam labdhvā cāparam lābhām
 manyate nādhikam tataḥ
 yasmin sthito na duḥkhena
 guruṇāpi vicālyate
 tam vidyād duḥkha-saṁyoga-
 viyogam yoga-saṁjñitam*

yatra—in that state of affairs; *uparamate*—when one feels transcendental happiness; *cittam*—mental activities; *niruddham*—restrained from matter; *yoga-sevayā*—by performance of *yoga*; *yatra*—in that; *ca*—also; *eva*—

TRANSLATION

The yogī who knows that I and the Supersoul within all creatures are one worships Me and remains always in Me in all circumstances.

PURPORT

A yogī who is practicing meditation on the Supersoul sees within himself the plenary portion of Kṛṣṇa as Viṣṇu—with four hands, holding conchshell, wheel, club and lotus flower. The yogī should know that Viṣṇu is not different from Kṛṣṇa. Kṛṣṇa in this form of Supersoul is situated in everyone's heart. Furthermore, there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities. Nor is there a difference between a Kṛṣṇa conscious person always engaged in the transcendental loving service of Kṛṣṇa and a perfect yogī engaged in meditation on the Supersoul. The yogī in Kṛṣṇa consciousness—even though he may be engaged in various activities while in material existence—remains always situated in Kṛṣṇa. This is confirmed in the *Bhakti-rasāmṛta-sindhu* of Śrīla Rūpa Gosvāmī: *nikhileṣu avasthāsu jīvanmukta sa ucyate*. A devotee of the Lord, always acting in Kṛṣṇa consciousness, is automatically liberated. In the *Nārada-pañcarātra* this is confirmed in this way:

*dik-kālādy-anavacchinne kṛṣṇe ceto vidhāya ca
tanmayo bhavati kṣipram jīvo brahmaṇi yojayet.*

"By concentrating one's attention on the transcendental form of Kṛṣṇa, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Kṛṣṇa and then attains the happy state of transcendental association with Him."

Kṛṣṇa consciousness is the highest stage of trance in *yoga* practice. This very understanding that Kṛṣṇa is present as Paramātmā in everyone's heart makes the yogī faultless. The *Vedas* confirm this inconceivable potency of the Lord as follows:

*eko 'pi san bahudhā yo 'vabhāti
aiśvaryād rūpam ekam ca sūryavad bahudheyate.*

"Viṣṇu is one, and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere. As the sun, He appears in many places at once."

TEXT 32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

ātmaupamyena sarvatra
samam paśyati yo 'rjuna
sukham vā yadi vā duḥkham
sa yogī paramo mataḥ

ātma—self; aupamyena—by comparison; sarvatra—everywhere; samam—equality; paśyati—sees; yaḥ—he who; arjuna—O Arjuna; sukham—happiness; vā—or; yadi—if; vā—or; duḥkham—distress; saḥ—such; yogī—transcendentalist; paramah—perfect; mataḥ—considered.

TRANSLATION

He is a perfect yogī who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!

PURPORT

One who is Kṛṣṇa conscious is a perfect yogī; he is aware of everyone's happiness and distress by dint of his own personal experience. The cause of the distress of a living entity is forgetfulness of his relationship with God. And the cause of happiness is knowing Kṛṣṇa to be the supreme enjoyer of all the activities of the human being. Kṛṣṇa is the proprietor of all lands and planets. The perfect yogī is the sincerest friend of all living entities. He knows that the living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Kṛṣṇa. Because one in Kṛṣṇa consciousness is happy, he tries to distribute the knowledge of Kṛṣṇa everywhere. Since the perfect yogī tries to broadcast the importance of becoming Kṛṣṇa conscious, he is the best philanthropist in the

world, and he is the dearest servitor of the Lord. *Na tasmāt kaścid me priyakṛt tamah*. In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually the friend of everyone. He is the best *yogī* because he does not desire perfection in *yoga* for his personal benefit, but tries for others also. He does not envy his fellow living entities. Here is a contrast between a pure devotee of the Lord and a *yogī* interested only in his personal elevation. The *yogī* who has withdrawn to a secluded place in order to meditate perfectly may not be as perfect as a devotee who is trying his best to turn every man toward Kṛṣṇa consciousness.

TEXT 33

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

*arjuna uvāca
yo 'yam yogas tvayā proktah
sāmyena madhusūdana
etasyāham na paśyāmi
cañcalatvāt sthitim sthirām*

arjunah uvāca—Arjuna said; *yah*—the system; *ayam*—this; *yogah*—mysticism; *tvayā*—by You; *proktah*—described; *sāmyena*—generally; *madhusūdana*—O killer of the demon Madhu; *etasya*—of this; *aham*—I; *na*—do not; *paśyāmi*—see; *cañcalatvāt*—due to being restless; *sthitim*—situation; *sthirām*—stable.

TRANSLATION

Arjuna said: O Madhusūdana, the system of *yoga* which you have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

PURPORT

The system of mysticism described by Lord Kṛṣṇa to Arjuna beginning with the words *śucau deśe* and ending with *yogī paramah* is here being rejected by

PURPORT

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice *yoga* while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. Similarly, *yoga* practice without mental control is a waste of time. Such a show of *yoga* practice may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, the mind must be controlled by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Kṛṣṇa consciousness, he cannot steadily control the mind. A Kṛṣṇa conscious person easily achieves the result of *yoga* practice without separate endeavor, but a *yoga* practitioner cannot achieve success without becoming Kṛṣṇa conscious.

TEXT 37

अर्जुन उवाच
अयतिः श्रद्धयोपेतो योगाच्छलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

*arjuna uvāca
ayatiḥ śraddhayopeto
yogāc calita-mānasah
aprāpya yoga-saṁsiddhim
kām gatim kṛṣṇa gacchati*

arjunaḥ uvāca—Arjuna said; *ayatiḥ*—unsuccessful transcendentalist; *śraddhayā*—with faith; *upetah*—engaged; *yogāt*—from the mystic link; *calita*—deviated; *mānasah*—of one who has such a mind; *aprāpya*—failing; *yoga-saṁsiddhim*—highest perfection in mysticism; *kām*—which; *gatim*—destination; *kṛṣṇa*—O Kṛṣṇa; *gacchati*—achieves.

TRANSLATION

Arjuna said: What is the destination of the man of faith who does not persevere, who in the beginning takes to the process of self-realization but who

TEXT 38

कच्चिन्नोभयविभ्रष्टश्छन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

*kaccin nobhaya-vibhraṣṭaś
chinnābhram iva naśyati
apratiṣṭho mahā-bāho
vimūḍho brahmaṇah pathi*

kaccit—whether; *na*—not; *ubhaya*—both; *vibhraṣṭaḥ*—deviated from; *chinna*—fallen; *abhrām*—cloud; *iva*—likened; *naśyati*—perishes; *apratiṣṭhaḥ*—without any position; *mahā-bāho*—O mighty-armed Kṛṣṇa; *vimūḍhaḥ*—bewildered; *brahmaṇaḥ*—of Transcendence; *pathi*—on the path.

TRANSLATION

O mighty-armed Kṛṣṇa, does not such a man, being deviated from the path of Transcendence, perish like a riven cloud, with no position in any sphere?

PURPORT

There are two ways to progress. Those who are materialists have no interest in Transcendence; therefore they are more interested in material advancement by economic development, or in promotion to the higher planets by appropriate work. When one takes to the path of Transcendence, one has to cease all material activities and sacrifice all forms of so-called material happiness. If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success. He has no position; he is like a riven cloud. A cloud in the sky sometimes deviates from a small cloud and joins a big one. But if it cannot join a big one, then it is blown away by the wind and becomes a nonentity in the vast sky. The *brahmaṇaḥ pathi* is the path of transcendental realization through knowing oneself to be spiritual in essence, part and parcel of the Supreme Lord who is manifested as Brahman, Paramātmā and Bhagavān. Lord Śrī Kṛṣṇa is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is surrendered to the Supreme Person is a successful

"If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any way. On the other hand a nondevotee may fully engage in his occupational duties and yet not gain anything." For material prospects, there are many activities both scriptural and customary. A transcendentalist is supposed to give up all material activities for the sake of spiritual advancement in life, Kṛṣṇa consciousness. One may argue that by Kṛṣṇa consciousness one may attain the highest perfection if it is completed, but if one does not attain such a perfectional stage, then he loses both materially and spiritually. It is enjoined in the scriptures that one has to suffer the reaction of not executing prescribed duties; therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions. The *Bhāgavatam* assures the unsuccessful transcendentalist that there need be no worries. Even though he may be subjected to the reaction of not perfectly executing prescribed duties, he is still not a loser, because auspicious Kṛṣṇa consciousness is never forgotten, and one so engaged will continue to be so even if he is lowborn in the next life. On the other hand, one who simply follows strictly the prescribed duties need not necessarily attain auspicious results if he is lacking in Kṛṣṇa consciousness.

The purport may be understood as follows: humanity may be divided into two sections, namely, the regulated and the nonregulated. Those who are engaged simply in bestial sense gratifications without knowledge of their next life or spiritual salvation belong to the nonregulated section. And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section. The nonregulated section, both civilized and noncivilized, educated and noneducated, strong and weak, are full of animal propensities. Their activities are never auspicious because, enjoying the animal propensities of eating, sleeping, defending and mating, they perpetually remain in material existence, which is always miserable. On the other hand, those who are regulated by scriptural injunctions and thus gradually rise to Kṛṣṇa consciousness certainly progress in life.

Those who are then following the path of auspiciousness can be divided into three sections, namely, 1) the followers of scriptural rules and regulations who are enjoying material prosperity, 2) those who are trying to find out the ultimate liberation from material existence, and 3) those who are devotees in Kṛṣṇa consciousness. Those who are following the rules and regulations of the

PURPORT

King Bharata, who took his third birth in the family of a good *brāhmaṇa*, is an example of good birth for the revival of previous transcendental consciousness. King Bharata was the Emperor of the world, and since his time this planet is known among the demigods as Bhāratavarṣa. Formerly it was known as Ilāvartavarṣa. The Emperor, at an early age, retired for spiritual perfection but failed to achieve success. In his next life he took birth in the family of a good *brāhmaṇa* and was known as Jaḍabharata because he always remained secluded and did not talk to anyone. And later on, he was discovered as the greatest transcendentalist by King Rahūgaṇa. From his life it is understood that transcendental endeavors, or the practice of *yoga*, never go in vain. By the grace of the Lord the transcendentalist gets repeated opportunities for complete perfection in Kṛṣṇa consciousness.

TEXT 44

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

*pūrvābhyaśena tenaiva
hriyate hi avaśo 'pi saḥ
jijñāsur api yogasya
śabda-brahmātivartate*

pūrva—previous; *abhyāsena*—practice; *tena*—by the influence of that; *eva*—certainly; *hriyate*—is attracted; *hi*—surely; *avaśaḥ*—helpless; *api*—also; *sah*—he; *jijñāsuḥ*—willing to know; *api*—so; *yogasya*—of *yoga*; *śabda-brahma*—ritualistic principles of scripture; *ativartate*—transcends.

TRANSLATION

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist, striving for *yoga*, stands always above the ritualistic principles of the scriptures.

tato yāti parām gatim

prayatnāt—by rigid practice; *yatamānah*—one who endeavors; *tu*—but; *yogī*—such a transcendentalist; *samsuddha*—washed off; *kilbiṣah*—all kinds of sins; *aneka*—many, many; *janma*—births; *samsiddhah*—so achieved perfection; *tatah*—thereafter; *yāti*—attains; *parām*—highest; *gatim*—destination.

TRANSLATION

But when the *yogī* engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal.

PURPORT

A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing *yoga* practice. With determination, therefore, he begins his unfinished task, and thus he completely cleanses himself of all material contaminations. When he is finally free from all contaminations, he attains the supreme perfection—Kṛṣṇa consciousness. Kṛṣṇa consciousness is the perfect stage of being freed of all contaminations. This is confirmed in the *Bhagavad-gītā*:

*yeśāṁ tvanta-gatam pāpam janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ*

"After many, many births of executing pious activities, when one is completely freed from all contaminations, and from all illusory dualities, one then becomes engaged in the transcendental loving service of the Lord."

TEXT 46

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

*tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikah
karmibhyaś cādhiko yogī*

CHAPTER SEVEN



Knowledge of the Absolute

TEXT 1

श्रीभगवानुवाच

मय्यासक्तमनः पार्थं योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asamśayam̄ samagram̄ mām̄
yathā jñāsyasi tac chṛṇu

śrī bhagavān uvāca—the Supreme Lord said; *mayi*—unto Me; *āsakta-manāḥ*—mind attached; *pārtha*—O son of Pṛthā; *yogam*—self-realization; *yuñjan*—so practicing; *mat-āśrayaḥ*—in consciousness of Me (Kṛṣṇa consciousness); *asamśayam*—without doubt; *samagram*—completely; *mām*—unto Me; *yathā*—as much as; *jñāsyasi*—you can know; *tat*—that; *śṛṇu*—try to hear.

TEXT 2

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥ २ ॥

*jñānam te 'ham sa-vijñānam
idam vakṣyāmy aśeṣataḥ
yat jñātvā neha bhūyo 'nyaj
jñātavyam avaśiyate*

jñānam—phenomenal knowledge; *te*—unto you; *aham*—I; *sa*—with; *vijñānam*—noumenal knowledge; *idam*—this; *vakṣyāmi*—shall explain; *aśeṣataḥ*—in full; *yat*—which; *jñātvā*—knowing; *na*—not; *iha*—in this world; *bhūyah*—further; *anyat*—anything more; *jñātavyam*—knowable; *avaśiyate*—remains to be known.

TRANSLATION

I shall now declare unto you in full this knowledge both phenomenal and noumenal, by knowing which there shall remain nothing further to be known.

PURPORT

Complete knowledge includes knowledge of the phenomenal world and the spirit behind it. The source of both of them is transcendental knowledge. The Lord wants to explain the above-mentioned system of knowledge because Arjuna is Kṛṣṇa's confidential devotee and friend. In the beginning of the Fourth Chapter this explanation was given by the Lord, and it is again confirmed here: complete knowledge can be achieved only by the devotee of the Lord directly from the Lord in disciplic succession. Therefore one should be intelligent enough to know the source of all knowledge, who is the cause of all causes and the only object for meditation in all types of *yoga* practices. When the cause of all causes becomes known, then everything knowable becomes known, and nothing remains unknown. The *Vedas* say, "yasmin vijñāte sarvam eva vijñatam bhavanti."

Personality of Godhead. But his followers do not accept Kṛṣṇa as such, for it is very difficult to know Kṛṣṇa, even though one has transcendental realization of impersonal Brahman.

Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the primeval Lord Govinda. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindah sarva-kāraṇa-kāraṇam*. It is very difficult for the nondevotees to know Him. Although nondevotees declare that the path of *bhakti* or devotional service is very easy, they cannot practice it. If the path of *bhakti* is so easy, as the nondevotee class of men proclaim, then why do they take up the difficult path? Actually the path of *bhakti* is not easy. The so-called path of *bhakti* practiced by unauthorized persons without knowledge of *bhakti* may be easy, but when it is practiced factually according to the rules and regulations, the speculative scholars and philosophers fall away from the path. Śrīla Rūpa Gosvāmī writes in his *Bhakti-rasāmṛta-sindhu*:

śruti-smṛti-purāṇādi-pañcarātra-vidhim vinā
aikāntikī harer bhaktir utpātāyaiva kalpate.

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas*, *Nārada-pañcarātra*, etc., is simply an unnecessary disturbance in society."

It is not possible for the Brahman realized impersonalist or the Paramātmā realized *yogī* to understand Kṛṣṇa the Supreme Personality of Godhead as the son of mother Yaśodā or the charioteer of Arjuna. Even the great demigods are sometimes confused about Kṛṣṇa: "muhyanti yat sūrayaḥ," "māṁ tu veda na kaścana." "No one knows Me as I am," the Lord says. And if one does know Him, then "sa mahātmā sudurlabhaḥ." "Such a great soul is very rare." Therefore unless one practices devotional service to the Lord, he cannot know Kṛṣṇa as He is (*tattvataḥ*), even though one is a great scholar or philosopher. Only the pure devotees can know something of the inconceivable transcendental qualities in Kṛṣṇa, in the cause of all causes, in His omnipotence and opulence, and in His wealth, fame, strength, beauty, knowledge and renunciation, because Kṛṣṇa is benevolently inclined to His devotees. He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

or the *omkāra* transcendental sound used in the beginning of every Vedic hymn to address the Supreme Lord also emanates from Him. Because the impersonalists are very much afraid of addressing the Supreme Lord Kṛṣṇa by His innumerable names, they prefer to vibrate the transcendental sound *omkāra*. But they do not realize that *omkāra* is the sound representation of Kṛṣṇa. The jurisdiction of Kṛṣṇa consciousness extends everywhere, and one who knows Kṛṣṇa consciousness is blessed. Those who do not know Kṛṣṇa are in illusion, and so knowledge of Kṛṣṇa is liberation, and ignorance of Him is bondage.

TEXT 9

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्त्विषु ॥ ९ ॥

*puṇyo gandhah pṛthivyām ca
tejaś cāsmi vibhāvasau
jīvanam sarva-bhūtesu
tapaś cāsmi tapasviṣu*

puṇyah—original; *gandhah*—fragrance; *pṛthivyām*—in the earth; *ca*—also; *tejah*—temperature; *ca*—also; *asmi*—I am; *vibhāvasau*—in the fire; *jīvanam*—life; *sarva*—all; *bhūtesu*—living entities; *tapaḥ*—penance; *ca*—also; *asmi*—I am; *tapasviṣu*—in those who practice penance.

TRANSLATION

I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

PURPORT

Puṇya means that which is not decomposed; *puṇya* is original. Everything in the material world has a certain flavor or fragrance, as the flavor and fragrance in a flower, or in the earth, in water, in fire, in air, etc. The uncontaminated flavor, the original flavor, which permeates everything, is Kṛṣṇa. Similarly, everything has a particular original taste, and this taste can

be changed by the mixture of chemicals. So everything original has some smell, some fragrance, and some taste. *Vibhāva* means fire. Without fire we cannot run factories, we cannot cook, etc., and that fire is Kṛṣṇa. The heat in the fire is Kṛṣṇa. According to Vedic medicine, indigestion is due to a low temperature in the belly. So even for digestion fire is needed. In Kṛṣṇa consciousness we become aware that earth, water, fire, air and every active principle, all chemicals and all material elements are due to Kṛṣṇa. The duration of man's life is also due to Kṛṣṇa. Therefore by the grace of Kṛṣṇa, man can prolong his life or diminish it. So Kṛṣṇa consciousness is active in every sphere.

TEXT 10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

*bījam mām sarva-bhūtānām
viddhi pārtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham*

bījam—seed; *mām*—unto Me; *sarva-bhūtānām*—of all living entities; *viddhi*—try to understand; *pārtha*—O son of Pṛthā; *sanātanam*—original, eternal; *buddhiḥ*—intelligence; *buddhimatām*—of the intelligent; *asmi*—I am; *tejāḥ*—prowess; *tejasvinām*—of the powerful; *aham*—I am.

TRANSLATION

O son of Pṛthā, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

PURPORT

Bījam means seed; Kṛṣṇa is the seed of everything. In contact with material nature, the seed fructifies into various living entities, movable and inert. Birds, beasts, men and many other living creatures are moving living entities; trees and plants, however, are inert—they cannot move, but only stand. Every entity is contained within the scope of 8,400,000 species of life; some of them

na—not; *mām*—unto Me; *duṣkṛtināḥ*—miscreants; *mūḍhāḥ*—foolish; *prapadyante*—surrender; *narādhamāḥ*—lowest among mankind; *māyayā*—by the illusory energy; *apahṛta*—stolen by illusion; *jñānāḥ*—knowledge; *asuram*—demonic; *bhāvam*—nature; *āśritāḥ*—accepting.

TRANSLATION

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.

PURPORT

It is said in *Bhagavad-gītā* that simply by surrendering oneself unto the lotus feet of the Supreme Personality Kṛṣṇa, one can surmount the stringent laws of material nature. At this point a question arises: How is it that educated philosophers, scientists, businessmen, administrators and all the leaders of ordinary men do not surrender to the lotus feet of Śrī Kṛṣṇa, the all-powerful Personality of Godhead? *Mukti*, or liberation from the laws of material nature, is sought by the leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if that liberation is possible by simply surrendering unto the lotus feet of the Supreme Personality of Godhead, then why don't these intelligent and hard-working leaders adopt this simple method?

The *Gītā* answers this question very frankly. Those really learned leaders of society like Brahmā, Śiva, Kapila, the Kumāras, Manu, Vyāsa, Devala, Asita, Janaka, Prahlāda, Bali, and later on Madhvācārya, Rāmānujācārya, Śrī Caitanya and many others—who are faithful philosophers, politicians, educators, scientists, etc.—surrender to the lotus feet of the Supreme Person, the all-powerful authority. Those who are not actually philosophers, scientists, educators, administrators, etc., but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord. They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them. Because material energy (nature) is so powerful, it can resist the

TEXT 19

बहूनां जन्मनामन्ते ज्ञानवान्मा प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

*bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ*

bahūnām—many; *janmanām*—births; *ante*—after; *jñānavān*—he possessing knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—cause of all causes; *sarvam*—all; *iti*—thus; *sah*—such; *mahātmā*—great soul; *sudurlabhaḥ*—very rare.

TRANSLATION

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

PURPORT

The living entity, while executing devotional service or transcendental rituals after many, many births, may actually become situated in transcendental pure knowledge that the Supreme Personality of Godhead is the ultimate goal of spiritual realization. In the beginning of spiritual realization, while one is trying to give up one's attachment to materialism, there is some leaning towards impersonalism, but when one is further advanced he can understand that there are activities in the spiritual life and that these activities constitute devotional service. Realizing this, he becomes attached to the Supreme Personality of Godhead and surrenders to Him. At such a time one can understand that Lord Śrī Kṛṣṇa's mercy is everything, that He is the cause of all causes and that this material manifestation is not independent from Him. He realizes the material world to be a perverted reflection of spiritual variegatedness and realizes that in everything there is a relationship with the Supreme Lord Kṛṣṇa. Thus he thinks of everything in

TRANSLATION

I am in everyone's heart as the Supersoul. As soon as one desires to worship the demigods, I make his faith steady so that he can devote himself to some particular deity.

PURPORT

God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have such facilities from the material demigods, the Supreme Lord, as Supersoul in everyone's heart, understands and gives facilities to such persons. As the supreme father of all living entities, He does not interfere with their independence, but gives all facilities so that they can fulfill their material desires. Some may ask why the all-powerful God gives facilities to the living entities for enjoying this material world and so lets them fall into the trap of the illusory energy. The answer is that if the Supreme Lord as Supersoul does not give such facilities, then there is no meaning to independence. Therefore He gives everyone full independence—whatever one likes—but His ultimate instruction we find in the *Bhagavad-gītā*: man should give up all other engagements and fully surrender unto Him. That will make man happy.

Both the living entity and the demigods are subordinate to the will of the Supreme Personality of Godhead; therefore the living entity cannot worship the demigod by his own desire, nor can the demigod bestow any benediction without the supreme will. As it is said, not a blade of grass moves without the will of the Supreme Personality of Godhead. Generally, persons who are distressed in the material world go to the demigods, as they are advised in the Vedic literature. A person wanting some particular thing may worship such and such a demigod. For example, a diseased person is recommended to worship the sun-god; a person wanting education may worship the goddess of learning, Sarasvatī; and a person wanting a beautiful wife may worship the goddess Umā, the wife of Lord Śiva. In this way there are recommendations in the *śāstras* (Vedic scriptures) for different modes of worship of different demigods. And because a particular living entity wants to enjoy a particular material facility, the Lord inspires him with a strong desire to achieve that benediction from that particular demigod, and so he successfully receives the

TRANSLATION

Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

PURPORT

Some commentators on the *Gītā* say that one who worships a demigod can reach the Supreme Lord, but here it is clearly stated that the worshipers of demigods go to the different planetary systems where various demigods are situated, just as a worshiper of the sun achieves the sun or a worshiper of the demigod of the moon achieves the moon. Similarly, if anyone wants to worship a demigod like Indra, he can attain that particular god's planet. It is not that everyone, regardless of whatever demigod is worshiped, will reach the Supreme Personality of Godhead. That is denied here, for it is clearly stated that the worshipers of demigods go to different planets in the material world, but the devotee of the Supreme Lord goes directly to the supreme planet of the Personality of Godhead.

Here the point may be raised that if the demigods are different parts of the body of the Supreme Lord, then the same end should be achieved by worshiping them. However, worshipers of the demigods are less intelligent because they don't know to what part of the body food must be supplied. Some of them are so foolish that they claim that there are many parts and many ways to supply food. This isn't very sanguine. Can anyone supply food to the body through the ears or eyes? They do not know that these demigods are different parts of the universal body of the Supreme Lord, and in their ignorance they believe that each and every demigod is a separate God and a competitor of the Supreme Lord.

Not only are demigods parts of the Supreme Lord, but ordinary living entities are also. In the *Śrīmad-Bhāgavatam* it is stated that the *brāhmaṇas* are the head of the Supreme Lord, the *kṣatriyas* are the arms, etc., and that all serve different functions. Regardless of the situation, if one knows that both the demigods and himself are part and parcel of the Supreme Lord, his knowledge is perfect. But if he does not understand this, he achieves different planets

far as the statements of the *Gītā* are concerned. It is clear herein that the Supreme Absolute Truth, Lord Kṛṣṇa, has both form and personality.

TEXT 25

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

*nāham prakāśah sarvasya
yoga-māyā-samāvṛtaḥ
mūḍhaḥ 'yam nābhijānāti
loko mām ajam avyayam*

na—nor; *aham*—I; *prakāśah*—manifest; *sarvasya*—to everyone; *yoga-māyā*—internal potency; *samāvṛtaḥ*—covered; *mūḍhaḥ*—foolish; *ayam*—this; *na*—not; *abhijānāti*—can understand; *lokah*—such less intelligent persons; *mām*—Me; *ajam*—unborn; *avyayam*—inexhaustible.

TRANSLATION

I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-māyā]; and so the deluded world knows Me not, who am unborn and infallible.

PURPORT

It may be argued that since Kṛṣṇa was present on this earth and was visible to everyone, then why isn't He manifest to everyone now? But actually He was not manifest to everyone. When Kṛṣṇa was present there were only a few people who could understand Him to be the Supreme Personality of Godhead. In the assembly of Kurus, when Śiśupāla spoke against Kṛṣṇa being elected president of the assembly, Bhīṣma supported Him and proclaimed Him to be the Supreme God. Similarly, the Pāñḍavas and a few others knew that He was the Supreme, but not everyone. He was not revealed to the nondevotees and the common man. Therefore in the *Gītā* Kṛṣṇa says that but for His pure devotees, all men consider Him to be like themselves. He was manifest only to

His devotees as the reservoir of all pleasure. But to others, to unintelligent nondevotees, He was covered by His eternal potency.

In the prayers of Kuntī in the Śrīmad-Bhāgavatam (1.8.18), it is said that the Lord is covered by the curtain of *yoga-māyā* and thus ordinary people cannot understand Him. Kuntī prays: "O my Lord, You are the maintainer of the entire universe, and devotional service to You is the highest religious principle. Therefore, I pray that You will also maintain me. Your transcendental form is covered by the *yoga-māyā*. The *brahmajyoti* is the covering of the internal potency. May You kindly remove this glowing effulgence that impedes my seeing Your *sac-cid-ānanda-vigraha*, Your eternal form of bliss and knowledge."

This *yoga-māyā* curtain is also mentioned in the Fifteenth Chapter of the Gītā. The Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the eternal potency of *brahmajyoti* and the less intelligent impersonalists cannot see the Supreme on this account. Also in the Śrīmad-Bhāgavatam (10.14.7) there is this prayer by Brahmā: "O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency and pastimes in this world? You are always expanding Your eternal potency, and therefore no one can understand You. Learned scientists and learned scholars can examine the atomic constitution of the material world or even the planets, but still they are unable to calculate Your energy and potency, although You are present before them." The Supreme Personality of Godhead, Lord Kṛṣṇa, is not only unborn, but He is *avyaya*, inexhaustible. His eternal form is bliss and knowledge, and His energies are all inexhaustible.

TEXT 26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

*vedāham samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana*

and nescience think that the Supreme Personality of Godhead is created by material energies. This is their misfortune. Such deluded persons, symptomatically, dwell in dualities of dishonor and honor, misery and happiness, woman and man, good and bad, pleasure and pain, etc., thinking, "This is my wife; this is my house; I am the master of this house; I am the husband of this wife." These are the dualities of delusion. Those who are so deluded by dualities are completely foolish and therefore cannot understand the Supreme Personality of Godhead.

TEXT 28

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

*yeṣām tv anta-gatam pāpam
janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

yesām—whose; *tu*—but; *anta-gatam*—completely eradicated; *pāpam*—sin; *janānām*—of the persons; *puṇya*—pious; *karmaṇām*—previous activities; *te*—they; *dvandva*—duality; *moha*—delusion; *nirmuktāḥ*—free from; *bhajante*—worship; *mām*—Me; *dṛḍha-vratāḥ*—with determination.

TRANSLATION

Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.

PURPORT

Those eligible for elevation to the transcendental position are mentioned in this verse. For those who are sinful, atheistic, foolish and deceitful, it is very difficult to transcend the duality of desire and hate. Only those who have passed their lives in practicing the regulative principles of religion, who have acted piously and have conquered sinful reactions can accept devotional

PURPORT

Birth, death, old age and diseases affect this material body, but not the spiritual body. There is no birth, death, old age and disease for the spiritual body, so one who attains a spiritual body, becomes one of the associates of the Supreme Personality of Godhead and engages in eternal devotional service, is really liberated. *Aham brahmāsmi*: I am spirit. It is said that one should understand that he is Brahman—spirit soul. This Brahman conception of life is also in devotional service, as described in this verse. The pure devotees are transcendently situated on the Brahman platform, and they know everything about transcendental and material activities.

Four kinds of impure devotees who engage themselves in the transcendental service of the Lord achieve their respective goals, and by the grace of the Supreme Lord, when they are fully Kṛṣṇa conscious, they actually enjoy spiritual association with the Supreme Lord. But those who are worshipers of demigods never reach the Supreme Lord in His supreme planet. Even the less intelligent Brahman-realized persons cannot reach the supreme planet of Kṛṣṇa known as Goloka Vṛndāvana. Only persons who perform activities in Kṛṣṇa consciousness (*mām āśritya*) are actually entitled to be called Brahman, because they are actually endeavoring to reach the Kṛṣṇa planet. Such persons have no misgivings about Kṛṣṇa, and thus they are factually Brahman. Those who are engaged in worshiping the form or *arcā* of the Lord or who are engaged in meditation on the Lord simply for liberation from material bondage, also know, by the grace of the Lord, the purports of Brahman, *adhibhūta*, etc., as explained by the Lord in the next chapter.

TEXT 30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

*sādhibhūtādhidaivam māṁ
sādhiyajñam ca ye viduh
prayāṇa-kāle 'pi ca māṁ
te vidur yukta-cetasah*

CHAPTER EIGHT



Attaining the Supreme

TEXT 1

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

*arjuna uvāca
kim tad brahma kim adhyātmaṁ
kim karma puruṣottama
adhibhūtaṁ ca kim proktam
adhidaivam kim ucyate*

arjunah uvāca—Arjuna said; *kim*—what; *tat*—that; *brahma*—Brahman; *kim*—what; *adhyātmam*—the self; *kim*—what; *karma*—fruitive activities; *puruṣottama*—O Supreme Person; *adhibhūtam*—the material manifestation; *ca*—and; *kim*—what; *proktam*—is called; *adhidaivam*—the demigods; *kim*—what; *ucyate*—is called.

TRANSLATION

Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.

PURPORT

In this chapter Lord Kṛṣṇa answers these different questions of Arjuna beginning with, "What is Brahman?" The Lord also explains *karma*, fruitive activities, devotional service and *yoga* principles, and devotional service in its pure form. The *Śrīmad-Bhāgavatam* explains that the Supreme Absolute Truth is known as Brahman, Paramātmā, and Bhagavān. In addition, the living entity, individual soul, is also called Brahman. Arjuna also inquires about *ātmā*, which refers to body, soul and mind. According to the Vedic dictionary, *ātmā* refers to the mind, soul, body and senses also.

Arjuna has addressed the Supreme Lord as *Puruṣottama*, Supreme Person, which means that he was putting these questions not simply to a friend but to the Supreme Person, knowing Him to be the supreme authority able to give definitive answers.

TEXT 2

अधियज्ञः कथं कोऽत्र द्वेषस्मिन्धुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

*adhiyajñah katham ko 'tra
dehe 'smiñ madhusūdana
prayāṇa-kāle ca katham
jñeyo 'si niyatātmabhiḥ*

adhiyajñah—the Lord of sacrifice; *katham*—how; *kaḥ*—who; *atra*—here; *dehe*—in the body; *asmin*—in this; *madhusūdana*—O Madhusūdana; *prayāṇa-kāle*—at the time of death; *ca*—and; *katham*—how; *jñeyah*—be known; *asi*—You can; *niyatātmabhiḥ*—by the self-controlled.

TRANSLATION

śrī-bhagavān uvāca
akṣaram brahma paramam
svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo
visargah karma-samjñitah

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *akṣaram*—indestructible; *brahma*—Brahman; *paramam*—transcendental; *svabhāvah*—eternal nature; *adhyātmam*—the self; *ucyate*—is called; *bhūta-bhāva-udbhava-karah*—action producing the material bodies of the living entities; *visargah*—creation; *karma*—fruitive activities; *samjñitah*—is called.

TRANSLATION

The Supreme Lord said, The indestructible, transcendental living entity is called Brahman, and his eternal nature is called the self. Action pertaining to the development of these material bodies is called karma, or fruitive activities.

PURPORT

Brahman is indestructible and eternally existing, and its constitution is not changed at any time. But beyond Brahman there is Parabrahman. Brahman refers to the living entity, and Parabrahman refers to the Supreme Personality of Godhead. The constitutional position of the living entity is different from the position he takes in the material world. In material consciousness, his nature is to try to be the lord of matter, but in spiritual (Kṛṣṇa) consciousness, his position is to serve the Supreme. When the living entity is in material consciousness, he has to take on various bodies in the material world. That is called *karma*, or varied creation by the force of material consciousness.

In Vedic literature the living entity is called *jīvātmā* and Brahman, but he is never called Parabrahman. The living entity (*jīvātmā*) takes different positions—sometimes he merges into the dark material nature and identifies himself with matter, and sometimes he identifies himself with the superior spiritual nature. Therefore he is called the Supreme Lord's marginal energy. According to his identification with material or spiritual nature, he receives a material or spiritual body. In material nature he may take a body from any of the 8,400,000 species of life, but in spiritual nature he has only one body. In

TEXT 5

अन्तकाले च मामेव स्मरन्मुक्ता कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

*anta-kāle ca mām eva
smaran muktvā kalevaram
yah prayāti sa mad-bhāvam
yāti nāsty atra samśayah*

anta-kāle—at the end of life; *ca*—also; *mām*—unto Me; *eva*—certainly; *smaran*—remembering; *muktvā*—quitting; *kalevaram*—the body; *yah*—he who; *prayāti*—goes; *sah*—he; *mad-bhāvam*—My nature; *yati*—achieves; *na*—not; *asti*—there is; *atra*—here; *samśayah*—doubt.

TRANSLATION

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

PURPORT

In this verse the importance of Kṛṣṇa consciousness is stressed. Anyone who quits his body in Kṛṣṇa consciousness is at once transferred to the transcendental abode of the Supreme Lord. The word *smaran* (remembering) is important. Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. To remember Kṛṣṇa one should chant the *mahāmantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, incessantly, following in the footsteps of Lord Caitanya, being more tolerant than the tree, humbler than the grass and offering all respect to others without requiring respect in return. In such a way one will be able to depart from the body successfully remembering Kṛṣṇa and so attain the supreme goal.

TEXT 6

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

*mūrdhny ādhāyātmanah prāṇam
āsthito yoga-dhāraṇām*

sarva-dvārāni—all the doors of the body; *samyama*—controlling; *manah*—mind; *hṛdi*—in the heart; *nirudhya*—confined; *ca*—also; *mūrdhni*—on the head; *ādhāya*—fixed; *ātmanah*—soul; *prāṇam*—the life air; *āsthitah*—situated; *yoga-dhāraṇām*—the yogic situation.

TRANSLATION

The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

PURPORT

To practice *yoga*, as suggested here, one first has to close the door of all sense enjoyment. This practice is called *pratyāhāra*, or withdrawing the senses from the sense objects. Sense organs for acquiring knowledge, such as the eyes, ears, nose, tongue and touch, should be fully controlled and should not be allowed to engage in self-gratification. In this way the mind focuses on the Supersoul in the heart and the life force is raised to the top of the head. In the Sixth Chapter this process is described in detail. But as mentioned before, this practice is not practical in this age. The best process is Kṛṣṇa consciousness. If one is always able to fix his mind on Kṛṣṇa in devotional service, it is very easy for him to remain in an undisturbed transcendental trance, or in *samādhi*.

TEXT 13

ॐ इत्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

*om ity ekākṣaram brahma
vyāharan mām anusmaran
yah prayāti tyajan deham
sa yāti paramām gatim*

TRANSLATION

For one who remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.

PURPORT

In this verse the *bhakti-yoga* of the unalloyed devotees of the Supreme Godhead is described. The preceding verses mention four different kinds of devotees—the distressed, the inquisitive, those who seek material gain, and the speculative philosophers. Different processes of liberation from material entanglement have also been described: *karma-yoga*, *jñāna-yoga*, and *haṭha-yoga*. But here *bhakti-yoga*, without any mixture of these, is mentioned. In *bhakti-yoga* the devotees desire nothing but Kṛṣṇa. The pure *bhakti* devotee does not desire promotion to heavenly planets, nor does he seek salvation or liberation from material entanglement. A pure devotee does not desire anything. In the *Caitanya-caritāmṛta* the pure devotee is called *niṣkāma*, which means he has no desire for self-interest. Perfect peace belongs to him alone, not to them who strive for personal gain. The pure devotee only wants to please the Supreme Lord, and so the Lord says that for anyone who is unflinchingly devoted to Him, He is easy to attain. The devotee can render service to any of the transcendental forms of the Supreme Lord, and he meets with none of the problems that plague the practitioners of other *yogas*. *Bhakti-yoga* is very simple and pure and easy to perform. One can begin by simply chanting Hare Kṛṣṇa. Kṛṣṇa is very merciful to those who engage in His service, and He helps in various ways that devotee who is fully surrendered to Him so he can understand Him as He is. The Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain Him in His spiritual kingdom.

The special qualification of the pure devotee is that he is always thinking of Kṛṣṇa without considering the time or place. There should be no impediments. He should be able to carry out his service anywhere and at any time. Some say that the devotee should remain in holy places like Vṛndāvana or some holy town where the Lord lived, but a pure devotee can live anywhere and create the atmosphere of Vṛndāvana by his devotional service. It was Śrī Advaita who told Lord Caitanya, “Wherever You are, O Lord—there is Vṛndavana.”

TEXT 19

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थं प्रभवत्यहरागमे ॥ १९ ॥

*bhūta-grāmaḥ sa evāyam
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśah pārtha
prabhavaty ahar-āgame*

bhūta-grāmaḥ—the aggregate of all living entities; *sah*—they; *eva*—certainly; *ayam*—this; *bhūtvā bhūtvā*—taking birth; *pralīyate*—annihilate; *rātri*—night; *āgame*—on arrival; *avaśah*—automatically; *pārtha*—O son of Pṛthā; *prabhavanti*—manifest; *aḥaḥ*—during daytime; *āgame*—on arrival.

TRANSLATION

Again and again the day comes, and this host of beings is active; and again the night falls, O Pārtha, and they are helplessly dissolved.

TEXT 20

परस्तस्मात् भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

*paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yah sa sarveṣu bhūteṣu
naśyatsu na vinaśyati*

parah—transcendental; *tasmāt*—from that; *tu*—but; *bhāvah*—nature; *anyah*—another; *avyaktaḥ*—unmanifest; *avyaktāt*—from the unmanifest; *sanātanaḥ*—eternal; *yah*—that; *sah*—which; *sarveṣu*—all; *bhūteṣu*—manifestation; *naśyatsu*—being annihilated; *na*—never; *vinaśyati*—annihilated.

puruṣah—the Supreme Personality; *sah*—He; *parah*—the Supreme, than whom no one is greater; *pārtha*—O son of Pr̥thā; *bhaktyā*—by devotional service; *labhyah*—can be achieved; *tu*—but; *ananyayā*—unalloyed, undeviating devotion; *yasya*—His; *antaḥsthāni*—within; *bhūtāni*—all this material manifestation; *yena*—by whom; *sarvam*—all; *idam*—whatever we can see; *tatam*—distributed.

TRANSLATION

The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

PURPORT

It is here clearly stated that the supreme destination from which there is no return is the abode of Kṛṣṇa, the Supreme Person. The *Brahma-saṁhitā* describes this supreme abode as *ānanda-cinmaya-rasa*, a place where everything is full of spiritual bliss. Whatever variegatedness is manifest there is all of the quality of spiritual bliss—there is nothing material. All variegatedness is expanded as the spiritual expansion of the Supreme Godhead Himself, for the manifestation there is totally of the spiritual energy, as explained in Chapter Seven. As far as this material world is concerned, although the Lord is always in His supreme abode, He is nonetheless all-pervading by His material energy. So by His spiritual and material energies He is present everywhere—both in the material and in the spiritual universes. *Yasyāntaḥsthāni* means that everything is sustained by Him, whether it be spiritual or material energy.

It is clearly stated here that only by *bhakti*, or devotional service, can one enter into the *Vaikuṇṭha* (spiritual) planetary system. In all the *Vaikuṇṭhas* there is only one Supreme Godhead, Kṛṣṇa, who has expanded Himself into millions and millions of plenary expansions. These plenary expansions are four-armed, and they preside over the innumerable spiritual planets. They are known by a variety of names—*Puruṣottama*, *Trivikrama*, *Keśava*, *Mādhava*, *Aniruddha*, *Hṛṣīkeśa*, *Saṅkarṣaṇa*, *Pradyumna*, *Śrīdhara*, *Vāsudeva*, *Dāmodara*, *Janārdana*, *Nārāyaṇa*, *Vāmana*, *Padmanābha*, etc. These plenary expansions are likened

returning, whether he leaves the body at an auspicious or inauspicious moment, by accident or arrangement.

TEXT 25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

*dhūmo rātris tathā kṛṣṇah
ṣaṭ-māsā dakṣiṇāyanam
tatra cāndramasam jyotir
yogī prāpya nivartate*

dhūmaḥ—smoke; *rātriḥ*—night; *tathā*—also; *kṛṣṇah*—the fortnight of the dark moon; *ṣaṭ-māsāḥ*—the six months; *dakṣiṇā-ayanam*—when the sun passes on the southern side; *tatra*—there; *cāndramasam*—the moon planet; *jyotiḥ*—light, *yogī*—the mystic; *prāpya*—achieves; *nivartate*—comes back.

TRANSLATION

The mystic who passes away from this world during the smoke, the night, the moonlight fortnight, or in the six months when the sun passes to the south, or who reaches the moon planet, again comes back.

PURPORT

In the Third Canto of *Śrīmad-Bhāgavatam* we are informed that those who are expert in fruitive activities and sacrificial methods on earth attain to the moon at death. These elevated souls live on the moon for about 10,000 years (by demigod calculations) and enjoy life by drinking soma-rasa. They eventually return to earth. This means that on the moon there are higher classes of living beings, though they may not be perceived by the gross senses.

TEXT 26

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

science of the spirit soul is instructed. Yet the soul is the most important part of this body; without the presence of the soul, the body has no value. Still people are placing great stress on the bodily necessities of life, not caring for the vital soul.

The *Bhagavad-gītā*, especially from the Second Chapter on, stresses the importance of the soul. In the very beginning, the Lord says that this body is perishable and that the soul is not perishable. That is a confidential part of knowledge: simply knowing that spirit soul is different from this body and that its nature is immutable, indestructible and eternal. But that gives no positive information about the soul. Sometimes people are under the impression that the soul is different from the body and that when the body is finished, or one is liberated from the body, the soul remains in a void and becomes impersonal. But actually that is not the fact. How can the soul, which is so active within this body, be inactive after being liberated from the body? It is always active. If it is eternal, then it is eternally active, and its activities in the spiritual kingdom are the most confidential part of spiritual knowledge. These activities of the spirit soul are therefore indicated here as constituting the king of all knowledge, the most confidential part of all knowledge.

This knowledge is the purest form of all activities, as is explained in Vedic literature. In the *Padma Purāṇa*, man's sinful activities have been analyzed and are shown to be the results of sin after sin. Those who are engaged in fruitive activities are entangled in different stages and forms of sinful reactions. For instance, when the seed of a particular tree is sown, the tree does not appear immediately to grow; it takes some time. It is first a small, sprouting plant, then it assumes the form of a tree, then it flowers, bears fruit, and, when it is complete, the flowers and fruits are enjoyed by persons who have sown the seed of the tree. Similarly, a man performs a sinful act, and like a seed it takes time to fructify. There are different stages. The sinful action may have already stopped within the individual, but the results or the fruit of that sinful action are still enjoyed. There are sins which are still in the form of a seed, and there are others which are already fructified and are giving us fruit, which we are enjoying as distress and pain, as explained in the twentieth verse of the Seventh Chapter.

A person who has completely ended the reactions of all sinful activities and who is fully engaged in pious activities, being freed from the duality of this material world, becomes engaged in devotional service to the Supreme

devotional service even in the most poverty-stricken condition. The Lord says, *patram puṣpam phalam*: He is ready to accept from the devotee any kind of offering, never mind what. Even a leaf, a flower, a bit of fruit, or a little water, which are all available in every part of the world, can be offered by any person, regardless of social position, and will be accepted if offered with love. There are many instances in history. Simply by tasting the *tulasi* leaves offered to the lotus feet of the Lord, great sages like Sanatkumāra became great devotees. Therefore the devotional process is very nice, and it can be executed in a happy mood. God accepts only the love with which things are offered to Him. It is said here that this devotional service is eternally existing. It is not as the Māyāvādī philosophers claim. They sometimes take to so-called devotional service, and as long as they are not liberated they continue their devotional service, but at the end, when they become liberated, they "become one with God." Such temporary time-serving devotional service is not accepted as pure devotional service. Actual devotional service continues even after liberation. When the devotee goes to the spiritual planet in the kingdom of God, he is also engaged there in serving the Supreme Lord. He does not try to become one with the Supreme Lord.

As it will be seen, actual devotional service begins after liberation. So in *Bhagavad-gītā* it is said, *brahma-bhūta*. After being liberated, or being situated in the Brahman position, one's devotional service begins. By executing devotional service, one can understand the Supreme Lord. No one can understand the Supreme Personality of Godhead by executing *karma-yoga*, *jñāna*, or *aṣṭāṅga-yoga* or any other *yoga* independantly. Without coming to the stage of devotional service, one cannot understand what is the Personality of Godhead. In the *Śrīmad-Bhāgavatam* it is also confirmed that when one becomes purified by executing the process of devotional service, especially by hearing *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* from realized souls, then he can understand the science of Kṛṣṇa or the science of God. *Evaṁ prasanna-manaśo bhagavad-bhakti-yogataḥ*. When one's heart is cleared of all nonsense, then one can understand what God is. Thus the process of devotional service, of Kṛṣṇa consciousness, is the king of all education and the king of all confidential knowledge. It is the purest form of religion, and it can be executed joyfully without difficulty. Therefore one should adopt it.

being annihilated. Still He is aloof from everything, as space is always aloof from the activities of the atmosphere. In the *Upaniṣads*, it is stated, “It is out of the fear of the Supreme Lord that the wind is blowing.” In the *Garga Upaniṣad* also it is stated, “By the supreme order, under the superintendence of the Supreme Personality of Godhead, the moon, the sun and the great planets are moving.” In the *Brahma-saṁhitā* this is also stated. There is also a description of the movement of the sun, and it is said that the sun is considered to be one of the eyes of the Supreme Lord and that it has immense potency to diffuse heat and light. Still it is moving in its prescribed orbit by the order and the supreme will of Govinda. So, from the Vedic literature we can find evidence that this material manifestation, which appears to us to be very wonderful and great, is under the complete control of the Supreme Personality of Godhead. This will be further explained in the later verses of this chapter.

TEXT 7

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

*sarva-bhūtāni kaunteya
prakṛtim yānti māmikām
kalpa-kṣaye punas tāni
kalpādau visṛjāmy aham*

sarva-bhūtāni—all created entities; *kaunteya*—O son of Kuntī; *prakṛtim*—nature; *yānti*—enter; *māmikām*—unto Me; *kalpa-kṣaye*—at the end of the millennium; *punah*—again; *tāni*—all those; *kalpa-ādau*—in the beginning of the millennium; *visṛjāmi*—I create; *aham*—I.

TRANSLATION

O son of Kuntī, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create.

PURPORT

neutral; *āśīnam*—situated; *asaktam*—without attraction; *teṣu*—in them; *karmasu*—in activities.

TRANSLATION

O Dhanañjaya, all this work cannot bind Me. I am ever detached, seated as though neutral.

PURPORT

One should not think, in this connection, that the Supreme Personality of Godhead has no engagement. In His spiritual world He is always engaged. In the *Brahma-saṁhitā* it is stated: “He is always involved in His eternal, blissful, spiritual activities, but He has nothing to do with these material activities.” Material activities are being carried on by His different potencies. The Lord is always neutral in the material activities of the created world. This neutrality is explained here. Although He has control over every minute detail of matter, He is sitting as if neutral. The example can be given of a high court judge sitting on his bench. By his order so many things are happening: someone is being hanged, someone is being put into jail, someone is awarded a huge amount of wealth—but still he is neutral. He has nothing to do with all that gain and loss. Similarly, the Lord is always neutral, although He has His hand in every sphere of activity. In the *Vedānta-sūtra* it is stated that He is not situated in the dualities of this material world. He is transcendental to these dualities. Nor is He attached to the creation and annihilation of this material world. The living entities take their different forms in the various species of life according to their past deeds, and the Lord doesn’t interfere with them.

TEXT 10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

*mayādhya-kṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

PURPORT

The sacrifice known as *jyotiṣṭoma* is also Kṛṣṇa, and He is also the *mahā-yajña*. The oblations offered to the Pitrloka or the sacrifice performed to please the Pitrloka, considered as a kind of drug in the form of clarified butter, is also Kṛṣṇa. The mantras chanted in this connection are also Kṛṣṇa. And many other commodities made with milk products for offering in the sacrifices are also Kṛṣṇa. The fire is also Kṛṣṇa because fire is one of the five material elements and is therefore claimed as the separated energy of Kṛṣṇa. In other words, the Vedic sacrifices recommended in the *karma-kāṇḍa* division of the Vedas are in total also Kṛṣṇa. Or, in other words, those who are engaged in rendering devotional service unto Kṛṣṇa are to be understood to have performed all the sacrifices recommended in the Vedas.

TEXT 17

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रम् अँकार ऋक् साम यजुरेव च ॥ १७ ॥

*pitāham asya jagato
mātā dhātā pitāmahāḥ
vedyam pavitram omkāra
ṛk sāma yajur eva ca*

pitā—father; *aham*—I; *asya*—of this; *jagataḥ*—of the universe; *mātā*—mother; *dhātā*—supporter; *pitāmahāḥ*—grandfather; *vedyam*—what is to be known; *pavitram*—that which purifies; *omkāraḥ*—the syllable *om*; *ṛk*—the *Rg-veda*; *sāma*—the *Sāma-veda*; *yajuh*—the *Yajur-veda*; *eva*—certainly; *ca*—and.

TRANSLATION

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable *om*. I am also the *ṛk*, the *Sāma*, and the *Yajur* [Vedas].

PURPORT

The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Kṛṣṇa's energy. In the material existence we create different relationships with different living entities who are nothing but Kṛṣṇa's marginal energy, but under the creation of *prakṛti* some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Kṛṣṇa. As such, these living entities who appear to be our father, mother, etc., are nothing but Kṛṣṇa. In this verse the word *dhātā* means creator. Not only are our father and mother parts and parcels of Kṛṣṇa, but their creator, grandmother, and grandfather, etc., are also Kṛṣṇa. Actually any living entity, being part and parcel of Kṛṣṇa, is Kṛṣṇa. All the Vedas, therefore, aim only toward Kṛṣṇa. Whatever we want to know through the Vedas is but a progressive step to understand Kṛṣṇa. That subject matter which helps us purify our constitutional position is especially Kṛṣṇa. Similarly, the living entity who is inquisitive to understand all Vedic principles is also part and parcel of Kṛṣṇa and as such is also Kṛṣṇa. In all the Vedic *mantras* the word *om*, called *praṇava*, is a transcendental sound vibration and is also Kṛṣṇa. And because in all the hymns of the four Vedas, *Sāma*, *Yajur*, *Rg* and *Atharva*, the *praṇava* or *omkāra* is very prominent, it is understood to be Kṛṣṇa.

TEXT 18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

gatir bhartā prabhuḥ sākṣī
nivāsaḥ śaraṇam suhṛt
prabhavaḥ pralayaḥ sthānam
nidhānam bijam avyayam

gatiḥ—goal; *bhartā*—sustainer; *prabhuḥ*—Lord; *sākṣī*—witness; *nivāsaḥ*—abode; *śaraṇam*—refuge; *suhṛt*—most intimate friend; *prabhavaḥ*—creation; *pralayaḥ*—dissolution; *sthānam*—ground; *nidhānam*—resting place; *bijam*—seed; *avyayam*—imperishable.

PURPORT

“Persons who are engaged in the worship of demigods are not very intelligent, although such worship is done to Me indirectly,” Kṛṣṇa says. For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. Similarly, the process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated here as *avidhi-pūrvakam*. In other words, Kṛṣṇa does not approve the unnecessary worship of the demigods.

TEXT 24

अहं हि सर्वयज्ञानां भोक्ता च प्रभुतेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

*aham hi sarva-yajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te*

aham—I; hi—surely; sarva—of all; yajñānām—sacrifices; bhoktā—enjoyer; ca—and; prabhuh—Lord; eva—also; ca—and; na—not; tu—but; mām—Me; abhijānanti—know; tattvena—in reality; atah—therefore; cyavanti—fall down; te—they.

TRANSLATION

I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.

PURPORT

Here it is clearly stated that there are many types of *yajña* performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. *Yajña* means Viṣṇu. In the Second Chapter of *Bhagavad-gītā* it is clearly stated that one should only work for satisfying *Yajña* or Viṣṇu. The perfectional form of human civilization, known as *varṇāśrama-dharma*, is specifically meant for satisfying Viṣṇu. Therefore, Kṛṣṇa says in this verse, “I am the enjoyer of all sacrifices because I am the supreme master.” However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

TEXT 25

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

yānti—achieve; *deva-vratāḥ*—worshipers of demigods; *devān*—to demigods; *pitṛn*—to ancestors; *yānti*—go; *pitṛ-vratāḥ*—worshipers of ancestors; *bhūtāni*—to ghosts and spirits; *yānti*—go; *bhūtejyāḥ*—worshipers of ghosts and spirits; *yānti*—go; *mat*—My; *yājināḥ*—devotees; *api*—also; *mām*—unto Me.

TRANSLATION

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

PURPORT

If anyone has any desire to go to the moon, the sun, or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose. These are vividly described in the fruitive activities portion of the Vedas, technically known as *darśa-paurṇamāsi*, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, one can attain the *pitā* planets by performing a specific *yajña*. Similarly, one can go to many ghostly planets and become a *yakṣa*, *rakṣa* or *piśāca*. *Piśāca* worship is called “black arts” or “black magic.” There are many men who practice this black art, and they think that it is spiritualism, but such activities are completely materialistic. Similarly, a pure devotee, who worships the Supreme Personality of Godhead only, achieves the planets of Vaikuṇṭha and Kṛṣṇaloka without a doubt. It is very easy to understand through this important verse that if by simply worshiping the demigods one can achieve the heavenly planets, or by worshiping the *pitā* achieve the *pitā* planets, or by practicing the black arts achieve the ghostly planets, why can the pure devotee not achieve the planet of Kṛṣṇa or Viṣṇu? Unfortunately many people have no information of these sublime planets where Kṛṣṇa and Viṣṇu live, and because they do not know of them they fall down. Even the impersonalists fall down from the *brahmajyoti*. This Kṛṣṇa consciousness movement is therefore distributing sublime information to the entire human society to the effect that by simply chanting the Hare Kṛṣṇa *mantra* one can become perfect in this life and go back home, back to Godhead.

TEXT 26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

patram puṣpam phalam toyam
yo me bhaktyā prayacchati
tad aham bhakty-upahṛtam
aśnāmi prayatātmanaḥ

patram—a leaf; *puṣpam*—a flower; *phalam*—a fruit; *toyam*—water; *yah*—whoever; *me*—unto Me; *bhaktyā*—with devotion; *prayacchati*—offers; *tat*—

TRANSLATION

In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.

PURPORT

One who acts in Kṛṣṇa consciousness under superior direction is called *yukta*. The technical term is *yukta-vairāgya*. This is further explained by Rūpa Gosvāmī as follows.

Rūpa Gosvāmī says that as long as we are in this material world we have to act; we cannot cease acting. Therefore if actions are performed and the fruits are given to Kṛṣṇa, then that is called *yukta-vairāgya*. Actually situated in renunciation, such activities clear the mirror of the mind, and as the actor gradually makes progress in spiritual realization he becomes completely surrendered to the Supreme Personality of Godhead. Therefore at the end he becomes liberated, and this liberation is also specified. By this liberation he does not become one with the *brahmajyoti* but rather enters into the planet of the Supreme Lord. It is clearly mentioned here: *mām upaiṣyasi*, “he comes to Me,” back home, back to Godhead. There are five different stages of liberation, and here it is specified that the devotee who has always lived his lifetime here under the direction of the Supreme Lord, as stated, has evolved to the point where he can, after quitting this body, go back to Godhead and engage directly in the association of the Supreme Lord.

Anyone who has no other interest but to dedicate his life to the service of the Lord is actually a *sannyāsī*. Such a person always thinks of himself as an eternal servant, dependant on the supreme will of the Lord. As such, whatever he does, he does it for the benefit of the Lord. Whatever action he performs, he performs it as service to the Lord. He does not give serious attention to the fruitive activities or prescribed duties mentioned in the *Vedas*. For ordinary persons it is obligatory to execute the prescribed duties mentioned in the *Vedas*, but although a pure devotee who is completely engaged in the service of the Lord may sometimes appear to go against the prescribed Vedic duties, actually it is not so.

It is said, therefore, by Vaiṣṇava authorities that even the most intelligent person cannot understand the plans and activities of a pure devotee. The

like a cloud which pours rain all over, regardless whether it falls on rock or land or water. But for His devotees, He gives specific attention. Such devotees are mentioned here: they are always in Kṛṣṇa consciousness, and therefore they are always transcendently situated in Kṛṣṇa. The very phrase Kṛṣṇa consciousness suggests that those who are in such consciousness are living transcendentalists, situated in Him. The Lord says here distinctly, “*mayi te*,” “in Me.” Naturally, as a result, the Lord is also in them. This is reciprocal. This also explains the words: *asti na priyah/ye bhajanti*: “Whoever surrenders unto Me, proportionately I take care of him.” This transcendental reciprocation exists because both the Lord and the devotee are conscious. When a diamond is set in a golden ring, it looks very nice. The gold is glorified, and at the same time the diamond is glorified. The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord, he looks like gold. The Lord is a diamond, and so this combination is very nice. Living entities in a pure state are called devotees. The Supreme Lord becomes the devotee of His devotees. If a reciprocal relationship is not present between the devotee and the Lord, then there is no personalist philosophy. In the impersonal philosophy there is no reciprocation between the Supreme and the living entity, but in the personalist philosophy there is.

The example is often given that the Lord is like a desire tree, and whatever one wants from this desire tree, the Lord supplies. But here the explanation is more complete. The Lord is here stated to be partial to the devotees. This is the manifestation of the Lord’s special mercy to the devotees. The Lord’s reciprocation should not be considered to be under the law of *karma*. It belongs to the transcendental situation in which the Lord and His devotees function. Devotional service of the Lord is not an activity of this material world; it is part of the spiritual world where eternity, bliss and knowledge predominate.

TEXT 30

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

processes to purify himself. But here there is no such condition because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly. Therefore, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be continued without stoppage. This will protect a devotee from all accidental falldowns. He will thus remain perpetually free from all material contaminations.

TEXT 32

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

*mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim*

mām—unto Me; hi—certainly; pārtha—O son of Pṛthā; vyapāśrītya—particularly taking shelter; ye—anyone; api—also; syuḥ—becomes; pāpa-yonayaḥ—born of a lower family; striyah—women; vaiśyāḥ—mercantile people; tathā—also; śūdrāḥ—lower class men; te api—even they; yānti—go; parām—supreme; gatim—destination.

TRANSLATION

O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.

PURPORT

It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower or higher classes of people. In the material conception of life, there are such divisions, but for a person engaged in transcendental devotional service to the Lord, there are not. Everyone is eligible for the supreme destination. In the Śrīmad-Bhāgavatam it is stated that

even the lowest, who are called *cāṇḍālas* (dog-eaters), can be elevated by association with a pure devotee. Therefore devotional service and guidance of a pure devotee are so strong that there is no discrimination between the lower and higher classes of men; anyone can take to it. The most simple man taking center of the pure devotee can be purified by proper guidance. According to the different modes of material nature, men are classified in the mode of goodness (*brāhmaṇas*), the mode of passion (*kṣatriyas*, or administrators), the mixed modes of passion and ignorance (*vaiśyas*, or merchants), and the mode of ignorance (*śūdras*, or workers). Those lower than them are called *cāṇḍālas*, and they are born in sinful families. Generally, those who are born in sinful families are not accepted by the higher classes. But the process of devotional service and the pure devotee of the Supreme God are so strong that all the lower classes can attain the highest perfection of life. This is possible only when one takes center of Kṛṣṇa. One has to take center completely of Kṛṣṇa. Then one can become much greater than great *jñānīs* and *yogīs*.

TEXT 33

किं पुनर्ब्रौद्धणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

*kim punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā
anityam asukham lokam
imam prāpya bhajasva mām*

kim—how much; *punah*—again; *brāhmaṇāḥ*—*brāhmaṇas*; *puṇyāḥ*—righteous; *bhaktāḥ*—devotees; *rājarṣayaḥ*—saintly kings; *tathā*—also; *anityam*—temporary; *asukham*—sorrowful; *lokam*—planets; *imam*—this; *prāpya*—gaining; *bhajasva*—are engaged in loving service; *mām*—unto Me.

mat-manāḥ—always thinking of Me; *bhava*—become; *mat*—My; *bhaktah*—devotee; *mat*—My; *yājī*—worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām*—unto Me; *eva*—completely; *eṣyasi*—come; *yuktvā evam*—being absorbed; *ātmānam*—your soul; *mat-parāyaṇah*—devoted to Me.

TRANSLATION

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

PURPORT

In this verse it is clearly indicated that Kṛṣṇa consciousness is the only means of being delivered from the clutches of this contaminated material world. Sometimes unscrupulous commentators distort the meaning of what is clearly stated here: that all devotional service should be offered to the Supreme Personality of Godhead, Kṛṣṇa. Unfortunately, unscrupulous commentators divert the mind of the reader to that which is not at all feasible. Such commentators do not know that there is no difference between Kṛṣṇa's mind and Kṛṣṇa. Kṛṣṇa is not an ordinary human being; He is Absolute Truth. His body, mind and He Himself are one and absolute. It is stated in the *Kūrma Purāṇa*, as it is quoted by Bhaktisiddhānta Sarasvatī Gosvāmī in his *Anubhāṣya* comments on *Caitanya-caritāmṛta*, Fifth Chapter, *Ādi-līlā*, verses 41–48, “*deha-dehi-vibhedo 'yam neśvare vidyate kvacit*,” which means that there is no difference in Kṛṣṇa, the Supreme Lord, between Himself and His body. But, because they do not know this science of Kṛṣṇa, the commentators hide Kṛṣṇa and divide His personality from His mind or from His body. Although this is sheer ignorance of the science of Kṛṣṇa, some men make profit out of misleading the people.

There are some who are demonic; they also think of Kṛṣṇa, but enviously, just like King Kāṁsa, Kṛṣṇa's uncle. He was also thinking of Kṛṣṇa always, but he thought of Kṛṣṇa as his enemy. He was always in anxiety, wondering when Kṛṣṇa would come to kill him. That kind of thinking will not help us. One should be thinking of Kṛṣṇa in devotional love. That is *bhakti*. One should cultivate the knowledge of Kṛṣṇa continually. What is that favorable cultivation? It is to learn from a bona fide teacher. Kṛṣṇa is the Supreme

Thus end the Bhaktivedanta Purports to the Ninth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of the Most Confidential Knowledge.

PURPORT

As stated in the Seventh Chapter, those who are trying to elevate themselves to the platform of spiritual realization are not ordinary men. They are superior to millions and millions of ordinary men who have no knowledge of spiritual realization, but out of those actually trying to understand their spiritual situation, one who can come to the understanding that Kṛṣṇa is the Supreme Personality of Godhead, the proprietor of everything, the unborn, is the most successful spiritually realized person. In that stage only, when one has fully understood Kṛṣṇa's supreme position, can one be free completely from all sinful reactions.

Here the word *ajam*, meaning unborn, should not be confused with the living entities, who are described in the Second Chapter as *ajam*. The Lord is different from the living entities who are taking birth and dying due to material attachment. The conditional souls are changing their bodies, but His body is not changeable. Even when He comes to this material world, He comes as the same unborn; therefore in the Fourth Chapter it is said that the Lord, by His internal potency, is not under the inferior material energy, but is always in the superior energy.

He was existing before the creation, and He is different from His creation. All the demigods were created within this material world, but as far as Kṛṣṇa is concerned, it is said that He is not created; therefore Kṛṣṇa is different even from the great demigods like Brahmā and Śiva. And because He is the creator of Brahmā, Śiva and all the other demigods, He is the Supreme Person of all planets.

Śrī Kṛṣṇa is therefore different from everything that is created, and anyone who knows Him as such immediately becomes liberated from all sinful reaction. One must be liberated from all sinful activities to be in the knowledge of the Supreme Lord. Only by devotional service can He be known and not by any other means, as stated in *Bhagavad-gītā*.

One should not try to understand Kṛṣṇa as a human being. As stated previously, only a foolish person thinks Him to be a human being. This is again expressed here in a different way. A man who is not foolish, who is intelligent enough to understand the constitutional position of the Godhead, is always free from all sinful reactions.

buddhir jñānam asammohāḥ
kṣamā satyam̄ damah̄ śamah̄
sukham̄ duḥkham̄ bhavo ’bhāvo
bhayam̄ cābhayam eva ca

ahimsā samatā tuṣṭis
tapo dānam̄ yaśo ’yaśah̄
bhavanti bhāvā bhūtānām̄
matta eva pṛthag-vidhāḥ

buddhiḥ—intelligence; *jñānam*—knowledge; *asam-mohāḥ*—freedom from doubt; *kṣamā*—forgiveness; *satyam*—truthfulness; *damah̄*—control of the senses; *śamah̄*—control of the mind; *sukham*—happiness; *duḥkham*—distress; *bhavaḥ*—birth; *abhāvah*—death; *bhayam*—fear; *ca*—also; *abhayam*—without fear; *eva*—also; *ca*—and; *ahimsā*—nonviolence; *samatā*—equilibrium; *tuṣṭih̄*—satisfaction; *tapah*—penance; *dānam*—charity; *yaśah̄*—fame; *ayaśah̄*—infamy; *bhavanti*—become; *bhāvāḥ*—natures; *bhūtānām̄*—of living entities; *mattah̄*—from Me; *eva*—certainly; *pṛthag-vidhāḥ*—differently arranged.

TRANSLATION

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy are created by Me alone.

PURPORT

The different qualities of living entities, be they good or bad, are all created by Kṛṣṇa, and they are described here.

Intelligence refers to the power of analyzing things in proper perspective, and knowledge refers to understanding what is spirit and what is matter. Ordinary knowledge obtained by a university education pertains only to matter, and it is not accepted here as knowledge. Knowledge means knowing the distinction between spirit and matter. In modern education there is no knowledge about the spirit; they are simply taking care of the material elements and bodily needs. Therefore academic knowledge is not complete.

but whatever voluntary trouble one may suffer in this way is called penance. Similarly, there are prescriptions for fasting on certain days of the month. One may not be inclined to practice such fasting, but because of his determination to make advancement in the science of Kṛṣṇa consciousness, he should accept such bodily troubles which are recommended. However, one should not fast unnecessarily or against Vedic injunctions. One should not fast for some political purpose; that is described in *Bhagavad-gītā* as fasting in ignorance, and anything done in ignorance or passion does not lead to spiritual advancement. Everything done in the mode of goodness does advance one, however, and fasting done in terms of the Vedic injunctions enriches one in spiritual knowledge.

As far as charity is concerned, one should give fifty percent of his earnings to some good cause. And what is a good cause? It is that which is conducted in terms of Kṛṣṇa consciousness. That is not only a good cause, but it is the best cause. Because Kṛṣṇa is good, His cause is also good. Thus charity should be given to a person who is engaged in Kṛṣṇa consciousness. According to Vedic literature, it is enjoined that charity should be given to the *brāhmaṇas*. This practice is still followed, although not very nicely in terms of the Vedic injunction. But still the injunction is that charity should be given to the *brāhmaṇas*. Why? Because they are engaged in higher cultivation of spiritual knowledge. A *brāhmaṇa* is supposed to devote his whole life to understanding Brahman. A *brahma-jana* is one who knows Brahman; he is called a *brāhmaṇa*. Thus charity is offered to the *brāhmaṇas* because since they are always engaged in higher spiritual service, they have no time to earn their livelihood. In the Vedic literature, charity is also to be awarded to the renouncer of life, the *sannyāsī*. The *sannyāsīs* beg from door to door, not for money but for missionary purposes. The system is that they go from door to door to awaken the householders from the slumber of ignorance. Because the householders are engaged in family affairs and have forgotten their actual purpose in life—awakening their Kṛṣṇa consciousness—it is the business of the *sannyāsīs* to go as beggars to the householders and encourage them to be Kṛṣṇa conscious. As it is said in the *Vedas*, one should awake and achieve what is due him in this human form of life. This knowledge and method is distributed by the *sannyāsīs*; hence charity is to be given to the renouncer of life, to the *brāhmaṇas*, and similar good causes, not to any whimsical cause.

PURPORT

The Lord is giving a genealogical synopsis of the universal population. Brahmā is the original creature born out of the energy of the Supreme Lord known as Hiraṇyagarbha. And from Brahmā all the seven great sages, and before them four other great sages, named Sanaka, Sananda, Sanātana, and Sanatkumāra, and the Manus, are manifest. All these twenty-five great sages are known as the patriarchs of the living entities all over the universe. There are innumerable universes and innumerable planets within each universe, and each planet is full of population of different varieties. All of them are born of these twenty-five patriarchs. Brahmā underwent penance for one thousand years of the demigods before he realized by the grace of Kṛṣṇa how to create. Then from Brahmā, Sanaka, Sananda, Sanātana, and Sanatkumāra came out, then Rudra, and then the seven sages, and in this way all the *brāhmaṇas* and *kṣatriyas* are born out of the energy of the Supreme Personality of Godhead. Brahmā is known as *pitāmaha*, the grandfather, and Kṛṣṇa is known as the *prapitā-maha*, the father of the grandfather. That is stated in the Eleventh Chapter of the *Bhagavad-gītā*. (Bg. 11.39)

TEXT 7

एतां विभूतिं योगं च मम यो वेति तत्त्वतः ।
सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

*etāṁ vibhūtim yogam ca
mama yo vetti tattvataḥ
so 'vikalpena yogena
yujyate nātra samśayah*

etām—all this; vibhūtim—opulence; yogam ca—also mystic power; mama—of Mine; yah—anyone; vetti—knows; tattvataḥ—factually; saḥ—he; avikalpena—without division; yogena—in devotional service; yujyate—engaged; na—never; atra—here; samśayah—doubt.

TRANSLATION

He who knows in truth this glory and power of Mine engages in unalloyed devotional service; of this there is no doubt.

PURPORT

The highest summit of spiritual perfection is knowledge of the Supreme Personality of Godhead. Unless one is firmly convinced of the different opulences of the Supreme Lord, he cannot engage in devotional service. Generally people know that God is great, but they do not know in detail how God is great. Here are the details. If one knows factually how God is great, then naturally he becomes a surrendered soul and engages himself in the devotional service of the Lord. When one factually knows the opulences of the Supreme, there is no alternative but to surrender to Him. This factual knowledge can be known from the descriptions in *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* and similar literatures.

In the administration of this universe there are many demigods distributed throughout the planetary system, and the chief of them are Brahmā, Lord Śiva and the four great Kumāras and other patriarchs. There are many forefathers of the population of the universe, and all of them are born of the Supreme Lord Kṛṣṇa. The Supreme Personality of Godhead, Kṛṣṇa, is the original forefather of all forefathers.

These are some of the opulences of the Supreme Lord. When one is firmly convinced of them, he accepts Kṛṣṇa with great faith and without any doubt, and he engages in devotional service. All this particular knowledge is required in order to increase one's interest in the loving devotional service of the Lord. One should not neglect to understand fully how great Kṛṣṇa is, for by knowing the greatness of Kṛṣṇa one will be able to be fixed in sincere devotional service.

TEXT 8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

*aham sarvasya prabhavo
mattaḥ sarvam pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

aham—I; sarvasya—of all; prabhavaḥ—source of generation; mattaḥ—from Me; sarvam—everything; pravartate—emanates; iti—thus; matvā—knowing; bhajante—becomes devoted; mām—unto Me; budhāḥ—learned; bhāva-samanvitāḥ—with great attention.

TRANSLATION

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

PURPORT

A learned scholar who has studied the *Vedas* perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Kṛṣṇa is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly he becomes firmly fixed in the devotional service of the Supreme Lord. He can never be deviated by any amount of nonsensical commentaries or by fools. All Vedic literature agrees that Kṛṣṇa is the source of Brahmā, Śiva and all other demigods. In the *Atharva-veda* it is said, “yo brahmāṇam vidadhāti: pūrvam yo vai vedāṁś ca gāpayati sma kṛṣṇaḥ.” “It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past.” Then again it is said, “atha puruṣo ha vai nārāyaṇo ’kāmayata prajāḥ sṛjeya ity upakramya.” “Then the Supreme Personality Nārāyaṇa desired to create living entities.” Again it is said:

nārāyaṇād brahmā jāyate, nārāyaṇād prajāpatih prajāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante, nārāyaṇād dvādaśādityāḥ.

“From Nārāyaṇa, Brahmā is born, and from Nārāyaṇa, the patriarchs are also born. From Nārāyaṇa, Indra is born, from Nārāyaṇa the eight Vasus are

TEXT 9

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

*mac-cittā mad-gata-prāṇā
bodhayantah parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca*

mat-cittāḥ—minds fully engaged in Me; *mat-gata-prāṇāḥ*—lives devoted to the service of Kṛṣṇa; *bodhayantah*—preaching; *parasparam*—among themselves; *kathayantah ca*—talking also; *mām*—about Me; *nityam*—perpetually; *tuṣyanti*—are pleased; *ca*—also; *ramanti*—enjoy transcendental bliss; *ca*—also.

TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

PURPORT

Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord. Their minds cannot be diverted from the lotus feet of Kṛṣṇa. Their talks are solely on the transcendental subjects. The symptoms of the pure devotees are described in this verse specifically. Devotees of the Supreme Lord are twenty-four hours daily engaged in glorifying the pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Kṛṣṇa, and they take pleasure in discussing Him with other devotees.

In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God. Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode. Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities

Rāma, Hare Hare, thousands of people were following Him. Prakāśānanda, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalists. Actually that is not the fact. There are very, very learned scholars who have put forward the philosophy of devotion, but even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Kṛṣṇa Himself within his heart. So the sincere devotee engaged in Kṛṣṇa consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Kṛṣṇa consciousness.

The modern philosophers think that without discriminating one cannot have pure knowledge. For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort. Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Kṛṣṇa or the Supreme Truth. Only by devotional service is the Supreme Truth, Kṛṣṇa, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Kṛṣṇa within his heart; therefore he is just like the sun that dissipates the darkness of ignorance. This is the special mercy rendered to the pure devotee by Kṛṣṇa.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears, and one is elevated to the platform of pure knowledge. The ultimate goal of Viṣṇu can be attained only by this chant and by devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the necessities of life; he need not be anxious because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, for He is pleased by the loving

sarvam—all; *etat*—these; *ṛtam*—truths; *manye*—accept; *yat*—which; *mām*—unto me; *vadasi*—You tell; *keśava*—O Kṛṣṇa; *na*—never; *hi*—certainly; *te*—Your; *bhagavan*—O Personality of Godhead; *vyaktim*—revelation; *viduh*—can know; *devah*—the demigods; *na*—nor; *dānavāḥ*—the demons.

TRANSLATION

O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality.

PURPORT

Arjuna herein confirms that persons of faithless and demonic nature cannot understand Kṛṣṇa. He is not even known by the demigods, so what to speak of the so-called scholars of this modern world? By the grace of the Supreme Lord, Arjuna has understood that the Supreme Truth is Kṛṣṇa and that He is the perfect one. One should therefore follow the path of Arjuna. He received the authority of *Bhagavad-gītā*. As described in the Fourth Chapter, the *paramparā* system of disciplic succession for the understanding of *Bhagavad-gītā* was lost, and therefore Kṛṣṇa reestablished that disciplic succession with Arjuna because He considered Arjuna His intimate friend and a great devotee. Therefore, as stated in our Introduction to *Gītāpaniṣad*, *Bhagavad-gītā* should be understood in the *paramparā* system. When the *paramparā* system was lost, Arjuna was again selected to rejuvenate it. The acceptance of Arjuna of all that Kṛṣṇa says should be emulated; then we can understand the essence of *Bhagavad-gītā*, and then only can we understand that Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

svayam evātmanātmānam
vettha tvam puruṣottama
bhūta-bhāvana bhūteśa
deva-deva jagat-pate

TEXT 21

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

*ādityānām aham viṣṇur
jyotiṣām ravir amśumān
marīcir marutām asmi
nakṣatrāṇām aham śaśī*

ādityānām—of the Ādityas; *aham*—I am; *viṣṇuh*—the Supreme Lord; *jyotiṣām*—of all luminaries; *ravih*—the sun; *amśumān*—radiant; *marīcih*—Marīci; *marutām*—of the Marutas; *asmi*—I am; *nakṣatrāṇām*—of stars; *aham*—I am; *śaśī*—the moon.

TRANSLATION

Of the Ādityas I am Viṣṇu, of lights I am the radiant sun, I am Marīci of the Maruts, and among the stars I am the moon.

PURPORT

There are twelve Ādityas, of which Kṛṣṇa is the principal. And among all the luminaries twinkling in the sky, the sun is the chief, and in the *Brahma-saṁhitā* the sun is accepted as the glowing effulgence of the Supreme Lord and is considered to be one of His eyes. Marīci is the controlling deity of the heavenly spaces. Among the stars, the moon is most prominent at night, and thus the moon represents Kṛṣṇa.

TEXT 22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

*vedānām sāma-vedo 'smi
devānām asmi vāsavaḥ
indriyāṇām manaś cāsmi
bhūtānām asmi cetanā*

TEXT 25

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

*maharṣīṇāṁ bhṛgur aham
girām asmy ekam akṣaram
yajñānāṁ japa-yajño 'smi
sthāvarāṇāṁ himālayah*

maharṣīṇām—among the great sages; *bhṛguḥ*—Bhṛgu; *aham*—I am; *girām*—of vibrations; *asmi*—I am; *ekam akṣaram*—*pranava*; *yajñānām*—of sacrifices; *japa-yajñāḥ*—chanting; *asmi*—I am; *sthāvarāṇām*—of immovable things; *himālayah*—the Himalayan mountains.

TRANSLATION

Of the great sages I am Bhṛgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

PURPORT

Brahmā, the first living creature within the universe, created several sons for the propagation of various kinds of species. The most powerful of his sons is Bhṛgu, who is also the greatest sage. Of all the transcendental vibrations, the “om” (*omkara*) represents the Supreme. Of all the sacrifices, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the purest representation of Kṛṣṇa. Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Kṛṣṇa, Hare Kṛṣṇa, there is no question of violence. It is the simplest and the purest. Whatever is sublime in the worlds is a representation of Kṛṣṇa. Therefore the Himalayas, the greatest mountains in the world, also represent Him. The mountain named Meru was mentioned in a previous verse, but Meru is sometimes movable, whereas the Himalayas are never movable. Thus the Himalayas are greater than Meru.

TEXT 29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

*anantaś cāsmi nāgānām
varuṇo yādasām aham
piṭṛnām aryamā cāsmi
yamah samyamatām aham*

anantah—Ananta; *ca*—also; *asmi*—I am; *nāgānām*—of all serpents; *varuṇah*—the demigod controlling the water; *yādasām*—of all aquatics; *aham*—I am; *piṭṛnām*—of the ancestors; *aryamā*—Aryāma; *ca*—also; *asmi*—I am; *yamah*—the controller of death; *samyamatām*—of all regulators; *aham*—I am.

TRANSLATION

Of the celestial Nāga snakes I am Ananta; of the aquatic deities I am Varuṇa. Of departed ancestors I am Aryamā, and among the dispensers of law I am Yama, lord of death.

PURPORT

Among the many celestial Naga serpents, Ananta is the greatest, as is Varuṇa among the aquatics. They both represent Kṛṣṇa. There is also a planet of trees presided over by Aryamā, who represents Kṛṣṇa. There are many living entities who give punishment to the miscreants, and among them Yama is the chief. Yama is situated in a planet near this earthly planet, and after death those who are very sinful are taken there, and Yama arranges different kinds of punishments for them.

TEXT 30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मुगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

TRANSLATION

I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, faithfulness and patience.

PURPORT

As soon as a man is born, he dies at every moment. Thus death is devouring every living entity at every moment, but the last stroke is called death itself. That death is Kṛṣṇa. All species of life undergo six basic changes. They are born, they grow, they remain for some time, they reproduce, they dwindle and finally vanish. Of these changes, the first is deliverance from the womb, and that is Kṛṣṇa. The first generation is the beginning of all future activities. The six opulences listed are considered to be feminine. If a woman possesses all of them or some of them she becomes glorious. Sanskrit is a perfect language and is therefore very glorious. After studying, if one can remember the subject matter, he is gifted with good memory, or *smṛti*. One need not read many books on different subject matters; the ability to remember a few and quote them when necessary is also another opulence.

TEXT 35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

*bṛhat-sāma tathā sāmnām
gāyatrī chandasām aham
māsānām mārga-śīrṣo 'ham
ṛtūnām kusumākaraḥ*

bṛhat-sāma—the *Bṛhat-sāma*; *tathā*—also; *sāmnām*—of the *Sāma-veda* song; *gāyatrī*—the *Gāyatrī* hymns; *chandasām*—of all poetry; *aham*—I am; *māsānām*—of months; *mārga-śīrṣo 'ham*—the month of November-December; *aham*—I am; *ṛtūnām*—of all seasons; *kusumākaraḥ*—spring.

—from You; *kamala-patrākṣa*—O lotus-eyed one; *māhātmyam*—glories; *api*—also; *ca*—and; *avyayam*—inexhaustible.

TRANSLATION

O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity, as realized through Your inexhaustible glories.

PURPORT

Arjuna addresses Lord Kṛṣṇa as “lotus-eyed” (Kṛṣṇa’s eyes appear just like the petals of a lotus flower) out of his joy, for Kṛṣṇa has assured him, in the last verse of the previous chapter, that He sustains the entire universe with just a fragment of Himself. He is the source of everything in this material manifestation, and Arjuna has heard of this from the Lord in detail. Arjuna further knows that in spite of His being the source of all appearances and disappearances, He is aloof from them. His personality is not lost, although He is all-pervading. That is the inconceivable opulence of Kṛṣṇa which Arjuna admits that he has thoroughly understood.

TEXT 3

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

evam etad yathāttha tvam
ātmānam parameśvara
draṣṭum icchāmi te rūpam
aiśvaram puruṣottama

evam—that; *etat*—this; *yathāttha*—as it is; *tvam*—You; *ātmānam*—the soul; *parameśvara*—the Supreme Lord; *draṣṭum*—to see; *icchāmi*—I wish; *te*—You; *rūpam*—form; *aiśvaram*—divine; *puruṣottama*—O best of personalities.

śrī-bhagavān uvāca
 paśya me pārtha rūpāṇi
 śataśo 'tha sahasraśah
 nānā-vidhāni divyāni
 nānā-varṇākṛtīni ca

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *paśya*—just see; *me*—Mine; *pārtha*—O son of Pṛthā; *rūpāṇi*—forms; *śataśah*—hundreds; *atha*—also; *sahasraśah*—thousands; *nānā-vidhāni*—variegated; *divyāni*—divine; *nānā*—variegated; *varṇa*—colored; *akṛtīni*—forms; *ca*—also.

TRANSLATION

The Blessed Lord said: My dear Arjuna, O son of Pṛthā, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.

PURPORT

Arjuna wanted to see Kṛṣṇa in His universal form, which, although a transcendental form, is just manifested for the cosmic manifestation and is therefore subject to the temporary time of this material nature. As the material nature is manifested and not manifested, similarly this universal form of Kṛṣṇa is manifested and unmanifested. It is not eternally situated in the spiritual sky like Kṛṣṇa's other forms. As far as a devotee is concerned, he is not eager to see the universal form, but because Arjuna wanted to see Kṛṣṇa in this way, Kṛṣṇa reveals this form. This universal form is not possible to be seen by any ordinary man. Kṛṣṇa must give one the power to see it.

TEXT 6

पश्यादित्यान्वसून्द्रानश्चिनौ मरुतस्तथा ।
 बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

paśyādityān vasūn rudrān
 aśvinau marutas tathā
 bahūny adṛṣṭa-pūrvāṇi

relationships. In the scriptures there are twelve basic kinds of relationships mentioned, and all of them are present in Kṛṣṇa. It is said that He is the ocean of all the relationships exchanged between two living entities, between the gods, or between the Supreme Lord and His devotees.

It is said that Arjuna was inspired by the relationship of wonder, and in that wonder, although he was by nature very sober, calm and quiet, he became ecstatic, his hair stood up, and he began to offer his obeisances unto the Supreme Lord with folded hands. He was not, of course, afraid. He was affected by the wonders of the Supreme Lord. The immediate context is wonder; his natural loving friendship was overwhelmed by wonder, and thus he reacted in this way.

TEXT 15

अर्जुन उवाच
पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्मण्मीशं कमलासनस्थ-
मुषीश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

*arjuna uvāca
paśyāmi devāṁs tava deva dehe
sarvāṁs tathā bhūta-viśeṣa-saṅghān
brahmāṇam īśam kamalāsana-stham
ṛṣīmś ca sarvān uragāṁś ca divyān*

arjunah uvāca—Arjuna said; *paśyāmi*—I see; *devān*—all the demigods; *tava*—Your; *deva*—O Lord; *dehe*—in the body; *sarvān*—all; *tathā*—also; *bhūta*—living entities; *viśeṣa-saṅghān*—specifically assembled; *brahmāṇam*—Lord Brahmā; *īśam*—Lord Śiva; *kamala-āsana-stham*—sitting on the lotus flower; *ṛṣīn*—great sages; *ca*—also; *sarvān*—all; *uragān*—serpents; *ca*—also; *divyān*—divine.

TRANSLATION

O Lord of the universe, I see in Your universal body many, many forms—bellies, mouths, eyes—expanded without limit. There is no end, there is no beginning, and there is no middle to all this.

PURPORT

Kṛṣṇa is the Supreme Personality of Godhead and is unlimited; thus through Him everything could be seen.

TEXT 17

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीसिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
दीसानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

*kirīṭinam gadinam cakriṇam ca
tejo-rāśim sarvato dīptimantam
paśyāmi tvām durnirīkṣyam samantād
dīptānalārka-dyutim aprameyam*

kirīṭinam—with helmets; *gadinam*—with maces; *cakriṇam*—with discs; *ca*—and; *tejorāśim*—effulgence; *sarvataḥ*—all sides; *dīptimantam*—glowing; *paśyāmi*—I see; *tvām*—You; *durnirīkṣyam*—difficult to see; *samantād*—spreading; *dīpta-anala*—blazing fire; *arka*—sun; *dyutim*—sunshine; *aprameyam*—immeasurable.

TRANSLATION

Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun.

TEXT 23

रूपं महते बहुवक्त्रनेत्रं
 महाबाहो बहुबाहूरूपादम् ।
 बहूदरं बहुदंष्ट्राकरालं
 दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

*rūpam mahat te bahu-vaktra-netram
 mahā-bāho bahu-bāhūru-pādam
 bahūdaram bahu-damṣṭrā-karālam
 dṛṣṭvā lokāḥ pravyathitās tathāham*

rūpam—form; *mahat*—very great; *te*—of You; *bahu*—many; *vaktra*—faces; *netram*—eyes; *mahā-bāho*—O mighty-armed one; *bahu*—many; *bāhu*—arms; *ūru*—thighs; *pādam*—legs; *bahu-udaram*—many bellies; *babu-damṣṭrā*—many teeth; *karālam*—horrible; *dṛṣṭvā*—seeing; *lokāḥ*—all the planets; *pravyathitāḥ*—perturbed; *tathā*—similarly; *aham*—I.

TRANSLATION

O mighty-armed one, all the planets with their demigods are disturbed at seeing Your many faces, eyes, arms, bellies and legs and Your terrible teeth, and as they are disturbed, so am I.

TEXT 24

नभःस्पृशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

*nabhah-sprśam dīptam aneka-varṇam
 vyāttānanam dīpta-viśāla-netram
 dṛṣṭvā hi tvām pravyathitāntar-ātmā
 dhṛtim na vindāmi śamam ca viṣṇo*

yathā pradīptam jvalanam pataṅgā
viśanti nāśāya samṛddha-vegāḥ
tathaiva nāśāya viśanti lokāḥ
tavāpi vaktrāṇi samṛddha-vegāḥ

yathā—as; *pradīptam*—blazing; *jvalanam*—fire; *pataṅgāḥ*—moths; *viśanti*—enters; *nāśāya*—destruction; *samṛddha*—full; *vegāḥ*—speed; *tathā eva*—similarly; *nāśāya*—for destruction; *viśanti*—entering; *lokāḥ*—all people. *tava*—unto You; *api*—also; *vaktrāṇi*—in the mouths; *samṛddha-vegāḥ*—with full speed.

TRANSLATION

I see all people rushing with full speed into Your mouths as moths dash into a blazing fire.

TEXT 30

लेलिह्यसे ग्रसमानः समन्ता- हुकान्समग्रान्वदनैर्जवलद्धिः ।
 तेजोभिरपूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

lelihyase grasamānah samantāḥ
lokān samagrān vadair jvaladbhiḥ
tejobhir āpūrya jagat samagram
bhāsas tavogrāḥ pratapanti viṣṇo

lelihyase—licking; *grasamānah*—devouring; *samantāt*—from all directions; *lokān*—people; *samagrān*—completely; *vadaiḥ*—by the mouth; *jvaladbhiḥ*—with blazing; *tejobhiḥ*—by effulgence; *āpūrya*—covering; *jagat*—the universe; *samagram*—all; *bhāsaḥ*—illuminating; *tava*—Your; *ugrāḥ*—terrible; *pratapanti*—scorching; *viṣṇo*—O all-pervading Lord.

TRANSLATION

O Viṣṇu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.

*arjuna uvāca
 sthāne hṛṣīkeśa tava prakīrtya
 jagat prahṛṣyaty anurajyate ca
 rakṣāṁsi bhītāni diśo dravanti
 sarve namasyanti ca siddha-saṅghāḥ*

arjunah uvāca—Arjuna said; *sthāne*—rightly; *hṛṣīkeśa*—O master of all senses; *tava*—Your; *prakīrtya*—glories; *jagat*—the entire world; *prahṛṣyati*—rejoicing; *anurajyate*—becoming attached; *rakṣāṁsi*—the demons; *bhītāni*—out of fear; *diśah*—directions; *dravanti*—fleeing; *sarve*—all; *namasyanti*—offering respect; *ca*—also; *siddha-saṅghāḥ*—the perfect human beings.

TRANSLATION

O Hṛṣīkeśa, the world becomes joyful upon hearing Your name and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

PURPORT

Arjuna, after hearing from Kṛṣṇa about the outcome of the Battle of Kurukṣetra, became an enlightened devotee of the Supreme Lord. He admitted that everything done by Kṛṣṇa is quite fit. Arjuna confirmed that Kṛṣṇa is the maintainer and the object of worship for the devotees and the destroyer of the undesirables. His actions are equally good for all. Arjuna understood herein that when the Battle of Kurukṣetra was being concluded, in outer space there were present many demigods, *siddhas*, and the intelligentia of the higher planets, and they were observing the fight because Kṛṣṇa was present there. When Arjuna saw the universal form of the Lord, the demigods took pleasure in it, but others, who were demons and atheists, could not stand it when the Lord was praised. Out of their natural fear of the devastating form of the Supreme Personality of Godhead, they fled. Kṛṣṇa's treatment of the devotees and the atheists is praised by Arjuna. In all cases a devotee glorifies the Lord because he knows that whatever He does is good for all.

out of friendship. He is admitting that formerly he did not know that Kṛṣṇa could assume such a universal form, although He explained it as his intimate friend. Arjuna did not know how many times he may have dishonored Him by addressing Him as “O my friend, O Kṛṣṇa, O Yādava,” etc., without acknowledging His opulence. But Kṛṣṇa is so kind and merciful that in spite of such opulence He played with Arjuna as a friend. Such is the transcendental loving reciprocation between the devotee and the Lord. The relationship between the living entity and Kṛṣṇa is fixed eternally; it cannot be forgotten, as we can see from the behavior of Arjuna. Although Arjuna has seen the opulence in the universal form, he could not forget his friendly relationship with Kṛṣṇa.

TEXT 43

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

*pitāsi lokasya carācarasya
tvam asya pūjyaś ca gurur garīyān
na tvat-samo 'sty abhyadhikah kuto 'nyo
loka-traye 'py apratima-prabhāva*

pitā—father; *asi*—You are; *lokasya*—of all the world; *cara*—moving; *acarasya*—nonmoving; *tvam*—You are; *asya*—of this; *pūjyah*—worshipable; *ca*—also; *guruḥ*—master; *garīyān*—glorious; *na*—never; *tvat-samah*—equal to You; *asti*—there is; *abhyadhikah*—greater; *kutah*—how is it possible; *anyah*—other; *loka-traye*—in three planetary systems; *api*—also; *apratima*—immeasurable; *prabhāva*—power.

TRANSLATION

You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

TEXT 44

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीडचम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोदुम् ॥ ४४ ॥

tasmāt pranamya pranidhāya kāyam
prasādaye tvām aham iśam īdyam
piteva putrasya sakheva sakhyuḥ
priyah priyāyārhasi deva soḍhum

tasmāt—therefore; *pranamya*—after offering obeisances; *pranidhāya*—laying down; *kāyam*—body; *prasādaye*—to beg mercy; *tvām*—unto you; *aham*—I; *iśam*—unto the Supreme Lord; *īdyam*—who is worshipable; *pitā iva*—like a father; *putrasya*—of a son; *sakhā iva*—like a friend; *sakhyuḥ*—of a friend; *priyah*—lover; *priyāyāḥ*—of the dearmost; *arhasi*—You should; *deva*—my Lord; *soḍhum*—tolerate.

TRANSLATION

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

PURPORT

Kṛṣṇa's devotees relate to Kṛṣṇa in various relationships; one might treat Kṛṣṇa as a son, one might treat Kṛṣṇa as a husband, as a friend, as a master, etc. Kṛṣṇa and Arjuna are related in friendship. As the father tolerates, or the husband or master tolerates, so Kṛṣṇa tolerates.

TEXT 45

अदृष्टपूर्वं हृषितोऽस्मि दृष्टा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

Godhead. One who knows Kṛṣṇa at once becomes free from all contamination of the material world.

TEXT 47

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

śrī-bhagavān uvāca
mayā prasannena tavārjunedam
rūpam param darśitam ātma-yogat
tejo-mayam viśvam anantam ādyam
yan me tvad anyena na dṛṣṭa-pūrvam

śrī bhagavān uvāca—the Supreme Personality of Godhead said; mayā—by Me; prasannena—happily; tava—unto you; arjuna—O Arjuna; idam—this; rūpam—form; param—transcendental; darśitam—shown; ātma-yogat—by My internal potency; tejomayam—full of effulgence; viśvam—the entire universe; anantam—unlimited; ādyam—original; yat me—that which is Mine; tvat-anyena—besides you; na dṛṣṭa-pūrvam—no one has previously seen.

TRANSLATION

The Blessed Lord said: My dear Arjuna, happily do I show you this universal form within the material world by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form.

PURPORT

Arjuna wanted to see the universal form of the Supreme Lord, so out of His mercy upon His devotee Arjuna, Lord Kṛṣṇa showed His universal form full of effulgence and opulence. This form was glaring like the sun, and its many faces were rapidly changing. Kṛṣṇa showed this form just to satisfy the desire of His friend Arjuna. This form was manifested by Kṛṣṇa through His internal potency, which is inconceivable by human speculation. No one had seen this universal form of the Lord before Arjuna, but because the form was shown to

*bhaktyā tv ananyayā śakya
aham evam-vidho 'rjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca parantapa*

bhaktyā—by devotional service; *tu*—but; *ananyayā*—without being mixed with fruitive activities or speculative knowledge; *śakyaḥ*—possible; *aham*—I; *evam-vidhah*—like this; *arjuna*—O Arjuna; *jñātum*—to know; *draṣṭum*—to see; *tattvena*—in fact; *praveṣṭum*—and to enter into; *ca*—also; *parantapa*—O mighty-armed one.

TRANSLATION

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

PURPORT

Kṛṣṇa can be understood only by the process of undivided devotional service. He explicitly explains this in this verse so unauthorized commentators, who try to understand *Bhagavad-gītā* by the speculative process, will know that they are simply wasting their time. No one can understand Kṛṣṇa or how He came from parents in a four-handed form and at once changed Himself into a two-handed form. It is clearly stated here that no one can see Him. Those who, however, are very experienced students of Vedic literature can learn about Him from the Vedic literature in so many ways. There are so many rules and regulations, and if one at all wants to understand Kṛṣṇa, he must follow the regulative principles described in the authoritative literature. One can perform penance in accordance with those principles. As far as charity is concerned, it is plain that charity should be given to the devotees of Kṛṣṇa who are engaged in His devotional service to spread the Kṛṣṇa philosophy or Kṛṣṇa consciousness throughout the world. Kṛṣṇa consciousness is a benediction to humanity. Lord Caitanya was appreciated by Rūpa Gosvāmī as the most munificent man of charity because love of Kṛṣṇa, which is very difficult to achieve, was distributed freely by Him. And if one worships as prescribed in the temple (in the temples in India there is always some statue,

the business, then Kṛṣṇa should enjoy the profit of the business. If a businessman is in possession of thousands and thousands of dollars, and if he has to offer all this to Kṛṣṇa, he can do it. This is work for Kṛṣṇa. Instead of constructing a big building for his sense gratification, he can construct a nice temple for Kṛṣṇa, and he can install the Deity of Kṛṣṇa and arrange for the Deity's service, as is outlined in the authorized books of devotional service. This is all Kṛṣṇa-karma. One should not be attached to the result of his work, but the result should be offered to Kṛṣṇa. One should also accept as *prasādam*, food, the remnants of offerings to Kṛṣṇa. If, however, one is not able to construct a temple for Kṛṣṇa, one can engage himself in cleansing the temple of Kṛṣṇa; that is also Kṛṣṇa-karma. One can cultivate a garden. Anyone who has land—in India, at least, any poor man has a certain amount of land—can utilize that for Kṛṣṇa by growing flowers to offer Him. He can sow *tulasī* plants because *tulasī* leaves are very important, and Kṛṣṇa has recommended this in *Bhagavad-gītā*. Kṛṣṇa desires that one offer Him either a leaf, or a flower, or a little water—and He is satisfied. This leaf especially refers to the *tulasī*. So one can sow *tulasī* leaves and pour water on the plant. Thus, even the poorest man can engage in the service of Kṛṣṇa. These are some of the examples of how one can engage in working for Kṛṣṇa.

The word *mat-paramah* refers to one who considers the association of Kṛṣṇa in His supreme abode to be the highest perfection of life. Such a person does not wish to be elevated to the higher planets such as the moon or sun or heavenly planets, or even the highest planet of this universe, Brahmaloka. He has no attraction for that. He is only attracted to being transferred to the spiritual sky. And even in the spiritual sky he is not satisfied with merging into the glowing *brahmajyoti* effulgence, for he wants to enter the highest spiritual planet, namely Kṛṣṇaloka, Goloka Vṛndāvana. He has full knowledge of that planet, and therefore he is not interested in any other. As indicated by the word *mad-bhaktah*, he fully engages in devotional service, specifically in the nine processes of devotional engagement: hearing, chanting, remembering, worshiping, serving the lotus feet of the Lord, offering prayers, carrying out the orders of the Lord, making friends with Him, and surrendering everything to Him. One can engage in all nine devotional processes, or eight, or seven, or at least in one, and that will surely make one perfect.

The term *sāṅga-varjitaḥ* is very significant. One should disassociate himself from persons who are against Kṛṣṇa. Not only are the atheistic persons against

PURPORT

One who is engaged in Lord Kṛṣṇa's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane—he lives in Kṛṣṇa. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Kṛṣṇa, Kṛṣṇa and His internal potency are dancing on the tongue of the devotee. When he offers Kṛṣṇa food, Kṛṣṇa directly accepts these eatables, and the devotee becomes Kṛṣṇa-ized by eating the remnants. One who does not engage in such service cannot understand how this is so, although this is a process recommended in the Gītā and in other Vedic literatures.

TEXT 9

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥ ९ ॥

*atha cittam samādhātum
na śaknoṣi mayi sthiram
abhyāsa-yogena tato
mām icchāptum dhanañjaya*

atha—if, therefore; *cittam*—mind; *samādhātum*—fixing; *na*—not; *śaknoṣi*—able; *mayi*—upon Me; *sthiram*—fixed; *abhyāsa*—practice; *yogena*—by devotional service; *tataḥ*—therefore; *mām*—Me; *icchā*—desire; *āptum*—to get; *dhanañjaya*—O Arjuna.

TRANSLATION

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of bhakti-yoga. In this way you will develop a desire to attain to Me.

PURPORT

In this verse, two different processes of *bhakti-yoga* are indicated. The first applies to one who has actually developed an attachment for Kṛṣṇa, the

TEXT 11

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

*athaitad apy aśakto 'si
kartum mad-yogam āśritah
sarva-karma-phala-tyāgam
tataḥ kuru yatātmavān*

atha—even though; *etat*—this; *api*—also; *aśaktaḥ*—unable; *asi*—you are; *kartum*—to perform; *mat*—unto Me; *yogam*—devotional service; *āśritah*—refuge; *sarva-karma*—all activities; *phala*—result; *tyāgam*—for renunciation; *tataḥ*—therefore; *kuru*—do; *yata-ātmavan*—self-situated.

TRANSLATION

If, however, you are unable to work in this consciousness, then try to act giving up all results of your work and try to be self-situated.

PURPORT

It may be that one is unable to even sympathize with the activities of Kṛṣṇa consciousness because of social, familial or religious considerations or because of some other impediments. If one attaches himself directly to the activities of Kṛṣṇa consciousness, there may be objection from family members, or so many other difficulties. For one who has such a problem, it is advised that he sacrifice the accumulated result of his activities to some good cause. Such procedures are described in the Vedic rules. There are many descriptions of sacrifices and special functions of the *pumundi* or special work in which the result of one's previous action may be applied. Thus one may gradually become elevated to the state of knowledge. It is also found that when one who is not even interested in the activities of Kṛṣṇa consciousness gives charity to some hospital or some other social institution, he gives up the hard-earned results of his activities. That is also recommended here because by the practice of giving up the fruits of one's activities one is sure to purify his mind gradually, and in that purified stage of mind one becomes able to understand Kṛṣṇa.

TEXTS 13–14

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥
 सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
 मर्यपितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

*adveṣṭā sarva-bhūtānāṁ
 maitraḥ karuṇa eva ca
 nirmamo nirahaṅkāraḥ
 sama-duḥkha-sukhaḥ kṣamī*

*santuṣṭaḥ satataṁ yogī
 yatātmā dṛḍha-niścayah
 mayy arpita-mano-buddhir
 yo mad-bhaktah sa me priyah*

adveṣṭā—not envious; *sarva-bhūtānām*—for all living entities; *maitraḥ*—friendly; *karuṇaḥ*—kindly; *eva*—certainly; *ca*—also; *nirmamaḥ*—with no sense of proprietorship; *nirahaṅkāraḥ*—without false ego; *sama*—equally; *duḥkhaḥ*—distress; *sukhaḥ*—happiness; *kṣamī*—forgiving; *santuṣṭaḥ*—satisfied; *satataṁ*—satisfied; *yogī*—engaged in devotion; *yatā-atmā*—endeavoring; *dṛḍhaniścayah*—with determination; *mayi*—upon Me; *arpita*—engaged; *manah*—mind; *buddhiḥ*—intelligent; *yah*—one who; *mat-bhaktah*—My devotee; *sah me priyah*—he is dear to Me.

TRANSLATION

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me—he is very dear to Me.

TEXT 15

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वैगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

*yasmān nodvijate loko
lokān nodvijate ca yah
harṣāmarṣa-bhayodvegair
mukto yah sa ca me priyah*

yasmāt—from whom; *na*—never; *udvijate*—agītātes; *lokah*—persons; *lokāt*—persons; *na*—never; *advijate*—disturbed; *ca*—also; *yah*—anyone; *harṣa*—happiness; *amarṣa*—distress; *bhaya*—fearfulness; *udvegaiḥ*—with anxiety; *muktah*—freed; *yah*—who; *sah*—anyone; *ca*—also; *me*—My; *priyah*—very dear.

TRANSLATION

He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

PURPORT

A few of a devotee's qualifications are further being described. No one is put into difficulty, anxiety, fearfulness, or dissatisfaction by such a devotee. Since a devotee is kind to everyone, he does not act in such a way to put others into anxiety. At the same time, if others try to put a devotee into anxiety, he is not disturbed. It is by the grace of the Lord that he is so practiced that he is not disturbed by any outward disturbance. Actually because a devotee is always engrossed in Kṛṣṇa consciousness and engaged in devotional service, all such material circumstances cannot woo him. Generally a materialistic person becomes very happy when there is something for his sense gratification and his body, but when he sees that others have something for their sense gratification and he hasn't, he is sorry and envious. When he is expecting some retaliation from an enemy, he is in a state of fear, and when he cannot successfully execute something he becomes dejected. But a devotee is

CHAPTER THIRTEEN



Nature, the Enjoyer, and Consciousness

TEXTS 1–2

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥
श्रीभगवानुवाचइदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

*arjuna uvāca
prakṛtim puruṣam caiva
kṣetram kṣetra-jñam eva ca
etad veditum icchāmi
jñānam jñeyam ca keśava*

the field of activities, and the *jīva* (individual soul) is also Brahman and is trying to control material nature, and the controller of both of them is also Brahman, but He is the factual controller.

In this chapter it will be also explained that out of the two knowers, one is fallible and the other is infallible. One is superior and the other is subordinate. One who understands the two knowers of the field to be one and the same contradicts the Supreme Personality of Godhead who states here very clearly that “I am also the knower of the field of activity.” One who misunderstands a rope to be a serpent is not in knowledge. There are different kinds of bodies, and there are different owners of the bodies. Because each individual soul has his individual capacity of lording it over material nature, there are different bodies. But the Supreme also is present in them as the controller. The word *ca* is significant, for it indicates the total number of bodies. That is the opinion of Śrīla Baladeva Vidyābhūṣaṇa: Kṛṣṇa is the Supersoul present in each and every body apart from the individual soul. And Kṛṣṇa explicitly says here that the Supersoul is the controller of both the field of activities and the finite enjoyer.

TEXT 4

तत्क्षेत्रं यच्च यादृकच्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शुणु ॥ ४ ॥

*tat kṣetram yac ca yādṛk ca
yad-vikāri yataś ca yat
sa ca yo yat-prabhāvaś ca
tat samāsena me śṛṇu*

tat—that; *kṣetram*—field of activities; *yac*—as; *ca*—also; *yādṛk*—as it is; *ca*—also; *yat*—what is; *vikāri*—changes; *yataḥ*—from which; *ca*—also; *yat*—one; *sah*—he; *ca*—also; *yah*—one; *yat*—which; *prabhāvah* *ca*—influence also; *tat*—that; *samāsena*—in detail; *me*—from Me; *śṛṇu*—understand.

blissful nature. Thus there are five stages of Brahman realization, which is called *brahma puccham*. Out of these the first three—*annamaya*, *prāṇamaya*, and *jñānamaya*—involve the fields of activities of the living entities. Transcendental to all these fields of activities is the Supreme Lord, who is called *ānandamaya*. In the *Vedānta-sūtra* also the Supreme is called *ānandamayo 'bhyaśāt*. The Supreme Personality of Godhead is by nature full of joy, and to enjoy His transcendental bliss, He expands into *vijñānamaya*, *prāṇamaya*, *jñānamaya*, and *annamaya*. In this field of activities the living entity is considered to be the enjoyer, and different from him is the *ānandamaya*. That means that if the living entity decides to enjoy, in dovetailing himself with the *ānandamaya*, then he becomes perfect. This is the real picture of the Supreme Lord, as supreme knower of the field, the living entity, as subordinate knower, and the nature of the field of activities.

TEXTS 6–7

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥
 इच्छा द्वेषः सुखं दुःखं सञ्चातश्चेतना धृतिः ।
 एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

*mahā-bhūtāny ahaṅkāro
 buddhir avyaktam eva ca
 indriyāṇi daśaikam ca
 pañca cendriya-gocarāḥ*

*icchā dveṣah sukham duḥkham
 saṅghātaś cetanā dhṛtiḥ
 etat kṣetram samāsenā
 sa-vikāram udāhṛtam*

mahā-bhūtāni—great elements; *ahaṅkāraḥ*—false ego; *buddhiḥ*—intelligence; *avyaktam*—the unmanifested; *eva*—certainly; *ca*—also; *indriyāṇi*—senses ; *daśa ekam*—eleven; *ca*—also; *pañca*—five; *ca*—also; *indriya-gocarāḥ*—objects of the senses; *icchā*—desire; *dveṣah*—hatred; *sukham*—happiness; *duḥkham*—distress; *saṅghataḥ*—the aggregate; *cetanā*—living symptoms; *dhṛtiḥ*—

detrimental to the path of spiritual progress. One should become accustomed to this and reject anything which is against the path of spiritual progress. This is real renunciation. The senses are so strong that they are always anxious to have sense gratification. One should not cater to these demands, which are not necessary. The senses should only be gratified to keep the body fit so that one can discharge his duty in advancing in spiritual life. The most important and uncontrollable sense is the tongue. If one can control the tongue, then there is every possibility of controlling the other senses. The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Kṛṣṇa and chanting Hare Kṛṣṇa. As far as the eyes are concerned, they should not be allowed to see anything but the beautiful form of Kṛṣṇa. That will control the eyes. Similarly, the ears should be engaged in hearing about Kṛṣṇa and the nose in smelling the flowers offered to Kṛṣṇa. This is the process of devotional service, and it is understood here that *Bhagavad-gītā* is simply expounding the science of devotional service. Devotional service is the main and sole objective. Unintelligent commentators on the *Gītā* try to divert the mind of the reader to other subjects, but there is no other subject in *Bhagavad-gītā* but devotional service.

False ego means accepting this body as oneself. When one understands that he is not his body and is spirit soul, that is real ego. Ego is there. False ego is condemned, but not real ego. In the Vedic literature, it is said: *aham brahmāsmi*. I am Brahman, I am spirit. This “I am,” the sense of self, also exists in the liberated stage of self-realization. This sense of “I am” is ego, but when the sense of “I am” is applied to this false body, it is false ego. When the sense of self is applied to reality, that is real ego. There are some philosophers who say we should give up our ego, but we cannot give up our ego because ego means identity. We ought, of course, to give up the false identification with the body.

One should try to understand the distress of accepting birth, death, old age and disease. There are descriptions in various Vedic literatures of birth. In the *Śrīmad-Bhāgavatam* the world of the unborn, the child’s stay in the womb of the mother, its suffering, etc., are all very graphically described. It should be thoroughly understood that birth is distressful. Because we forget how much distress we have suffered within the womb of the mother, we do not make any solution to the repetition of birth and death. Similarly at the time of death,

PURPORT

In Vedic literature we understand that Nārāyaṇa, the Supreme Person, is residing both outside and inside of every living entity. He is present both in the spiritual and material world. Although He is far, far away, still He is near to us. These are the statements of Vedic literature. Āśīno dūram vrajati śayāno yāti sarvataḥ. And, because He is always engaged in transcendental bliss, we cannot understand how He is enjoying His full opulence. We cannot see or understand with these material senses. Therefore in the Vedic language it is said that to understand Him our material mind and senses cannot act. But one who has purified his mind and senses by practicing Kṛṣṇa consciousness in devotional service can see Him constantly. It is confirmed in *Brahmā-saṁhitā* that the devotee who has developed love for the Supreme God can see Him always, without cessation. And it is confirmed in *Bhagavad-gītā* (11.54) that He can be seen and understood only by devotional service. Bhaktyā tvananyayā śakyah.

TEXT 17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तुं च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

avibhaktam ca bhūteṣu
vibhaktam iva ca sthitam
bhūta-bharter ca taj jñeyam
grasiṣṇu prabhaviṣṇu ca

avibhaktam—without division; *ca*—also; *bhūteṣu*—in every living being; *vibhaktam*—divided; *iva*—as if; *ca*—also; *sthitam*—situated; *bhūta-bharter*—maintainer of all living entities; *ca*—also; *tat*—that; *jñeyam*—to be understood; *grasiṣṇu*—devours; *prabhaviṣṇu*—develops; *ca*—also.

TRANSLATION

Although the Supersoul appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.

PURPORT

The Lord is situated in everyone's heart as the Supersoul. Does that mean that He has become divided? No. Actually, He is one. The example is given of the sun: the sun, at the meridian, is situated in his place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided. Also it is said in Vedic literature that one Viṣṇu is present everywhere by His omnipotence, just as the sun appears in many places to many persons. And the Supreme Lord, although the maintainer of every living entity, devours everything at the time of annihilation. This was confirmed in the Eleventh Chapter when the Lord said that He has come to devour all the warriors assembled at Kurukṣetra. He also mentions that in the form of time He devours also. He is the annihilator, the killer of all. When there is creation, He develops all from their original state, and at the time of annihilation He devours them. The Vedic hymns confirm the fact that He is the origin of all living entities and the rest of all. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him. These are the confirmations of Vedic hymns. *Yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviśanti tad brahma tad vijijñāsasva.* (Taittirīya Upaniṣad, 3.1)

TEXT 18

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८ ॥

jyotiṣām api taj jyotis
tamasaḥ param ucyate
jñānam jñeyam jñāna-gamyam
hṛdi sarvasya viṣṭhitam

jyotiṣām—in all luminous objects; *api*—also; *tat*—that; *jyotiḥ*—source of light; *tamasaḥ*—of the darkness; *param*—beyond; *ucyate*—is said; *jñānam*—knowledge; *jñeyam*—to be known; *jñāna-gamyam*—to be approached by knowledge; *hṛdi*—in the heart; *sarvasya*—of everyone; *viṣṭhitam*—situated.

Both material nature and the living entity are eternal. That is to say that they existed before the creation. The material manifestation is from the energy of the Supreme Lord and so also are the living entities, but they are of the superior energy. Both of them existed before this cosmos was manifested. Material nature was absorbed in the Supreme Personality of Godhead, Mahā-Visṇu, and when it was required, it was manifested by the agency of *mahat-tattva*. Similarly, the living entities are also in Him, and because they are conditioned, they are adverse to serving the Supreme Lord. Thus they are not allowed to enter into the spiritual sky. After the winding up of material nature, these living entities are again given a chance to act in the material world and prepare themselves to enter into the spiritual world. That is the mystery of this material creation. Actually the living entity is originally the spiritual part and parcel of the Supreme Lord, but due to his rebellious nature, he is conditioned within material nature. It really does not matter how these living entities or superior entities of the Supreme Lord have come in contact with material nature. The Supreme Personality of Godhead knows, however, how and why this actually took place. In the scriptures the Lord says that those attracted by this material nature are undergoing a hard struggle for existence. But we should know it with certainty from the descriptions of these few verses that all the transformations and influences of material nature by the three modes are also productions of material nature. All transformations and variety in respect to living entities are due to the body. As far as spirit is concerned, living entities are all the same.

TEXT 21

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

kārya-kāraṇa-kartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānām
bhoktṛtve hetur ucyate

kārya—effect; *kāraṇa*—cause; *kartṛtve*—in the matter of creation; *hetuḥ*—instrument; *prakṛtiḥ*—material nature; *ucyate*—is said to be; *puruṣaḥ*—the

sometimes as a man, sometimes as a beast, as a bird, as a worm, as an aquatic, as a saintly man, as a bug. This is going on. And in all cases the living entity thinks himself to be the master of his circumstances, yet he is under the influence of material nature.

How he is put into such different bodies is explained here. It is due to association with the different modes of nature. One has to rise, therefore, above the three material modes and become situated in the transcendental position. That is called Kṛṣṇa consciousness. Unless one is situated in Kṛṣṇa consciousness, his material consciousness will oblige him to transfer from one body to another because he has material desires since time immemorial. But he has to change that conception. That change can be effected only by hearing from authoritative sources. The best example is here: Arjuna is hearing the science of God from Kṛṣṇa. The living entity, if he submits to this hearing process, will lose his long-cherished desire to dominate material nature, and gradually and proportionately, as he reduces his long desire to dominate, he comes to enjoy spiritual happiness. In a Vedic *mantra* it is said that as he becomes learned in association with the Supreme Personality of Godhead, he proportionately relishes his eternal blissful life.

TEXT 23

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २३ ॥

*upadraṣṭānumantā ca
bhartā bhoktā maheśvarah
paramātmēti cāpy ukto
dehe 'smīn puruṣah parah*

upadraṣṭā—overseer; *anumantā*—permitter; *ca*—also; *bhartā*—master; *bhoktā*—supreme enjoyer; *maheśvarah*—the Supreme Lord; *paramātmā*—Supersoul; *iti*—also; *ca*—and; *api uktaḥ*—is said; *dehe*—in this body; *asmin*—this; *puruṣah*—enjoyer; *parah*—transcendental.

*yāvat sañjāyate kiñcit
 sattvam sthāvara-jāngamam
 kṣetra-kṣetrajña-samyoगāt
 tad viddhi bharatarśabha*

yāvat—whatever; *sañjāyate*—takes place; *kiñcit*—anything; *sattvam*—existence; *sthāvara*—not moving; *jāngamam*—moving; *kṣetra*—the body; *kṣetrajña*—knower of the body; *saṃyoगāt*—union between; *tat viddhi*—you must know it; *bharatarśabha*—O chief of the Bhāratas.

TRANSLATION

O chief of the Bhāratas, whatever you see in existence, both moving and unmoving, is only the combination of the field of activities and the knower of the field.

PURPORT

Both material nature and the living entity, which were existing before the creation of the cosmos, are explained in this verse. Whatever is created is but a combination of the living entity and material nature. There are many manifestations like trees, mountains and hills, which are not moving, and there are many existences which are moving, and all of them are but combinations of material nature and superior nature, the living entity. Without the touch of the superior nature, the living entity, nothing can grow. Therefore the relationship between matter and nature is eternally going on, and this combination is effected by the Supreme Lord; therefore He is the controller of both the superior and inferior natures. The material nature is created by Him, and the superior nature is placed in this material nature, and thus all these activities and manifestations take place.

TEXT 28

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
 विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

When the soul is present in the body, there is consciousness all over the body, and as soon as the soul has passed from the body, there is no more consciousness. This can be easily understood by any intelligent man. Therefore consciousness is not a production of the combinations of matter. It is the symptom of the living entity. The consciousness of the living entity, although qualitatively one with the supreme consciousness, is not supreme because the consciousness of one particular body does not share that of another body. But the Supersoul, which is situated in all bodies as the friend of the individual soul, is conscious of all bodies. That is the difference between supreme consciousness and individual consciousness.

TEXT 35

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

*kṣetra-kṣetrajñayor evam
antaram jñāna-cakṣuṣā
bhūta-prakṛti-mokṣam ca
ye vidur yānti te param*

kṣetra—body; *kṣetrajñayoh*—of the proprietor of the body; *evam*—that; *antaram*—difference; *jñāna-cakṣuṣā*—by vision of knowledge; *bhūta*—living entity; *prakṛti*—material nature; *mokṣam*—liberation; *ca*—also; *ye*—one who; *viduh*—knows; *yānti*—approaches; *te*—they; *param*—Supreme.

TRANSLATION

One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage, also attains to the supreme goal.

PURPORT

The purport of this Thirteenth Chapter is that one should know the distinction between the body, the owner of the body, and the Supersoul. A faithful person should at first have some good association to hear of God and

TRANSLATION

The Blessed Lord said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained to supreme perfection.

PURPORT

From the Seventh Chapter to the end of the Twelfth Chapter, Śrī Kṛṣṇa in detail reveals the Absolute Truth, the Supreme Personality of Godhead. Now, the Lord Himself is further enlightening Arjuna. If one understands this chapter through the process of philosophical speculation, he will come to an understanding of devotional service. In the Thirteenth Chapter, it was clearly explained that by humbly developing knowledge one may possibly be freed from material entanglement. It has also been explained that it is due to association with the modes of nature that the living entity is entangled in this material world. Now, in this chapter, the Supreme Personality explains what those modes of nature are, how they act, how they bind and how they give liberation. The knowledge explained in this chapter is proclaimed by the Supreme Lord to be superior to the knowledge given so far in other chapters. By understanding this knowledge, various great sages attain perfection and transfer to the spiritual world. The Lord now explains the same knowledge in a better way. This knowledge is far, far superior to all other processes of knowledge thus far explained, and knowing this many attain perfection. Thus it is expected that one who understands this Fourteenth Chapter will attain perfection.

TEXT 2

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

*idam jñānam upāśritya
mama sādharmyam āgatāḥ
sarge 'pi nopajāyante
pralaye na vyathanti ca*

qualities. One who thus develops the spiritual qualities is not affected either by the creation or the destruction of the material world.

TEXT 3

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

*mama yonir mahad brahma
tasmin garbham dadhāmy aham
sambhavah sarva-bhūtānām
tato bhavati bhārata*

mama—My; *yonih*—source of birth; *mahat*—the total material existence; *brahma*—supreme; *tasmin*—in that; *garbham*—pregnancy; *dadhāmi*—create; *aham*—I; *sambhavah*—possibility; *sarva-bhūtānām*—of all living entities; *tatah*—thereafter; *bhavati*—becomes; *bhārata*—O son of Bharata.

TRANSLATION

The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.

PURPORT

This is an explanation of the world: everything that takes place is due to the combination of *kṣetra* and *kṣetrajña*, the body and the spirit soul. This combination of material nature and the living entity is made possible by the Supreme God Himself. The *mahat-tattva* is the total cause of the total cosmic manifestation, and because in the total substance of the material cause there are three modes of nature, it is sometimes called Brahman. The Supreme Personality impregnates that total substance, and thus innumerable universes become possible. This total material substance, the *mahat-tattva*, is described as Brahman in the Vedic literature: *tasmād etad brahma nāma-rūpam annam ca jāyate*. Into that Brahman the seeds of the living entities are impregnated by the Supreme Person. The twenty-four elements, beginning from earth, water,

PURPORT

In this verse it is clearly explained that the Supreme Personality of Godhead, Kṛṣṇa, is the original father of all living entities. The living entities are combinations of the material nature and the spiritual nature. Such living entities are seen not only on this planet, but in every planet, even in the highest where Brahmā is situated. Everywhere there are living entities; within the earth there are living entities, even within water and within fire. All these appearances are due to the mother, material nature, and Kṛṣṇa's seed-giving process. The purport is that the living entities, being impregnated in the material world, come out and form at the time of creation according to their past deeds.

TEXT 5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

*sattvam rajas tama iti
guṇāḥ prakṛti-sambhavāḥ
nibadhnanti mahā-bāho
dehe dehinam avyayam*

sattvam—mode of goodness; *rajaḥ*—mode of passion; *tamaḥ*—mode of ignorance; *iti*—thus; *guṇāḥ*—qualities; *prakṛti*—material nature; *sambhavāḥ*—produced of; *nibadhnanti*—does condition; *mahā-bāho*—O mighty-armed one; *dehe*—in this body; *dehinam*—the living entity; *avyayam*—eternal.

TRANSLATION

Material nature consists of the three modes—goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.

PURPORT

The living entity, because he is transcendental, has nothing to do with this material nature. Still, because he has become conditioned by the material

aprakāśah—darkness; *apravṛttiḥ*—inactivity; *ca*—and; *pramādah*—madness; *mohah*—illusion; *eva*—certainly; *ca*—also; *tamasi*—of the mode of ignorance; *etāni*—these; *jāyante*—are manifested; *vivṛddhe*—is developed; *kuru-nandana*—O son of Kuru.

TRANSLATION

O son of Kuru, when there is an increase in the mode of ignorance madness, illusion, inertia and darkness are manifested.

PURPORT

When there is no illumination, knowledge is absent. One in the mode of ignorance does not work by a regulative principle; he wants to act whimsically for no purpose. Even though he has the capacity to work, he makes no endeavor. This is called illusion. Although consciousness is going on, life is inactive. These are the symptoms of one in the mode of ignorance.

TEXT 14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभूत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

*yadā sattve pravṛddhe tu
pralayam yāti deha-bhṛt
tadottama-vidām lokān
amalān pratipadyate*

yadā—when; *sattve*—mode of goodness; *pravṛddhe*—in development; *tu*—but; *pralayam*—dissolution; *yāti*—goes; *deha-bhṛt*—embodied; *tadā*—at that time; *uttama-vidām*—of the great sages; *lokān*—the planets; *amalān*—pure; *pratipadyate*—attains.

TRANSLATION

When one dies in the mode of goodness, he attains to the pure higher planets.

quality; *vṛtti-sthāḥ*—occupation; *adhāḥ*—down; *gacchanti*—go; *tāmasāḥ*—persons in the mode of ignorance.

TRANSLATION

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

PURPORT

In this verse the results of actions in the three modes of nature are more explicitly set forth. There is an upper planetary system, consisting of the heavenly planets, where everyone is highly elevated. According to the degree of development of the mode of goodness, the living entity can be transferred to various planets in this system. The highest planet is Satyaloka, or Brahmaloka, where the prime person of this universe, Lord Brahmā, resides. We have seen already that we can hardly calculate the wondrous condition of life in Brahmaloka, but the highest condition of life, the mode of goodness, can bring us to this.

The mode of passion is mixed. It is in the middle, between the modes of goodness and ignorance. A person is not always pure, but even if he should be purely in the mode of passion, he will simply remain on this earth as a king or a rich man. But because there are mixtures, one can also go down. People on this earth, in the modes of passion or ignorance, cannot forcibly approach the higher planets by machine. In the mode of passion, there is also the chance of becoming mad in the next life.

The lowest quality, the mode of ignorance, is described here as abominable. The result of developing ignorance is very, very risky. It is the lowest quality in material nature. Beneath the human level there are eight million species of life: birds, beasts, reptiles, trees, etc., and, according to the development of the mode of ignorance, people are brought down to these abominable conditions. The word *tāmasāḥ* is very significant here. *Tāmasāḥ* indicates those who stay continually in the mode of ignorance without rising to a higher mode. Their future is very dark.

sama-duḥkha-sukhah sva-sthah
 sama-loṣṭāśma-kāñcanah
 tulya-priyāpriyo dhīras
 tulya-nindātma-samstutih

 mānāpamānayos tulyas
 tulyo mitrāri-pakṣayoh
 sarvārambha-parityāgī
 guṇātītah sa ucyate

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *prakāśam ca*—and illumination; *pravṛttim ca*—and attachment; *moham*—illusion; *eva ca*—also; *pāṇḍava*—O son of Pāṇḍu; *na dveṣti*—does not hate; *sampravṛttāni*—although developed; *na nivṛttāni*—nor stop development; *kāṅkṣati*—desires; *udāsīnavat*—as if neutral; *āśinah*—situated; *guṇaiḥ*—by the qualities; *yah*—one who; *na*—never; *vicālyate*—is agitated; *guṇāḥ*—the qualities; *vartante*—is situated; *iti evam*—knowing thus; *yah*—one who; *avatiṣṭhati*—remains; *na*—never; *īngate*—flickering; *sama*—equally; *duḥkha*—in distress; *sukhah*—in happiness; *svasthah*—being situated himself; *sama*—equally; *loṣṭa*—a lump of earth; *aśma*—stone; *kāñcanah*—gold; *tulya*—equally disposed; *priya*—dear; *apriyah*—undesirable; *dhīrah*—steadily; *tulya*—equally; *nindā*—in defamation; *ātma-samstutih*—in praise of himself; *māna*—honor; *apamānayoh*—dishonor; *tulyah*—equally; *tulyah*—equally; *mitra*—friend; *ari*—enemy; *pakṣayoh*—in party; *sarva*—all; *ārambhah*—endeavor; *parityāgī*—renouncer; *guṇa-atītah*—transcendental to the material modes of nature; *sah*—he; *ucyate*—is said to be.

TRANSLATION

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a clod, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings—such a man is said to have transcended the modes of nature.

PURPORT

Arjuna submitted the three different questions, and the Lord answers them one after another. In these verses, Kṛṣṇa first indicates that a person transcendently situated neither envies anyone nor hankers for anything. When a living entity stays in this material world embodied by the material body, it is to be understood that he is under the control of one of the three modes of material nature. When he is actually out of the body, then he is out of the clutches of the material modes of nature. But as long as he is not out of the material body, he should be neutral. He should engage himself in the devotional service of the Lord so that his identity with the material body will automatically be forgotten. When one is conscious of the material body, he acts only for sense gratification, but when one transfers the consciousness to Kṛṣṇa, sense gratification automatically stops. One does not need this material body, and he does not need to accept the dictations of the material body. The qualities of the material modes in the body will act, but as spirit soul the self is aloof from such activities. How does he become aloof? He does not desire to enjoy the body, nor does he desire to get out of it. Thus transcendentally situated, the devotee becomes automatically free. He need not try to become free from the influence of the modes of material nature.

The next question concerns the dealings of a transcendentally situated person. The materially situated person is affected by so-called honor and dishonor offered to the body, but the transcendentally situated person is not affected by such false honor and dishonor. He performs his duty in Kṛṣṇa consciousness and does not mind whether a man honors or dishonors him. He accepts things that are favorable for his duty in Kṛṣṇa consciousness, otherwise he has no necessity of anything material, either a stone or gold. He takes everyone as his dear friend who helps him in his execution of Kṛṣṇa consciousness, and he does not hate his so-called enemy. He is equally disposed and sees everything on an equal level because he knows perfectly well that he has nothing to do with material existence. Social and political issues do not affect him because he knows the situation of temporary upheavals and disturbances. He does not attempt anything for his own sake. He can attempt anything for Kṛṣṇa, but for his personal self he does not attain anything. By such behavior one becomes actually transcendentally situated.

possess all transcendental qualities. So, if one engages himself in the service of Kṛṣṇa or His plenary expansions with unfailing determination, although these modes of material nature are very difficult to overcome, he can overcome them easily. This is already explained in the Seventh Chapter. One who surrenders unto Kṛṣṇa at once surmounts the influence of the modes of material nature. To be in Kṛṣṇa consciousness or in devotional service means to acquire the equality of Kṛṣṇa. The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine. Thus the living entity's spiritual position is as good as gold, as good as Kṛṣṇa in quality. The difference of individuality continues, otherwise there is no question of *bhakti-yoga*. *Bhakti-yoga* means that the Lord is there, the devotee is there and the activity of exchange of love between the Lord and the devotee is there. Therefore the individuality of two persons is present in the Supreme Personality of Godhead and the individual person, otherwise there is no meaning to *bhakti-yoga*. If one is not situated in the same transcendental position with the Lord, one cannot serve the Supreme Lord. To be a personal assistant to a king, one must acquire the qualifications. Thus the qualification is to become Brahman, or freed from all material contamination. It is said in the Vedic literature: *brahmaiva san brahmāpyeti*. One can attain the Supreme Brahman by becoming Brahman. This means that one must qualitatively become one with Brahman. By attainment of Brahman, one does not lose his eternal Brahman identity as individual soul.

TEXT 27

**ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥**

*brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca*

brahmaṇah—of the impersonal *brahmajyoti*; *hi*—certainly; *pratiṣṭhā*—the rest; *aham*—I am; *amṛtasya*—of the imperishable; *avyayasya*—immortal; *ca*—also;

one is not engaged in the devotional service of the Lord. In the Vedic language it is also said: *raso vai sah; rasam hy evāyam labdhvānandī bhavati*. “When one understands the Personality of God, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful.” The Supreme Lord is full in six opulences, and when a devotee approaches Him, there is an exchange of these six opulences. The servant of the king enjoys on an almost equal level with the king. And so, eternal happiness, imperishable happiness, eternal life accompany devotional service. Therefore, realization of Brahman, or eternity, or imperishability is included in devotional service. This is already possessed by a person who is engaged in devotional service.

The living entity, although Brahman by nature, has the desire to lord it over the material world, and due to this he falls down. In his constitutional position, a living entity is above the three modes of material nature, but association with material nature entangles him in the different modes of material nature, goodness, passion and ignorance. Due to the association of these three modes, his desire to dominate the material world is there. By engagement in devotional service in full Kṛṣṇa consciousness, he is immediately situated in the transcendental position, and his unlawful desire to control material nature is removed. Therefore the process of devotional service beginning with hearing, chanting, remembering—the prescribed nine methods for realizing devotional service—should be practiced in the association of devotees. Gradually, by such association, by the influence of the spiritual master, one’s material desire to dominate is removed, and one becomes firmly situated in the Lord’s transcendental loving service. This method is prescribed from the twenty-second to the last verse of this chapter. Devotional service to the Lord is very simple: one should always engage in the service of the Lord, should eat the remnants of foodstuffs offered to the Deity, smell the flowers offered to the lotus feet of the Lord, see the places where the Lord had His transcendental pastimes, read of the different activities of the Lord, His reciprocation of love with His devotees, chant always the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and observe the fasting days commemorating the appearances and disappearances of the Lord and His devotees. By following such a process one becomes completely detached from all material activities. One who can thus situate himself in the *brahmajyoti* is equal to the Supreme Personality of Godhead in quality.

be found beside a reservoir of water. We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree of the spiritual world. This reflection of the spiritual world is situated on desire, just as the tree's reflection is situated on water. Desire is the cause of things' being situated in this reflected material light. One who wants to get out of this material existence must know this tree thoroughly through analytical study. Then he can cut off his relationship with it.

This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world. The impersonalists take Brahmā to be the root of this material tree, and from the root, according to sāṅkhyā philosophy, come *prakṛti*, *puruṣa*, then the three *guṇas*, then the five gross elements (*pañca-mahābhūta*), then the ten senses (*daśendriya*), mind, etc. In this way they divide up the whole material world. If Brahmā is the center of all manifestations, then this material world is a manifestation of the center by 180 degrees, and the other 180 degrees constitute the spiritual world. The material world is the perverted reflection, so the spiritual world must have the same variegatedness, but in reality. The *prakṛti* is the external energy of the Supreme Lord, and the *puruṣa* is the Supreme Lord Himself, and that is explained in *Bhagavad-gītā*. Since this manifestation is material, it is temporary. A reflection is temporary, for it is sometimes seen and sometimes not seen. But the origin from whence the reflection is reflected is eternal. The material reflection of the real tree has to be cut off. When it is said that a person knows the *Vedas*, it is assumed that he knows how to cut off attachment to this material world. If one knows that process, he actually knows the *Vedas*. One who is attracted by the ritualistic formulas of the *Vedas* is attracted by the beautiful green leaves of the tree. He does not exactly know the purpose of the *Vedas*. The purpose of the *Vedas*, as disclosed by the Personality of Godhead Himself, is to cut down this reflected tree and attain the real tree of the spiritual world.

TEXT 2

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालः ।
अधश्च मूलान्यनुसन्तानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

varieties of suffering and sense enjoyment. Thus we develop attachment and aversion. The tendencies toward piety and impiety are considered to be the secondary roots, spreading in all directions. The real root is from Brahmaloka, and the other roots are in the human planetary systems. After one enjoys the results of virtuous activities in the upper planetary systems, he comes down to this earth and renews his *karma* or fruitive activities for promotion. This planet of human beings is considered the field of activities.

TEXTS 3–4

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्वं च सम्प्रतिष्ठा ।
 अश्वत्थमेनं सुविरुद्धमूल- मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥
 ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निर्वर्तन्ति भूयः ।
 तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

*na rūpam asyeha tathopalabhyate
 nānto na cādir na ca sampratiṣṭhā
 aśvattham enaṁ su-virūḍha-mūlam
 asaṅga-śastreṇa dṛḍhenā chittvā
 tataḥ padam tat parimārgitavyam
 yasmin gatā na nivartanti bhūyah
 tam eva cādyam puruṣam prapadye
 yataḥ pravṛttiḥ prasṛtā purāṇī*

na—not; *rūpam*—form; *asya*—of this tree; *iha*—in this; *tathā*—also; *upalabhyate*—can be perceived; *na*—never; *antah*—end; *na*—never; *ca*—also; *ādiḥ*—beginning; *na*—never; *ca*—also; *sampratiṣṭhā*—the foundation; *aśvattham*—banyan tree; *enaṁ*—this; *suvirūḍha*—strongly; *mūlam*—rooted; *asaṅga-śastreṇa*—by the weapon of detachment; *dṛḍhenā*—strong; *chittvā*—by cutting; *tataḥ*—thereafter; *padam*—situation; *tat*—that; *parimārgitavyam*—has to be searched out; *yasmin*—where; *gatāḥ*—going; *na*—never; *nivartanti*—comes back; *bhūyah*—again; *tam*—to him; *eva*—certainly; *ca*—also; *ādyam*—original; *puruṣam*—the Personality of Godhead; *prapadye*—surrender; *yataḥ*—from whom; *pravṛttiḥ*—beginning; *prasṛtā*—extension; *purāṇī*—very old.

ca—and; *auṣadhiḥ*—all vegetables; *sarvāḥ*—all; *somāḥ*—the moon; *bhūtvā*—becoming; *rasa-ātmakah*—supplying the juice.

TRANSLATION

I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

PURPORT

It is understood that all the planets are floating in the air only by the energy of the Lord. The Lord enters into every atom, every planet, and every living being. That is discussed in the *Brahmā-saṁhitā*. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramātmā, enters into the planets, the universe, the living entity, and even into the atom. So due to His entrance, everything is appropriately manifested. When the spirit soul is there, a living man can float on the water, but when the living spark is out of the body and the body is dead, it sinks. Of course when it is decomposed it floats just like straw and other things, but as soon as the man is dead, he at once sinks in the water. Similarly, all these planets are floating in space, and this is due to the entrance of the supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust falling, but if one throws it in the air, it will fall down. Similarly, these planets, which are floating in air, are actually held in the fist of the universal form of the Supreme Lord. By His strength and energy, all moving and unmoving things stay in their place. It is said that because of the Supreme Personality of Godhead, the sun is shining and the planets are steadily moving. Were it not for Him, all the planets would scatter, like dust in air, and perish. Similarly, it is due to the Supreme Personality of Godhead that the moon nourishes all vegetables. Due to the moon's influence, the vegetables become delicious. Without the moonshine, the vegetables can neither grow nor taste succulent. Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, mankind could not survive. The word *rasātmakah* is very significant. Everything becomes palatable by the agency of the Supreme Lord through the influence of the moon.

*dambho darpo 'bhimānaś ca
krodhaḥ pāruṣyam eva ca
ajñānam cābhijātasya
pārtha sampadam āsurīm*

dambhaḥ—pride; *darpaḥ*—arrogance; *abhimānah*—conceit; *ca*—and; *krodaḥ*—anger; *pāruṣyam*—harshness; *eva*—certainly; *ca*—and; *ajñānam*—ignorance; *ca*—and; *abhijātasya*—one who is born; *pārtha*—O son of Pṛthā; *sampadam*—nature; *āsurīm*—demoniac.

TRANSLATION

Arrogance, pride, anger, conceit, harshness and ignorance—these qualities belong to those of demonic nature, O son of Pṛthā.

PURPORT

In this verse, the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant or proud in possessing some type of education or so much wealth. They desire to be worshiped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

TEXT 5

दैवी सम्पदिमोक्षाय निबन्धयायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

PURPORT

The demoniac conclude that the world is phantasmagoria. There is no cause, no effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way and that there is no reason to believe that there is a God behind it. For them there is no difference between spirit and matter, and they do not accept the Supreme Spirit. Everything is matter only, and the whole cosmos is supposed to be a mass of ignorance. According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation of diversity is a display of ignorance. Just as in a dream we may create so many things, which actually have no existence, so when we are awake we shall see that everything is simply a dream. But factually, although the demons say that life is a dream, they are very expert in enjoying this dream. And so, instead of acquiring knowledge, they become more and more implicated in their dreamland. They conclude that as a child is simply the result of sexual intercourse between man and woman, this world is born without any soul. For them it is only a combination of matter that has produced the living entities, and there is no question of the existence of the soul. As many living creatures come out from perspiration and from a dead body without any cause, similarly, the whole living world has come out of the material combinations of the cosmic manifestation. Therefore material nature is the cause of this manifestation, and there is no other cause. They do not believe in the words of Kṛṣṇa in *Bhagavad-gītā*: *mayādhyakṣena prakṛtiḥ sūyate sa-carācaram*. “Under My direction the whole material world is moving.” In other words, amongst the demons there is no perfect knowledge of the creation of this world; every one of them has some particular theory of his own. According to them, one interpretation of the scriptures is as good as another, for they do not believe in a standard understanding of the scriptural injunctions.

unclean vow, is very significant in this connection. Such demoniac people are only attracted by wine, women, gambling and meat eating; those are their *aśuci*, unclean habits. Induced by pride and false prestige, they create some principles of religion which are not approved by the Vedic injunctions. Although such demoniac people are most abominable in the world, still, by artificial means, the world creates a false honor for them. Although they are gliding toward hell, they consider themselves very much advanced.

TEXTS 11–12

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
 कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥
 आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
 ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

*cintām aparimeyāṁ ca
 pralayāntām upāśritāḥ
 kāmopabhoga-paramā
 etāvad iti niścitāḥ*

*āśā-pāśa-śatair baddhāḥ
 kāma-krodha-parāyaṇāḥ
 iñhante kāma-bhogārtham
 anyāyenārtha-sañcayān*

cintām—fears and anxieties; *aparimeyāṁ*—unmeasurable; *ca*—and; *pralaya-antām*—unto the point of death; *upāśritāḥ*—having taken shelter of them; *kāma-upabhoga*—sense gratification; *paramāḥ*—the highest goal of life; *etāvat*—thus; *iti*—in this way; *niścitāḥ*—ascertain; *āśā-pāśa*—entanglement in the network of hope; *śataih*—by hundreds; *baddhāḥ*—being bound; *kāma*—lust; *krodha*—anger; *parāyaṇāḥ*—always situated in that mentality; *iñhante*—desire; *kāma*—lust; *bhoga*—sense enjoyment; *artham*—for that purpose; *anyāyena*—illegally; *artha*—wealth; *sañcayān*—accumulate.

TRANSLATION

They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification.

PURPORT

The demoniac accept that the enjoyment of the senses is the ultimate goal of life, and this concept they maintain until death. They do not believe in life after death, and they do not believe that one takes on different types of bodies according to one's *karma*, or activities in this world. Their plans for life are never finished, and they go on preparing plan after plan, all of which are never finished. We have personal experience of a person of such demoniac mentality, who, even at the point of death, was requesting the physician to prolong his life for four years more because his plans were not yet complete. Such foolish people do not know that a physician cannot prolong life even for a moment. When the notice is there, there is no consideration of the man's desire. The laws of nature do not allow a second beyond what one is destined to enjoy.

The demoniac person, who has no faith in God or the Supersoul within himself, performs all kinds of sinful activities simply for sense gratification. He does not know that there is a witness sitting within his heart. The Supersoul is observing the activities of the individual soul. As it is stated in the Vedic literature, the *Upaniṣads*, there are two birds sitting in one tree; the one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demoniac has no knowledge of Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

TEXTS 13–15

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥
असौ मया हतः शत्रुहनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥
 आद्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
 यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

*idam adya mayā labdham
 imam prāpsye manoratham
 idam astīdam api me
 bhaviṣyati punar dhanam

 asau mayā hataḥ śatrur
 haniṣye cāparān api
 īśvaro 'ham aham bhogī
 siddho 'ham balavān sukhī

 āḍhyo 'bhijanavān asmi
 ko 'nyo 'sti sadṛśo mayā
 yakṣye dāsyāmi modiṣya
 ity ajñāna-vimohitāḥ*

idam—this; *adya*—today; *mayā*—by me; *labdham*—gained; *imam*—this; *prāpsye*—I shall gain; *manoratham*—according to my desires; *idam*—this; *asti*—there is; *idam*—this; *api*—also; *me*—mine; *bhaviṣyati*—will increase in the future; *punah*—again; *dhanam*—wealth; *asau*—that; *mayā*—by me; *hataḥ*—has been killed; *śatruḥ*—enemy; *haniṣye*—I shall kill; *ca*—also; *aparān*—others; *api*—certainly; *īśvaraḥ*—the lord; *aham*—I am; *aham*—I am; *bhogī*—the enjoyer; *siddhah*—perfect; *aham*—I am; *balavān*—powerful; *sukhī*—happy; *āḍhyāḥ*—wealthy; *abhijanavān*—surrounded by aristocratic relatives; *asmī*—I am; *kāḥ*—who else; *anyāḥ*—other; *asti*—there is; *sadṛśāḥ*—like; *mayā*—me; *yakṣye*—I shall sacrifice; *dāsyāmi*—I shall give in charity; *modiṣye*—I shall rejoice; *iti*—thus; *ajñāna*—ignorance; *vimohitāḥ*—deluded by.

TRANSLATION

The demoniac person thinks: “So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other

enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.” In this way, such persons are deluded by ignorance.

TEXT 16

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

*aneka-citta-vibhrāntā
moha-jāla-samāvṛtāḥ
prasaktāḥ kāma-bhogesu
patanti narake 'śucau*

aneka—numerous; *citta-vibhrāntāḥ*—perplexed by anxieties; *moha*—of illusions; *jāla*—by a network; *samāvṛtāḥ*—surrounded; *prasaktāḥ*—attached; *kāma*—lust; *bhogesu*—sense gratification; *patanti*—glides down; *narake*—into hell; *aśucau*—unclean.

TRANSLATION

Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into hell.

PURPORT

The demoniac man knows no limit to his desire to acquire money. That is unlimited. He only thinks how much assessment he has just now and schemes to engage that stock of wealth farther and farther. For that reason, he does not hesitate to act in any sinful way and so deals in the black market for illegal gratification. He is enamoured by the possessions he has already, such as land, family, house and bank balance, and he is always planning to improve them. He believes in his own strength, and he does not know that whatever he is gaining is due to his past good deeds. He is given an opportunity to accumulate such things, but he has no conception of past causes. He simply thinks that all

TRANSLATION

Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

PURPORT

In this verse the Supreme Personality of Godhead describes different kinds of worshipers according to their external activities. According to scriptural injunction, only the Supreme Personality of Godhead is worshipable, but those who are not very conversant with, or faithful to, the scriptural injunctions worship different objects, according to their specific situations in the modes of material nature. Those who are situated in goodness generally worship the demigods. The demigods include Brahmā, Śiva and others such as Indra, Candra and the sun-god. There are various demigods. Those in goodness worship a particular demigod for a particular purpose. Similarly, those who are in the mode of passion worship the demons. We recall that during the Second World War, a man in Calcutta worshiped Hitler because thanks to that war he had amassed a large amount of wealth by dealing in the black market.

Similarly, those in the modes of passion and ignorance generally select a powerful man to be God. They think that anyone can be worshiped as God and that the same results will be obtained.

Now, it is clearly described here that those who are in the mode of passion worship and create such gods, and those who are in the mode of ignorance, in darkness, worship dead spirits. Sometimes people worship at the tomb of some dead man. Sexual service is also considered to be in the mode of darkness. Similarly, in remote villages in India there are worshipers of ghosts. We have seen that in India the lower class people sometimes go to the forest, and if they have knowledge that a ghost lives in a tree, they worship that tree and offer sacrifices. These different kinds of worship are not actually God worship. God worship is for persons who are transcendently situated in pure goodness. In the *Śrīmad-Bhāgavatam* it is said, *sattvam viśuddham vāsudeva-śabditam*. “When a man is situated in pure goodness, he worships Vāsudeva.” The purport is that those who are completely purified of the material modes of

kāma—lust; *rāga*—attachment; *bala*—force; *anvitāḥ*—impelled by; *karṣayantāḥ*—tormenting; *śarīra-stham*—situated within the body; *bhūtagrāmam*—combination of material elements; *acetasāḥ*—by such a misled mentality; *mām*—to Me; *ca*—also; *eva*—certainly; *antāḥ*—within; *śarīra-stham*—situated in the body; *tān*—them; *viddhi*—understand; *āsura*—demons; *niścayān*—certainly.

TRANSLATION

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride, egotism, lust and attachment, who are impelled by passion and who torture their bodily organs as well as the Supersoul dwelling within are to be known as demons.

PURPORT

There are persons who manufacture modes of austerity and penances which are not mentioned in the scriptural injunctions. For instance, fasting for some ulterior purpose, such as to promote a purely political end, is not mentioned in the scriptural directions. The scriptures recommend fasting for spiritual advancement, not for some political end or social purpose. Persons who take to such austerities are, according to *Bhagavad-gītā*, certainly demoniac. Their acts are against the scriptural injunction and are not beneficial for the people in general. Actually, they act out of pride, false ego, lust and attachment for material enjoyment. By such activities, not only are the combination of material elements of which the body is constructed disturbed, but also the Supreme Personality of Godhead Himself living within the body. Such unauthorized fasting or austerities for some political end are certainly very disturbing to others. They are not mentioned in the Vedic literature. A demoniac person may think that he can force his enemy or other parties to comply with his desire by this method, but sometimes one dies by such fasting. These acts are not approved by the Supreme Personality of Godhead, and He says that those who engage in them are demons. Such demonstrations are insults to the Supreme Personality of Godhead because they are enacted in disobedience to the Vedic scriptural injunctions. The word *acetasāḥ* is significant in this connection—persons of normal mental condition must obey

the scriptural injunctions. Those who are not in such a position neglect and disobey the scriptures and manufacture their own way of austerities and penances. One should always remember the ultimate end of the demoniac people, as described in the previous chapter. The Lord forces them to take birth in the womb of demoniac persons. Consequently they will live by demoniac principles life after life without knowing their relationship with the Supreme Personality of Godhead. If, however, such persons are fortunate enough to be guided by a spiritual master who can direct them to the path of Vedic wisdom, they can get out of this entanglement and ultimately achieve the supreme goal.

TEXT 7

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

*āhāras tv api sarvasya
tri-vidho bhavati priyah
yajñas tapas tathā dānam
teṣāṁ bhedam imam śṛṇu*

āhārah—eating; *tu*—certainly; *api*—also; *sarvasya*—of everyone; *trividhaḥ*—three kinds; *bhavati*—there are; *priyah*—dear; *yajñah*—sacrifice; *tapah*—austerity; *tathā*—also; *dānam*—charity; *teṣām*—of them; *bhedam*—differences; *imam*—thus; *śṛṇu*—hear.

TRANSLATION

Even food of which all partake is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions of these.

PURPORT

In terms of different situations and the modes of material nature, there are differences in the manner of eating, performing sacrifices, austerities and charities. They are not all conducted on the same level. Those who can

understand analytically what kind of performances are in what modes of material nature are actually wise; those who consider all kinds of sacrifice or foods or charity to be the same cannot discriminate, and they are foolish. There are missionary workers who advocate that one can do whatever he likes and attain perfection. But these foolish guides are not acting according to the direction of the scripture. They are manufacturing ways and misleading the people in general.

TEXT 8

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
 रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥
 कद्बूलवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
 आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥
 यातयामं गतरसं पूति पर्युषितं च यत् ।
 उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

*āyuh-sattva-balārogya-
 sukha-prīti-vivardhanāḥ
 rasyāḥ snigdhāḥ sthirā hṛdyā
 āhārāḥ sāttvika-priyāḥ
 kaṭv-amla-lavaṇāty-uṣṇa-
 tīkṣṇa-rūkṣa-vidāhināḥ
 āhārā rājasasyeṣṭā
 duḥkha-śokāmaya-pradāḥ
 yāta-yāmam gata-rasam
 pūti paryuṣitam ca yat
 ucchiṣṭam api cāmedhyam
 bhojanam tāmasa-priyam*

TRANSLATION

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing

should be done as a matter of duty. Take, for example, the performance of rituals in temples or in churches. Generally they are performed with the purpose of material benefit, but that is not in the mode of goodness. One should go to a temple or church as a matter of duty, offer respect to the Supreme Personality of Godhead and offer flowers and eatables. Everyone thinks that there is no use in going to the temple just to worship God. But worship for economic benefit is not recommended in the scriptural injunction. One should go simply to offer respect to the Deity. That will place one in the mode of goodness. It is the duty of every civilized man to obey the injunctions of the scriptures and offer respect to the Supreme Personality of Godhead.

TEXT 12

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

*abhisandhāya tu phalam
dambhārtham api caiva yat
ijyate bharata-śreṣṭha
tam yajñam viddhi rājasam*

abhisandhāya—desiring; *tu*—but; *phalam*—the result; *dambha*—pride; *artham*—material benefits; *api*—also; *ca*—and; *eva*—certainly; *yat*—that which; *ijyate*—worship; *bharata-śreṣṭha*—O chief of the Bhāratas; *tam*—that; *yajñam*—sacrifice; *viddhi*—know; *rājasam*—in the mode of passion.

TRANSLATION

But that sacrifice performed for some material end or benefit or performed ostentatiously, out of pride, is of the nature of passion, O chief of the Bhāratas.

PURPORT

Sometimes sacrifices and rituals are performed for elevation to the heavenly kingdom or for some material benefits in this world. Such sacrifices or ritualistic performances are considered to be in the mode of passion.

*anudvega-karam vākyam
 satyam priya-hitam ca yat
 svādhyāyābhyanam caiva
 vāñ-mayam tapa ucyate*

anudvega—not agitating; *karam*—producing; *vākyam*—words; *satyam*—truthful; *priya*—dear; *hitam*—beneficial; *ca*—also; *yat*—which; *svādhyāya*—Vedic study; *abhyasanam*—practice; *ca*—also; *eva*—certainly; *vāñmayam*—of the voice; *tapaḥ*—austerity; *ucyate*—is said to be.

TRANSLATION

Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly.

PURPORT

One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to others who are not his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. When speaking in spiritual circles, one's statements must be upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance of speech.

TEXT 16

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
 भावसंशुद्धिरित्येतत्पो मानसमुच्यते ॥ १६ ॥

*sad-bhāve sādhu-bhāve ca
sad ity etat prayujyate
praśaste karmaṇi tathā
sac-chabdah pārtha yujyate*

*yajñe tapasi dāne ca
sthitiḥ sad iti cocyate
karma caiva tad-arthīyam
sad ity evābhidhīyate*

sat-bhāve—in the sense of the nature of the Supreme; *sādhu-bhāve*—in the sense of the nature of devotion; *ca*—also; *sat*—the Supreme; *iti*—thus; *etat*—this; *prayujyate*—is used; *praśaste*—bona fide; *karmaṇi*—activities; *tathā*—also; *sat-śabdah*—sound; *pārtha*—O son of Pṛthā; *yujyate*—is used; *yajñe*—sacrifice; *tapasi*—in penance; *dāne*—charity; *ca*—also; *sthitiḥ*—situated; *sat*—the Supreme; *iti*—thus; *ca*—and; *ucyate*—pronounced; *karma*—work; *ca*—also; *eva*—certainly; *tat*—that; *arthīyam*—are meant; *sat*—Supreme; *iti*—thus; *eva*—certainly; *abhidhīyate*—is practiced.

TRANSLATION

The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word *sat*. These works of sacrifice, of penance and of charity, true to the absolute nature, are performed to please the Supreme Person, O son of Pṛthā.

PURPORT

The words *praśaste karmaṇi*, or prescribed duties, indicate that there are many activities prescribed in the Vedic literature which are purificatory processes beginning from parental care up to the end of one's life. Such purificatory processes are adopted for the ultimate liberation of the living entity. In all such activities it is recommended that one should vibrate *om tat sat*. The words *sad-bhāve* and *sādhu-bhāve* indicate the transcendental situation. One who is acting in Kṛṣṇa consciousness is called *sattva*, and one who is fully conscious of activities in Kṛṣṇa consciousness is called *svarūpa*. In the *Śrīmad-Bhāgavatam* it is said that the transcendental subject matter becomes clear in the association of the devotees. Without good association,

one cannot achieve transcendental knowledge. When initiating a person or offering the sacred thread, one vibrates the words *om tat sat*. Similarly, in all kinds of yogic performances, the supreme object, *om tat sat* is invoked. These words *om tat sat* are used to perfect all activities. This supreme *om tat sat* makes everything complete.

TEXT 28

अश्रद्धया हुतं दत्तं तपस्त्वं कृतं च यत् ।
असदित्युच्यते पार्थं न च तत्प्रेत्य नो इह ॥ २८ ॥

*aśraddhayā hutam dattam
tapas taptam kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha*

aśraddhayā—without faith; *hutam*—performed; *dattam*—given; *tapah*—penance; *taptam*—executed; *kṛtam*—performed; *ca*—also; *yat*—that which; *asat*—falls; *iti*—thus; *ucyate*—is said to be; *pārtha*—O son of Pṛthā; *na*—never; *ca*—also; *tat*—that; *pretya*—after death; *no*—nor; *iha*—in this life.

TRANSLATION

But sacrifices, austerities and charities performed without faith in the Supreme are nonpermanent, O son of Pṛthā, regardless of whatever rites are performed. They are called *asat* and are useless both in this life and the next.

PURPORT

Anything done without the transcendental objective—whether it be sacrifice, charity or penance—is useless. Therefore, in this verse, it is declared that such activities are abominable. Everything should be done for the Supreme in Kṛṣṇa consciousness. Without such faith, and without the proper guidance, there can never be any fruit. In all the Vedic scriptures, faith in the Supreme is advised. In the pursuit of all Vedic instructions, the ultimate goal is the understanding of Kṛṣṇa. No one can obtain success without following this principle. Therefore, the best course is to work from the very beginning in

TRANSLATION

Arjuna said, O mighty-armed one, I wish to understand the purpose of renunciation [tyāga] and of the renounced order of life [sannyāsa], O killer of the Keśī demon, Hṛṣikeśa.

PURPORT

Actually the *Bhagavad-gītā* is finished in seventeen chapters. The Eighteenth Chapter is a supplementary summarization of the topics discussed before. In every chapter of *Bhagavad-gītā*, Lord Kṛṣṇa stresses that devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. This same point is summarized in the Eighteenth Chapter as the most confidential path of knowledge. In the first six chapters, stress was given to devotional service: *yoginām api sarveśām...* “Of all yogīs or transcendentalists, one who always thinks of Me within himself is best.” In the next six chapters, pure devotional service and its nature and activity were discussed. In the third six chapters, knowledge, renunciation, the activities of material nature and transcendental nature, and devotional service were described. It was concluded that all acts should be performed in conjunction with the Supreme Lord, summarized by the words *om tat sat*, which indicate Viṣṇu, the Supreme Person. In the third part of *Bhagavad-gītā*, devotional service was established by the example of past ācāryas and the *Brahma-sūtra*, the *Vedānta-sūtra*, which cites that devotional service is the ultimate purpose of life and nothing else. Certain impersonalists consider themselves monopolizers of the knowledge of *Vedānta-sūtra*, but actually the *Vedānta-sūtra* is meant for understanding devotional service, for the Lord Himself is the composer of the *Vedānta-sūtra*, and He is its knower. That is described in the Fifteenth Chapter. In every scripture, every *Veda*, devotional service is the objective. That is explained in *Bhagavad-gītā*.

As in the Second Chapter a synopsis of the whole subject matter was described, similarly, in the Eighteenth Chapter also the summary of all instruction is given. The purpose of life is indicated to be renunciation and attainment of the transcendental position above the three material modes of nature. Arjuna wants to clarify the two distinct subject matters of *Bhagavad-*

PURPORT

A person in Kṛṣṇa consciousness acting in knowledge of his relationship with Kṛṣṇa is always liberated. Therefore he does not have to enjoy or suffer the results of his acts after death.

TEXT 12

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥ १२ ॥

*aniṣṭam iṣṭam miśram ca
tri-vidham karmaṇah phalam
bhavaty atyāginām pretya
na tu sannyāsinām kvacit*

aniṣṭam—leading to hell; *iṣṭam*—leading to heaven; *miśram ca*—or mixture; *tri-vidham*—three kinds; *karmaṇah*—work; *phalam*—result; *bhavati*—becomes; *atyāginām*—of the renouncer; *pretya*—after death; *na tu*—but not; *sannyāsinām*—of the renounced order; *kvacit*—at any time.

TRANSLATION

For one who is not renounced, the threefold fruits of action—desirable, undesirable and mixed—accrue after death. But those who are in the renounced order of life have no such results to suffer or enjoy.

PURPORT

A person in Kṛṣṇa consciousness or in the mode of goodness does not hate anyone or anything which troubles his body. He does work in the proper place and at the proper time without fearing the troublesome effects of his duty. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities.

PURPORT

The words “right” and “wrong” are very significant in this verse. Right work is work done in terms of the prescribed directions in the scriptures, and wrong work is work done against the principles of the scriptural injunctions. But whatever is done requires these five factors for its complete performance.

TEXT 16

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान् स पश्यति दुर्मतिः ॥ १६ ॥

*tatraivam sati kartāram
ātmānam kevalam tu yaḥ
paśyaty akṛta-buddhitvān
na sa paśyati durmatih*

tatra—there; *evam*—certainly; *sati*—being thus; *kartāram*—of the worker; *ātmānam*—the soul; *kevalam*—only; *tu*—but; *yaḥ*—anyone; *paśyati*—sees; *akṛta-buddhitvāt*—due to unintelligence; *na*—never; *sah*—he; *paśyati*—sees; *durmatih*—foolish.

TRANSLATION

Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

PURPORT

A foolish person cannot understand that the Supersoul is sitting as a friend within and conducting his actions. Although the material causes are the place, the worker, the endeavor and the senses, the final cause is the Supreme, the Personality of Godhead. Therefore, one should see not only the four material causes, but the supreme efficient cause as well. One who does not see the Supreme thinks himself to be the instrument.

TEXT 18

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

*jñānam jñeyam parijñātā
tri-vidhā karma-codanā
karaṇam karma karteti
tri-vidhah karma-saṅgrahah*

jñānam—knowledge; *jñeyam*—objective; *parijñātā*—the knower; *tri-vidhā*—three kinds; *karma*—work; *codanā*—impetus; *karaṇam*—the senses; *karma*—work; *kartā*—the doer; *iti*—thus; *tri-vidhah*—three kinds; *karma*—work; *saṅgrahah*—accumulation.

TRANSLATION

Knowledge, the object of knowledge and the knower are the three factors which motivate action; the senses, the work and the doer comprise the threefold basis of action.

PURPORT

There are three kinds of impetus for daily work: knowledge, the object of knowledge and the knower. The instruments of work, the work itself and the worker are called the constituents of work. Any work done by any human being has these elements. Before one acts, there is some impetus, which is called inspiration. Any solution arrived at before work is actualized is a subtle form of work. Then work takes the form of action. First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus. Actually the faith to perform acts is called knowledge. The inspiration to work is the same if it comes from the scripture or from the instruction of the spiritual master. When the inspiration is there and the worker is there, then actual activity takes place by the help of the senses. The mind is the center of all senses, and the object is work itself. These are the different phases of work as described in *Bhagavad-gītā*. The sum total of all activities is called accumulation of work.

TEXT 26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

*mukta-saṅgo 'naḥam-vādī
dhṛty-utsāha-samanvitah
siddhy-asiddhyor nirvikārah
kartā sāttvika ucyate*

mukta-saṅgah—liberated from all material association; *anaham-vādī*—without false ego; *dhṛti-utsāha*—with great enthusiasm; *samanvitah*—qualified in that way; *siddhi*—perfection; *asiddhyoh*—failure; *nirvikārah*—without change; *kartā*—worker; *sāttvikah*—in the mode of goodness; *ucyate*—is said to be.

TRANSLATION

The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness.

PURPORT

A person in Kṛṣṇa consciousness is always transcendental to the material modes of nature. He has no expectations for the result of the work entrusted to him because he is above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal both in distress or happiness. Such a worker is situated in the mode of goodness.

TEXT 27

रागी कर्मफलप्रेप्सुर्लूब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तिः ॥ २७ ॥

viṣayendriya-saṁyogād
yat tad agre ḡṛītopamam
parināme viṣam iva
tat sukhāṁ rājasam smṛtam

viṣaya—objects of sense; *indriya*—senses; *saṁyogāt*—combination; *yat*—that; *tat*—which; *agre*—in the beginning; *amṛta-upamam*—just like nectar; *parināme*—at the end; *viṣam iva*—like poison; *tat*—that; *sukham*—happiness; *rājasam*—in the mode of passion; *smṛtam*—is considered.

TRANSLATION

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

PURPORT

A young man and a young woman meet, and the senses drive the young man to see her, to touch her and to have sexual intercourse. In the beginning this may be very pleasing to the senses, but at the end, or after some time, it becomes just like poison. They are separated or there is divorce, there is lamentation, there is sorrow, etc. Such happiness is always in the mode of passion. Happiness derived from a combination of the senses and the sense objects is always a cause of distress and should be avoided by all means.

TEXT 39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
 निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

yad agre cānubandhe ca
sukham mohanam ātmānāḥ
nidrālasya-pramādottham
tat tāmasam udāhṛtam

gratification is a cause of bondage. The conclusion is that everyone should be engaged according to the particular mode of nature he has acquired, and he should decide to work only to serve the supreme cause of the Supreme Lord.

TEXT 48

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवाकृताः ॥ ४८ ॥

saha-jam karma kaunteya
sa-doṣam api na tyajet
sarvārambhā hi doṣeṇa
dhūmenāgnir ivāvṛtāḥ

saha-jam—born simultaneously; *karma*—work; *kaunteya*—O son of Kuntī; *sa-doṣam*—with fault; *api*—although; *na*—never; *tyajet*—to be given up; *sarvārambhāḥ*—any venture; *hi*—is certainly; *doṣeṇa*—with fault; *dhūmena*—with smoke; *agnih*—fire; *iva*—as; *āvṛtāḥ*—covered.

TRANSLATION

Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kuntī, even if such work is full of fault.

PURPORT

In conditioned life, all work is contaminated by the material modes of nature. Even if one is a *brāhmaṇa*, he has to perform sacrifices in which animal killing is necessary. Similarly, a *kṣatriya*, however pious he may be, has to fight enemies. He cannot avoid it. Similarly, a merchant, however pious he may be, must sometimes hide his profit to stay in business, or he may sometimes have to do business on the black market. These things are necessary; one cannot avoid them. Similarly, even though a man is a *śūdra* serving a bad master, he has to carry out the order of the master, even though it should not be done. Despite these flaws, one should continue to carry out his prescribed duties, for they are born out of his own nature.

TRANSLATION

One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

PURPORT

Real renunciation means that one should always think himself part and parcel of the Supreme Lord. Therefore he has no right to enjoy the results of his work. Since he is part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord. This is actually Kṛṣṇa consciousness. The person acting in Kṛṣṇa consciousness is really a *sannyāsī*, one in the renounced order of life. By such mentality, one is satisfied because he is actually acting for the Supreme. Thus he is not attached to anything material; he becomes accustomed to not taking pleasure in anything beyond the transcendental happiness derived from the service of the Lord. A *sannyāsī* is supposed to be free from the reactions of his past activities, but a person who is in Kṛṣṇa consciousness automatically attains this perfection without even accepting the so-called order of renunciation. This state of mind is called *yogārūḍha*, or the perfectional stage of *yoga*, as confirmed in the Third Chapter: *yas tv ātma-ratir eva syāt*. One who is satisfied in himself has no fear of any kind of reaction from his activity.

TEXT 50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

*siddhim prāpto yathā brahma
tathāpnoti nibodha me
samāsenai� kaunteya
niṣṭhā jñānasya yā parā*

siddhim—perfection; *prāptaḥ*—achieving; *yathā*—as; *brahma*—the Supreme; *tathā*—so; *āpnoti*—achieves; *nibodha*—try to understand; *me*—from Me;

samāsenā—summarily; *eva*—certainly; *kaunteya*—O son of Kuntī; *niṣṭhā*—stage; *jñānasya*—of knowledge; *yā*—which; *parā*—transcendental.

TRANSLATION

O son of Kuntī, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way which I shall now summarize.

PURPORT

The Lord describes for Arjuna how one can achieve the highest perfectional stage simply by being engaged in his occupational duty, performing that duty for the Supreme Personality of Godhead. One attains the supreme stage of Brahman simply by renouncing the result of his work for the satisfaction of the Supreme Lord. That is the process of self-realization. Actual perfection of knowledge is in attaining pure Kṛṣṇa consciousness; that is described in the following verses.

TEXTS 51–53

बुद्ध्या विशुद्ध्या युक्ते धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्ता रागद्वेषौ व्युदस्य च ॥ ५१ ॥
विविक्तसेवी लघ्वाशी यतवाङ्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

buddhyā viśuddhayā yukto
dhṛtyātmānam niyamya ca
śabdādīn viṣayāṁs tyaktvā
rāga-dveṣau vyudasya ca

vivikta-sevī laghv-āśī
yata-vāk-kāya-mānasah
dhyāna-yoga-paro nityam
vairāgyam samupāśritah

already in a state of liberation, called *brahma-bhūta*, oneness with the Absolute. Without being one with the Supreme, the Absolute, one cannot render service unto Him. In the absolute conception, there is no difference between the served and the servitor; yet the distinction is there, in a higher spiritual sense.

In the material concept of life, when one works for sense gratification, there is misery, but in the absolute world, when one is engaged in pure devotional service, there is no misery. The devotee in Kṛṣṇa consciousness has nothing to lament or desire. Since God is full, a living entity who is engaged in God's service, in Kṛṣṇa consciousness, becomes also full in himself. He is just like a river cleansed of all dirty water. Because a pure devotee has no thought other than Kṛṣṇa, he is naturally always joyful. He does not lament for any material loss or gain because he is full in service of the Lord. He has no desire for material enjoyment because he knows that every living entity is the fragmental part and parcel of the Supreme Lord and therefore eternally a servant. He does not see, in the material world, someone as higher and someone as lower; higher and lower positions are ephemeral, and a devotee has nothing to do with ephemeral appearances or disappearances. For him stone and gold are of equal value. This is the *brahma-bhūta* stage, and this stage is attained very easily by the pure devotee. In that stage of existence, the idea of becoming one with the Supreme Brahman and annihilating one's individuality becomes hellish, and the idea of attaining the heavenly kingdom becomes phantasmagoria, and the senses are like broken serpents' teeth. As there is no fear of a serpent with broken teeth, so there is no fear from the senses when they are automatically controlled. The world is miserable for the materially infected person, but for a devotee the entire world is as good as Vaikuṇṭha, or the spiritual sky. The highest personality in this material universe is no more significant than an ant for a devotee. Such a stage can be achieved by the mercy of Lord Caitanya, who preached pure devotional service in this age.

TEXT 55

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

*cetasā sarva-karmāṇī
mayi sannyasya mat-parah
buddhi-yogam upāśritya
mac-cittah satatam bhava*

cetasā—by intelligence; *sarva-karmāṇī*—all kinds of activities; *mayi*—unto Me; *sannyasya*—giving up; *mat-parah*—My protection; *buddhi-yogam*—devotional activities; *upāśritya*—taking shelter of; *mac-cittah*—consciousness; *satatam*—twenty-four hours a day; *bhava*—just become.

TRANSLATION

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

PURPORT

When one acts in Kṛṣṇa consciousness, he does not act as the master of the world. Just like a servant, one should act fully under the direction of the Supreme Lord. A servant has no individual independence. He acts only on the order of the master. A servant acting on behalf of the supreme master has no affection for profit and loss. He simply discharges his duty faithfully in terms of the order of the Lord. Now, one may argue that Arjuna was acting under the personal direction of Kṛṣṇa, but, when Kṛṣṇa is not present, how should one act? If one acts according to the direction of Kṛṣṇa in this book, as well as under the guidance of the representative of Kṛṣṇa, then the result will be the same. The Sanskrit word *mat-parah* is very important in this verse. It indicates that one has no goal in life save and except acting in Kṛṣṇa consciousness just to satisfy Kṛṣṇa. And, while working in that way, one should think of Kṛṣṇa only: “I have been appointed to discharge this particular duty by Kṛṣṇa.” While acting in such a way, one naturally has to think of Kṛṣṇa. This is perfect Kṛṣṇa consciousness. One should, however, note that, after doing something whimsically, he should not offer the result to the Supreme Lord. That sort of duty is not in the devotional service of Kṛṣṇa consciousness. One should act according to the order of Kṛṣṇa. This is a very important point. That order of Kṛṣṇa comes through disciplic succession from the bona fide spiritual master. Therefore the spiritual master’s order should be taken as the prime duty of life.

If one gets a bona fide spiritual master and acts according to his direction, then his perfection of life in Kṛṣṇa consciousness is guaranteed.

TEXT 58

मन्त्रितः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्वमहङ्कारान् श्रोष्यसि विनडक्ष्यसि ॥ ५८ ॥

*mac-cittah sarva-durgāṇi
mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān
na śroṣyasi vinaṅkṣyasi*

mat—My; *cittah*—consciousness; *sarva*—all; *durgāṇi*—impediments; *mat*—My; *prasādāt*—My mercy; *tariṣyasi*—you will overcome; *atha*—therefore; *cet*—if; *tvam*—you; *ahaṅkārāt*—by false ego; *na*—not; *śroṣyasi*—do not hear; *vinaṅkṣyasi*—then lose yourself.

TRANSLATION

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

PURPORT

A person in full Kṛṣṇa consciousness is not unduly anxious to execute the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Kṛṣṇa consciousness, Lord Kṛṣṇa becomes the most intimate friend. He always looks after His friend's comfort, and He gives Himself to His friend, who is so devotedly engaged working twenty-four hours a day to please the Lord. Therefore, no one should be carried away by the false ego of the bodily concept of life. One should not falsely think himself independant of the laws of material nature or free to act. He is already under strict material laws. But, as soon as he acts in Kṛṣṇa consciousness, he is liberated, free from the material perplexities. One should note very carefully that one who is not active in Kṛṣṇa consciousness is losing himself in the

material whirlpool, in the ocean of birth and death. No conditioned soul actually knows what is to be done and what is not to be done, but a person who acts in Kṛṣṇa consciousness is free to act because everything is prompted by Kṛṣṇa from within and confirmed by the spiritual master.

TEXT 59

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

yad ahaṅkāram āśritya
na yotsya iti manyase
mithyaiṣa vyavasāyas te
prakṛtiḥ tvāṁ niyokṣyati

yat—therefore; *ahaṅkāram*—false ego; *āśritya*—taking shelter; *na*—not; *yotsya*—shall fight; *iti*—thus; *manyase*—think; *mithyā eṣah*—this is all false; *vyavasāyah te*—your determination; *prakṛtiḥ*—material nature; *tvām*—you; *niyokṣyati*—will engage you.

TRANSLATION

If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.

PURPORT

Arjuna was a military man, and born of the nature of the *kṣatriya*. Therefore his natural duty was to fight. But, due to false ego, he was fearing that by killing his teacher, grandfather and friends, there would be sinful reactions. Actually he was considering himself master of his actions, as if he were directing the good and bad results of such work. He forgot that the Supreme Personality of Godhead was present there, instructing him to fight. That is the forgetfulness of the conditioned soul. The Supreme Personality gives directions as to what is good and what is bad, and one simply has to act in Kṛṣṇa consciousness to attain the perfection of life. No one can ascertain his destiny as the Supreme Lord can; therefore the best course is to take direction

PURPORT

The Lord has given Arjuna confidential knowledge of the Supersoul within everyone's heart, and now He is giving the most confidential part of this knowledge: just surrender unto the Supreme Personality of Godhead. At the end of the Ninth Chapter He has said, "Just always think of Me." The same instruction is repeated here to stress the essence of the teachings of *Bhagavad-gītā*. This essence is not understood by a common man, but by one who is actually very dear to Kṛṣṇa, a pure devotee of Kṛṣṇa. This is the most important instruction in all Vedic literature. What Kṛṣṇa is saying in this connection is the most essential part of knowledge, and it should be carried out not only by Arjuna but by all living entities.

TEXT 65

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyam te
pratijāne priyo 'si me*

man-manāḥ—thinking of Me; *bhava*—just become; *mat-bhaktah*—My devotee; *mat-yājī*—My worshiper; *mām*—unto Me; *namaskuru*—offer your obeisances; *mām*—unto Me; *eva*—certainly; *eṣyasi*—come; *satyam*—truly; *te*—to you; *pratijāne*—I promise; *priyah*—dear; *asi*—you are; *me*—My.

TRANSLATION

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

PURPORT

The most confidential part of knowledge is that one should become a pure devotee of Kṛṣṇa and always think of Him and act for Him. One should not

contamination of material nature. There are different processes of religion and purificatory processes by cultivation of knowledge, meditation in the mystic *yoga* system, etc., but one who surrenders unto Kṛṣṇa does not have to execute so many methods. That simple surrender unto Kṛṣṇa will save him from unnecessarily wasting time. One can thus make all progress at once and be freed from all sinful reaction.

One should be attracted by the beautiful vision of Kṛṣṇa. His name is Kṛṣṇa because He is all-attractive. One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Kṛṣṇa is fortunate. There are different kinds of transcendentalists—some of them are attached to the impersonal Brahman vision, some of them are attracted by the Supersoul feature, etc., but one who is attracted to the personal feature of the Supreme Personality of Godhead, and, above all, one who is attracted by the Supreme Personality of Godhead as Kṛṣṇa Himself, is the most perfect transcendentalist. In other words, devotional service to Kṛṣṇa, in full consciousness, is the most confidential part of knowledge, and this is the essence of the whole *Bhagavad-gītā*. *Karma-yogīs*, empiric philosophers, mystics, and devotees are all called transcendentalists, but one who is a pure devotee is the best of all. The particular words used here, *mā śucah*, “Don’t fear, don’t hesitate, don’t worry,” are very significant. One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Kṛṣṇa, but such worry is useless.

TEXT 67

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

*idam te nātapaskāya
nābhaktāya kadācana
na cāśuśrūṣave vācyam
na ca mām yo 'bhyasūyati*

idam—this; *te*—you; *na*—never; *atapaskāya*—one who is not austere; *na*—never; *abhartāya*—one who is not a devotee; *kadācana*—at any time; *na*—never; *ca*—also; *āśuśrūṣave*—one who is not engaged in devotional service;

he will be in bondage. In illusion the living entity is serving in this material world. He is bound by his lust and desires, yet he thinks of himself as the master of the world. This is called illusion. When a person is liberated, his illusion is over, and he voluntarily surrenders unto the Supreme to act according to His desires. The last illusion, the last snare of *māyā* to trap the living entity, is the proposition that he is God. The living entity thinks that he is no longer a conditioned soul, but God. He is so unintelligent that he does not think that if he were God, then how could he be in doubt? That he does not consider. So that is the last snare of illusion. Actually to become free from the illusory energy is to understand Kṛṣṇa, the Supreme Personality of Godhead, and agree to act according to His order. The word *mohāḥ* is very important in this verse. *Mohāḥ* refers to that which is opposed to knowledge. Actually real knowledge is the understanding that every living being is eternally servitor of the Lord, but instead of thinking oneself in that position, the living entity thinks that he is not servant, that he is the master of this material world, for he wants to lord it over the material nature. That is his illusion. This illusion can be overcome by the mercy of the Lord or by the mercy of a pure devotee. When that illusion is over, one agrees to act in Kṛṣṇa consciousness.

Kṛṣṇa consciousness is acting according to Kṛṣṇa's order. A conditioned soul illusioned by the external energy of matter does not know that the Supreme Lord is the master who is full of knowledge and who is the proprietor of everything. Whatever He desires He can bestow upon His devotees; He is the friend of everyone, and He is especially inclined to His devotee. He is the controller of this material nature and of all living entities. He is also the controller of inexhaustible time, and He is full of all opulences and all potencies. The Supreme Personality of Godhead can even give Himself to the devotee. One who does not know Him is under the spell of illusion; he does not become a devotee, but a servitor of *māyā*. Arjuna, however, after hearing *Bhagavad-gītā* from the Supreme Personality of Godhead, became free from all illusion. He could understand that Kṛṣṇa was not only his friend, but the Supreme Personality of Godhead. And he understood Kṛṣṇa factually. So to study *Bhagavad-gītā* is to understand Kṛṣṇa factually. When a person is in full knowledge, he naturally surrenders to Kṛṣṇa. When Arjuna understood that it was Kṛṣṇa's plan to reduce the unnecessary increase of population, he agreed

Nārada is the direct disciple of Kṛṣṇa and the spiritual master of Vyāsa. Therefore Vyāsa is as bona fide as Arjuna because he comes in the disciplic succession, and Sañjaya is the direct disciple of Vyāsa. Therefore by the grace of Vyāsa, his senses were purified, and he could see and hear Kṛṣṇa directly. One who directly hears Kṛṣṇa can understand this confidential knowledge. If one does not come to the disciplic succession, he cannot hear Kṛṣṇa; therefore his knowledge is always imperfect, at least as far as understanding *Bhagavad-gītā* is concerned.

In *Bhagavad-gītā*, all the *yoga* systems, *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*, are explained. Kṛṣṇa is the master of all such mysticism. It is to be understood, however, that as Arjuna was fortunate enough to understand Kṛṣṇa directly, similarly, by the grace of Vyāsa, Sañjaya was also able to hear Kṛṣṇa directly. Actually there is no difference in hearing directly from Kṛṣṇa or hearing directly from Kṛṣṇa via a bona fide spiritual master like Vyāsa. The spiritual master is the representative of Vyāsadeva also. According to the Vedic system, on the birthday of the spiritual master, the disciples conduct the ceremony called *Vyāsa-pūjā*.

TEXT 76

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

*rājan saṁsmṛtya saṁsmṛtya
saṁvādam imam adbhitam
keśavārjunayoh puṇyam
hṛṣyāmi ca muhur muhuḥ*

rājan—O King; *saṁsmṛtya*—remembering; *saṁsmṛtya*—remembering; *saṁvādam*—message; *imam*—this; *adbhitam*—wonderful; *keśava*—Lord Kṛṣṇa; *arjunayoh*—and Arjuna; *puṇyam*—pious; *hṛṣyāmi*—taking pleasure; *ca*—also; *muhuḥ muhuḥ*—always, repeatedly.

in devotional service in full Kṛṣṇa consciousness is the most confidential instruction and is the essence of the Eighteenth Chapter.

Another feature of *Bhagavad-gītā* is that the actual truth is the Supreme Personality of Godhead, Kṛṣṇa. Absolute Truth is realized in three features—impersonal Brahman, localized Paramātmā, and the Supreme Personality of Godhead, Kṛṣṇa. Perfect knowledge of the Absolute Truth means perfect knowledge of Kṛṣṇa. If one understands Kṛṣṇa, then all the departments of knowledge are part and parcel of that understanding. Kṛṣṇa is transcendental, for He is always situated in His eternal internal potency. The living entities are manifested and are divided into two classes, eternally conditioned and eternally liberated. Such living entities are innumerable, and they are considered fundamental parts of Kṛṣṇa. Material energy is manifested into twenty-four divisions. The creation is effected by eternal time, and it is created and dissolved by external energy. This manifestation of the cosmic world repeatedly becomes visible and invisible.

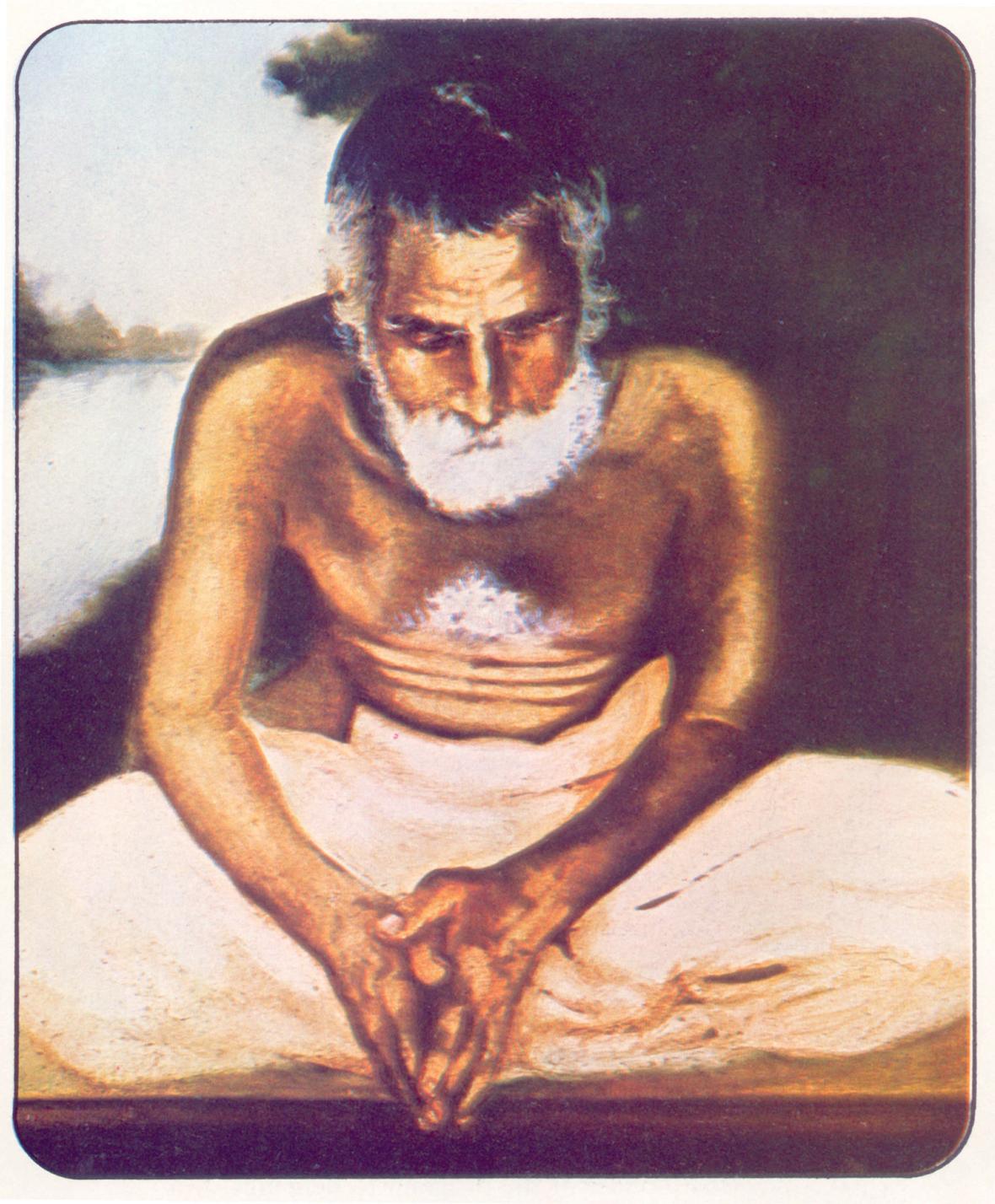
In *Bhagavad-gītā* five principal subject matters have been discussed: the Supreme Personality of Godhead, material nature, the living entities, eternal time and all kinds of activities. All of these are dependant on the Supreme Personality of Godhead, Kṛṣṇa. All conceptions of the Absolute Truth, namely, impersonal Brahman, localized Paramātmā, or any other transcendental conception, exist within the category of understanding the Supreme Personality of Godhead. Although superficially the Supreme Personality of Godhead, the living entity, material nature and time appear to be different, nothing is different from the Supreme. But the Supreme is always different from everything. Lord Caitanya's philosophy is that of "inconceivably one and different." This system of philosophy constitutes perfect knowledge of the Absolute Truth.

The living entity in his original position is pure spirit. He is just like an atomic particle of the Supreme Spirit. The conditioned living entity, however, is the marginal energy of the Lord; he tends to be in contact with both the material energy and the spiritual energy. In other words, the living entity is situated between the two energies of the Lord, and because he belongs to the superior energy of the Lord, he has a particle of independence. By proper use of that independence he comes under the direct order of Kṛṣṇa. Thus he attains his normal condition in the pleasure-giving potency.

Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of its Conclusions—the Perfection of Renunciation.

Bhagavad-gītā As It Is - Original Art

The following illustrations of *Bhagavad-gītā As It Is* were painted by members of the International Society for Krishna Consciousness working under the personal direction of the author, their spiritual master.



Srila Gaura Kisora Das Babaji Maharaja

The spiritual master of Srila Bhaktsiddhanta Sarasvati Gosvami and intimate student of Srila Thakur Bhaktivinode.



Srila Thakur Bhaktivinode

The pioneer of the program to benedict the entire world with Krsna consciousness.

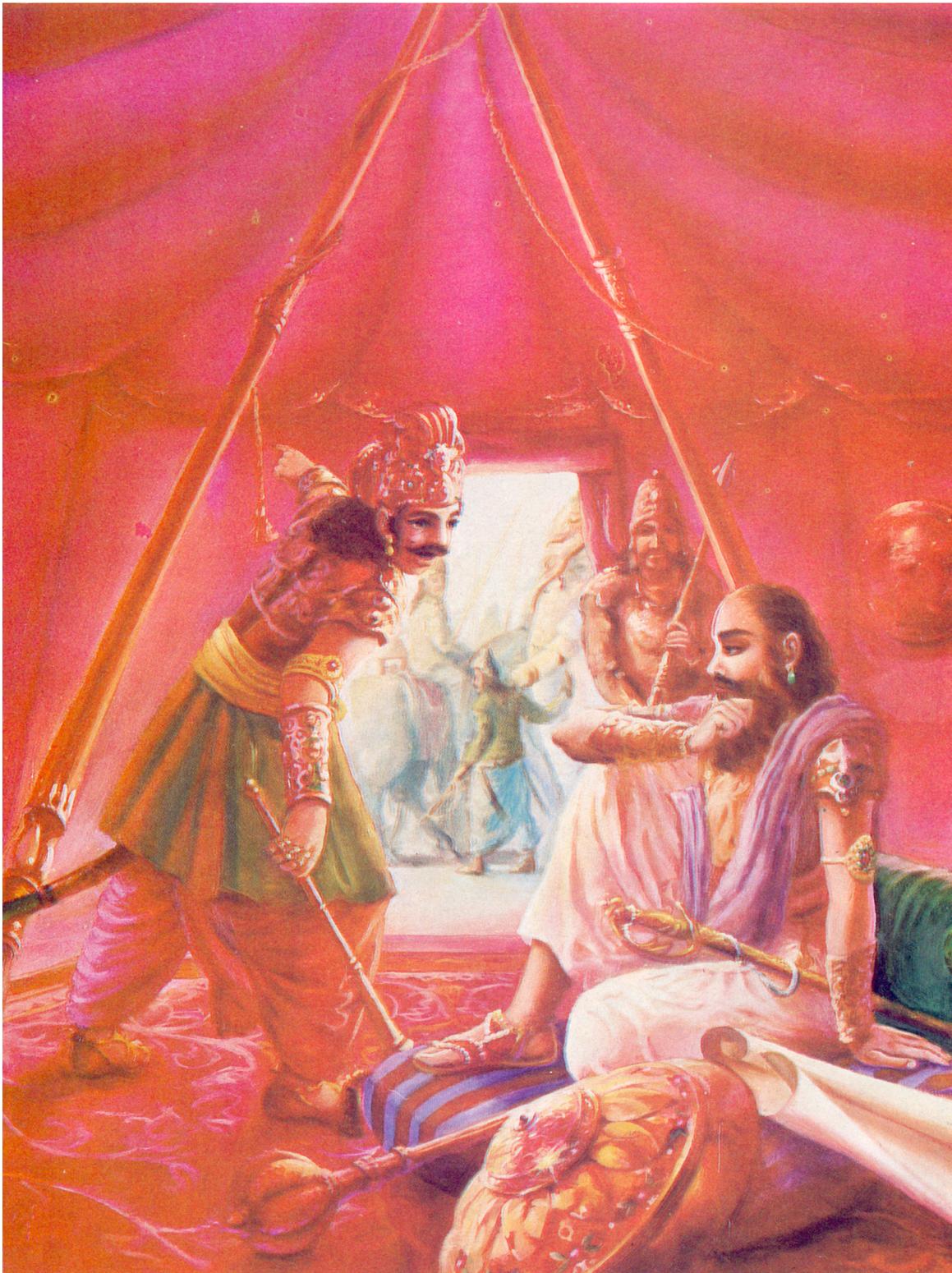


Plate 2.

"O my teacher, behold the great army of the sons of Pandu."

Bhagavad-gītā 1.3 Dronacarya is seated in his tent, and Duryodhana is pointing to the two armies outside.



Plate 6.
The insulting of Draupadi.

Bhagavad-gītā 1.33-35 Draupadi, the wife of the Pandava brothers (Arjuna, Maharaja Yudhisthira, Bhima, Sahadeva and Nakula), is being disrobed by Duryodhana and Duhsasana, two sons of Dhrtarastra, after being lost to them in a gambling match. Dhrtarastra is sitting on the throne. Krsna is becoming Draupadi's infinite robe to save her from being seen naked by the assembly. Because of this incident and other offenses to the Pandavas, Krsna wanted the battle to take place and the miscreants to be killed.



Plate 11

While contemplating the objects of the senses, a person develops attachment for them.

Bhagavad-gītā 2.62-63 The path of destruction of the conditioned soul's intelligence due to dictation of the senses and mind is portrayed.



Plate 12

"Be though happy by this sacrifice because its performance will bestow upon you all desirable things."

Bhagavad-gītā 3.10 Lord Caitanya, wearing yellow robes, leads thousands of followers in the congregational chanting of the holy names of Sri Krsna. His four associates are: Nityananda Prabhu, wearing purple robes, at Lord Caitanya's immediate right. Advaita Prabhu, wearing white robes, at Nityananda's immediate right. Gadadhara Pandit at Lord Caitanya's immediate left. Srivasa Pandit at Gadadhara's immediate left.

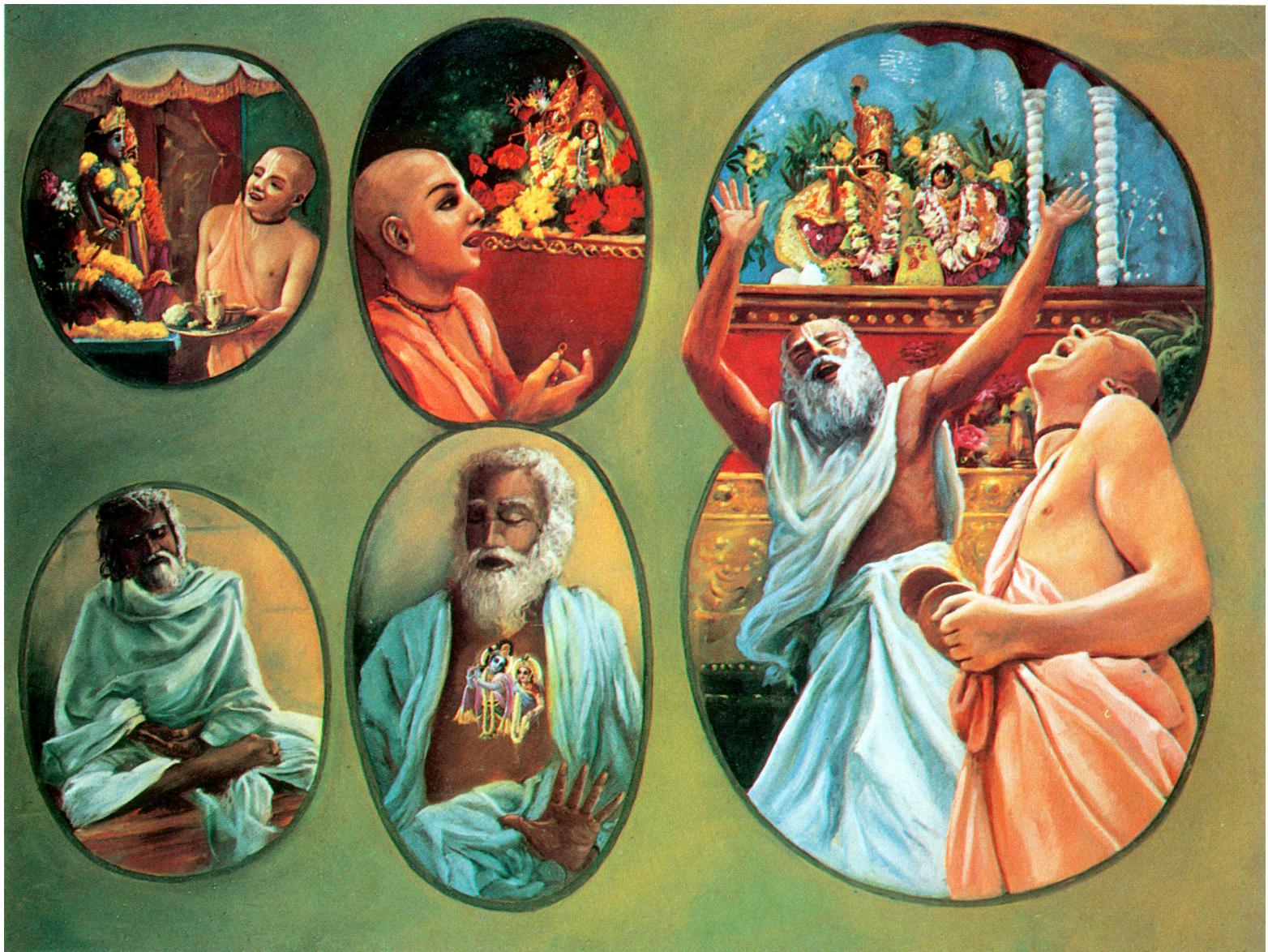


Plate 19

He who applies himself well to one of these paths achieves the results of both.

Bhagavad-gītā 5.4-6 Above, a devotee is engaged in various devotional activities for the Deities (authorized incarnations of the Lord, who comes in this form to accept our service). Below, a sankhya-yogi engages in the analytical study of matter and spirit. After some time he realizes the Lord (the forms of Radha and Krsna include all other forms of the Lord) within his heart, and then he engages in devotional service.



Plate 24

"Of all yogis, he who abides in Me with great faith is the highest of all"

Bhagavad-gītā 6.47 Syamasundara, the object of the ideal yogi's meditation.



Plate 29

Arjuna addressed Krishna: "You are the Supreme Brahman, the ultimate, the supreme abode and purifier."

Bhagavad-gītā 10.12-13 Arjuna offers prayers to Krsna.



Plate 35

There is a banyan tree which has its roots upward and its branches down.

Bhagavad-gītā 15.1-3 Krsna and His eternal consort, Radharani, are shown in Their eternal abode, Goloka Vrndavana. The upside-down tree below Them is the banyan tree, representing the material world, which is a perverted reflection of the spiritual world. The demigods are on the top branches, the human beings are on the middle

branches, and the animals are on the lower branches. On the right a man is disentangling himself from the tree by cutting it with the weapon of detachment.



Plate 36

The spiritual and material worlds

Bhagavad-gītā 15.6 The huge lotus is the original spiritual planet, Goloka Vrndavana, the abode of Radha and Krsna. The spiritual effulgence around this planet is the brahmajoyti, which is the ultimate goal of the impersonalists. Within the universal brahmajoyti are innumerable spiritual planets which are dominated by plenary expansions of Lord Krsna and inhabited by ever-liberated living beings. Sometimes a spiritual cloud overtakes a corner of the spiritual sky, and the covered portion is called mahat-tattva, or the material sky. The Lord, as Maha Visnu, lies down in the water within the mahat-tattva, which is called the Causal Ocean. Maha Visnu enters each universe as Garbhodakasayi Visnu and lies in the Garbha Ocean on the serpentine Sesa incarnation. From His navel a lotus stem sprouts, and on the lotus, Brahma, the Lord of the universe, is born. Brahma creates all the living beings in different shapes in terms of their desires within the universe. He also creates the sun, moon and other demigods.

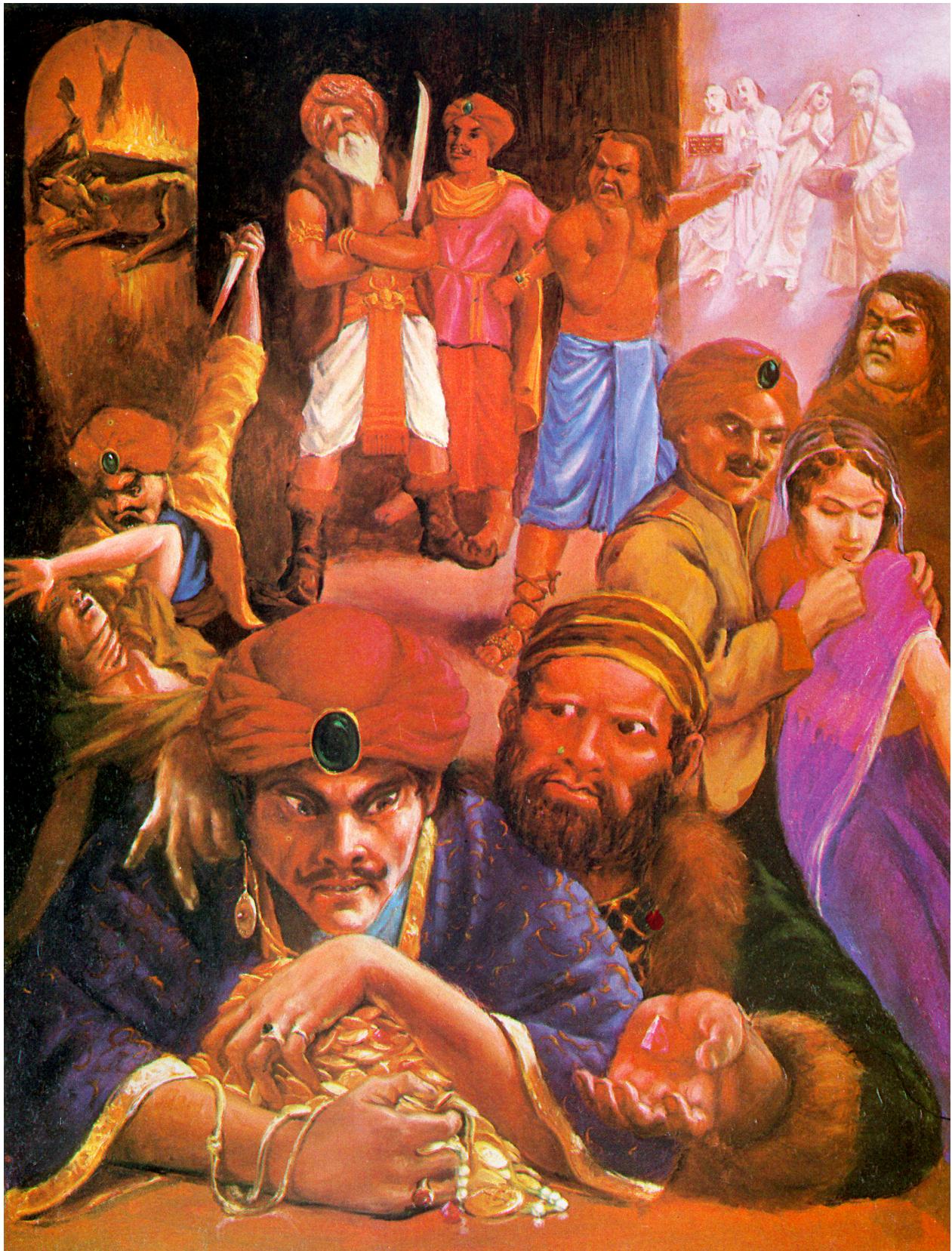


Plate 39

Lust, greed, and anger are the three gates leading down to hell.

Bhagavad-gītā 16.10-18 A sample of the demonic qualities is illustrated here.

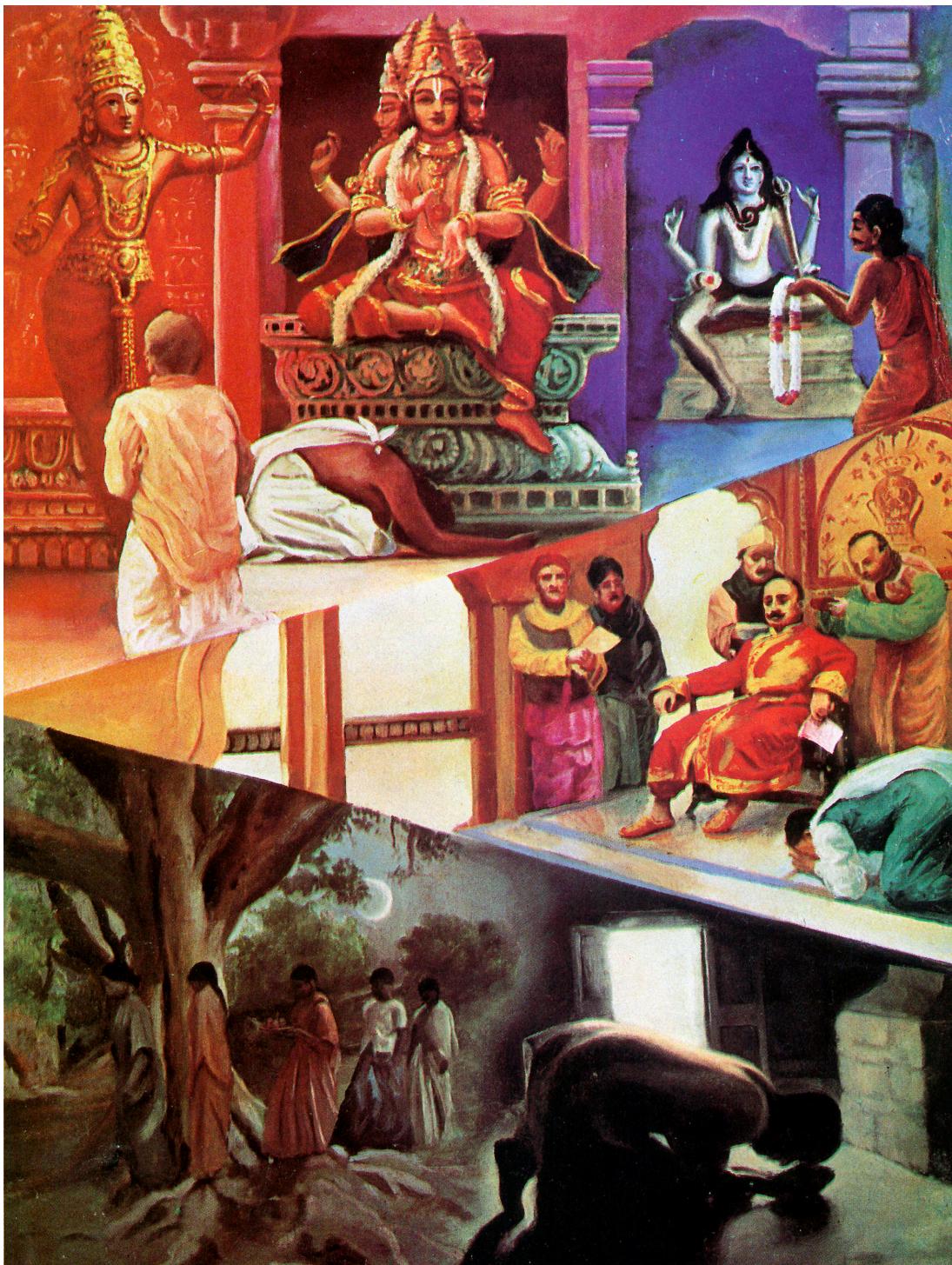


Plate 40

There are three kinds of faith—that in the mode of goodness, that in passion and that in ignorance.

Bhagavad-gītā 17.4 On the top, three demigods, Vivasvan, Brahma and Lord Siva, are being worshipped by their respective devotees. Just below a man is worshipping a famous mundane personality. At the bottom, women are worshipping a tree which is inhabited by a ghost, and a man is worshipping the tomb of a dead man.