

# Bhagavad-gītā As It Is

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COMPLETE EDITION  
*with original Sanskrit text,  
Roman transliteration, English equivalents,  
translation and elaborate purports*

His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupāda

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To  
ŚRĪLA BALADEVA VIDYĀBHŪṢANA  
who presented so nicely  
the “Govinda-bhāṣya” commentary  
on  
Vedānta philosophy

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# Foreword

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

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

textbook for the college student. It allows us to listen to a skilled interpreter explicating a text which has profound religious meaning. It gives us insights into the original and highly convincing ideas of the Gauḍīya Vaiṣṇava school. In providing the Sanskrit in both Devanagari and transliteration, it offers the Sanskrit specialist the opportunity to re-interpret, or debate particular Sanskrit meanings—although I think there will be little disagreement about the quality of the Swami's Sanskrit scholarship. And finally, for the nonspecialist, there is readable English and a devotional attitude which cannot help but move the sensitive reader. And there are the paintings, which, incredibly as it may seem to those familiar with contemporary Indian religious art, were done by American devotees.

The scholar, the student of Gauḍīya Vaiṣṇavism, and the increasing number of Western readers interested in classical Vedic thought have been done a service by Swami Bhaktivedanta. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manyfold; and arguments for understanding, in these days of estrangement, need not be made.

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If personally I have any credit in this matter, it is only that I have tried to present *Bhagavad-gītā* as it is, without adulteration. Before my presentation of *Bhagavad-gītā As It Is*, almost all the English editions of *Bhagavad-gītā* were introduced to fulfill someone's personal ambition. But our attempt, in presenting *Bhagavad-gītā As It Is*, is to present the mission of the Supreme Personality of Godhead, Kṛṣṇa. Our business is to present the will of Kṛṣṇa, not that of any mundane speculator like the politician, philosopher or scientist, for they have very little knowledge of Kṛṣṇa, despite all their other knowledge. When Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī mām namaskuru*, etc., we, unlike the so-called scholars, do not say that Kṛṣṇa and His inner spirit are different. Kṛṣṇa is absolute, and there is no difference between Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's pastimes, etc. This absolute position of Kṛṣṇa is difficult to understand for any person who is not a devotee of Kṛṣṇa in the *paramparā* (disciplic succession) system.

Generally the so-called scholars, politicians, philosophers, and *svāmīs*, without perfect knowledge of Kṛṣṇa, try to banish or kill Kṛṣṇa when writing commentary on *Bhagavad-gītā*. Such unauthorized commentary upon *Bhagavad-gītā* is known as *Māyāvādī-Bhāṣya*, and Lord Caitanya has warned us about these unauthorized men. Lord Caitanya clearly says that anyone who tries to understand *Bhagavad-gītā* from the *Māyāvādī* point of view will commit a great blunder. The result of such a blunder will be that the misguided student of *Bhagavad-gītā* will certainly be bewildered on the path of spiritual guidance and will not be able to go back home, back to Godhead.

Our only purpose is to present this *Bhagavad-gītā As It Is* in order to guide the conditioned student to the same purpose for which Kṛṣṇa descends to this planet once in a day of Brahmā, or every 8,600,000,000 years. This purpose is stated in *Bhagavad-gītā*, and we have to accept it as it is; otherwise there is no point in trying to understand the *Bhagavad-gītā* and its speaker, Lord Kṛṣṇa. Lord Kṛṣṇa first spoke *Bhagavad-gītā* to the sun-god some hundreds of millions of years ago. We have to accept this fact and thus understand the historical significance of *Bhagavad-gītā*, without misinterpretation, on the authority of Kṛṣṇa. To interpret *Bhagavad-gītā* without any reference to the will of Kṛṣṇa is the greatest offense. In order to save oneself from this offense, one has to understand the Lord as the Supreme Personality of Godhead, as He was directly understood by Arjuna, Lord Kṛṣṇa's first disciple. Such understanding

(2) *evam paramparā-prāptam imam rājarṣayo viduh  
sa kāleneha mahatā yogo naṣṭah parantapa*

(3) *sa evāyam mayā te 'dyo yogah proktah purātanaḥ  
bhakto 'si me sakha ceti rahasyam hy etad uttamam*

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

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

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

Arjuna was in a relationship with the Lord as friend. Of course there is a gulf of difference between this friendship and the friendship found in the material world. This is transcendental friendship which cannot be had by everyone. Of course everyone has a particular relationship with the Lord, and that relationship is evoked by the perfection of devotional service. But in the present status of our life, we have not only forgotten the Supreme Lord, but we have forgotten our eternal relationship with the Lord. Every living being, out of many, many billions and trillions of living beings, has a particular relationship with the Lord eternally. That is called *svarūpa*. By the process of devotional service, one can revive that *svarūpa*, and that stage is called *svarūpa-siddhi*—perfection of one's constitutional position. So Arjuna was a devotee, and he was in touch with the Supreme Lord in friendship. How Arjuna accepted this *Bhagavad-gītā* should be noted. His manner of acceptance is given in the Tenth Chapter.

(12) *arjuna uvāca*

*param brahma param dhāma pavitram paramam bhavān  
puruṣam sāsvatam divyam ādi-devam ajam vibhum*

(13) *āhus tvām ṛṣayah sarve devarśir nāradas tathā  
asito devalo vyāsaḥ svayam caiva braviṣi me*

(14) *sarvam etad ṛtam manye yan māṁ vadasi keśava  
na hi te bhagavan vyaktim vidur devā na dānavāḥ*

“Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal Divine Person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages like Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me. O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality.” (Bg. 10. 12–14).

After hearing *Bhagavad-gītā* from the Supreme Personality of Godhead, Arjuna accepted Kṛṣṇa as *Param Brahma*, the Supreme Brahman. Every living being is Brahman, but the supreme living being, or the Supreme Personality of Godhead, is the Supreme Brahman. *Param dhāma* means that He is the supreme rest or abode of everything, *pavitram* means that He is pure, untainted by material contamination, *puruṣam* means that He is the supreme

are called *svargaloka*. There are three different statuses of planets: higher, middle and lower planetary systems. The earth belongs to the middle planetary system. *Bhagavad-gītā* informs us how to travel to the higher planetary systems (*devaloka*) with a very simple formula: *yānti deva-vratā devān*. One need only worship the particular demigod of that particular planet and in that way go to the moon, the sun or any of the higher planetary systems.

Yet *Bhagavad-gītā* does not advise us to go to any of the planets in this material world because even if we go to Brahmaloka, the highest planet, through some sort of mechanical contrivance by maybe traveling for forty thousand years (and who would live that long?), we will still find the material inconveniences of birth, death, disease and old age. But one who wants to approach the supreme planet, Kṛṣṇaloka, or any of the other planets within the spiritual sky, will not meet with these material inconveniences. Amongst all of the planets in the spiritual sky there is one supreme planet called Goloka Vṛndāvana, which is the original planet in the abode of the original Personality of Godhead Śrī Kṛṣṇa. All of this information is given in *Bhagavad-gītā*, and we are given through its instruction information how to leave the material world and begin a truly blissful life in the spiritual sky. In the Fifteenth Chapter of the *Bhagavad-gītā*, the real picture of the material world is given. It is said there:

*ūrdhvamūlam adhah-sākham aśvatthām prāhur avyayam  
chandāmsi yasya parṇāni yaś tam veda sa veda-vit*

“The Supreme Lord said: There is a banyan tree which has its roots upward and its branches down, and the Vedic hymns are its leaves. One who knows this tree is the knower of the *Vedas*.” (Bg. 15.1) Here the material world is described as a tree whose roots are upwards and branches are below. We have experience of a tree whose roots are upward: if one stands on the bank of a river or any reservoir of water, he can see that the trees reflected in the water are upside down. The branches go downward and the roots upward. Similarly, this material world is a reflection of the spiritual world. The material world is but a shadow of reality. In the shadow there is no reality or substantiality, but from the shadow we can understand that there is substance and reality. In the desert there is no water, but the mirage suggests that there is such a thing as water. In the material world there is no water, there is no happiness, but the real water of actual happiness is there in the spiritual world.

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

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

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

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

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

sarva-dharmān parityajya mām ekāṁ śaraṇāṁ vraja  
aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucāḥ

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

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

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

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

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

## THE DISCIPLIC SUCCESSION

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

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

want a compromise between the cousins and brothers, and he wanted to be sure of the fate of his sons on the battlefield. Because the battle was arranged to be fought at Kurukṣetra, which is mentioned elsewhere in the *Vedas* as a place of worship—even for the denizens of heaven—Dhṛtarāṣṭra became very fearful about the influence of the holy place on the outcome of the battle. He knew very well that this would influence Arjuna and the sons of Pāṇḍu favorably, because by nature they were all virtuous. Sañjaya was a student of Vyāsa, and therefore, by the mercy of Vyāsa, Sañjaya was able to envision the Battlefield of Kurukṣetra even while he was in the room of Dhṛtarāṣṭra. And so, Dhṛtarāṣṭra asked him about the situation on the battlefield.

Both the Pāṇḍavas and the sons of Dhṛtarāṣṭra belong to the same family, but Dhṛtarāṣṭra's mind is disclosed herein. He deliberately claimed only his sons as Kurus, and he separated the sons of Pāṇḍu from the family heritage. One can thus understand the specific position of Dhṛtarāṣṭra in his relationship with his nephews, the sons of Pāṇḍu. As in the paddy field the unnecessary plants are taken out, so it is expected from the very beginning of these topics that in the religious field of Kurukṣetra where the father of religion, Śrī Kṛṣṇa, was present, the unwanted plants like Dhṛtarāṣṭra's son Duryodhana and others would be wiped out and the thoroughly religious persons, headed by Yudhiṣṭhira, would be established by the Lord. This is the significance of the words *dharma-kṣetre* and *kuru-kṣetre*, apart from their historical and Vedic importance.

## TEXT 2

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।  
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

*sañjaya uvāca  
dṛṣṭvā tu pāṇḍavānīkam  
vyūḍham duryodhanas tadā  
ācāryam upasaṅgamya  
rājā vacanam abravīt*

## TEXT 4

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।  
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

*atra śūrā maheṣv-āśā  
bhīmārjuna-samā yudhi  
yuyudhāno virātaś ca  
drupadaś ca mahā-rathah*

*atra*—here; *śūrāḥ*—heroes; *maheṣvāśāḥ*—mighty bowmen; *bhīma-arjuna*—*Bhīma* and *Arjuna*; *samāḥ*—equal; *yudhi*—in the fight; *yuyudhānaḥ*—*Yuyudhāna*; *virāṭaḥ*—*Virāṭa*; *ca*—also; *drupadaḥ*—*Drupada*; *ca*—also; *mahārathah*—great fighter.

## TRANSLATION

Here in this army there are many heroic bowmen equal in fighting to *Bhīma* and *Arjuna*; there are also great fighters like *Yuyudhāna*, *Virāṭa* and *Drupada*.

## PURPORT

Even though Dhṛṣṭadyumna was not a very important obstacle in the face of Droṇācārya's very great power in the military art, there were many others who were the cause of fear. They are mentioned by Duryodhana as great stumbling blocks on the path of victory because each and every one of them was as formidable as *Bhīma* and *Arjuna*. He knew the strength of *Bhīma* and *Arjuna*, and thus he compared the others with them.

## TEXT 5

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

*dhṛṣṭaketuś cekitānaḥ  
kāśirājaś ca vīryavān  
purujit kuntibhojaś ca  
śaibyaś ca nara-puṅgavah*

*asmākam*—our; *tu*—but; *viśiṣṭāḥ*—especially powerful; *ye*—those; *tān*—them; *nibodha*—just take note, be informed; *dvijottama*—the best of the brāhmaṇas; *nāyakāḥ*—captains; *mama*—my; *sainyasya*—of the soldiers; *saṃjñā-artham*—for information; *tān*—them; *bravīmi*—I am speaking; *te*—your.

## TRANSLATION

O best of the brāhmaṇas, for your information, let me tell you about the captains who are especially qualified to lead my military force.

## TEXT 8

भवान्मीषश्च कर्णश्च कृपश्च समितिंजयः ।  
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

*bhavān bhīṣmaś ca karnaś ca  
kr̥paś ca samitiṁ-jayaḥ  
aśvatthāmā vikarṇaś ca  
saumadattis tathaiva ca*

*bhavān*—yourself; *bhīṣmaḥ*—Grandfather Bhīṣma; *ca*—also; *karnaḥ*—Karna; *ca*—and; *kr̥paḥ*—Kr̥pa; *ca*—and; *samitiñjayaḥ*—always victorious in battle; *aśvatthāmā*—Aśvatthāmā; *vikarṇaḥ*—Vikarṇa; *ca*—as well as; *saumadattih*—the son of Somadatta; *tathā*—and as; *eva*—certainly; *ca*—and.

## TRANSLATION

There are personalities like yourself, Bhīṣma, Karṇa, Kr̥pa, Aśvatthāmā, Vikarṇa and the son of Somadatta called Bhuriśravā, who are always victorious in battle.

## PURPORT

Duryodhana mentioned the exceptional heroes in the battle, all of whom are ever-victorious. Vikarṇa is the brother of Duryodhana, Aśvatthāmā is the son of Droṇācārya, and Saumadatti, or Bhūriśravā, is the son of the King of the Bāhlīkas. Karṇa is the half brother of Arjuna, as he was born of Kuntī

*a*पर्याप्तम् तद अस्माकम्  
*ba*लम् भीष्माभिरक्षितम्  
*paryāptam्* तु इदम् एतेषाम्  
*ba*लम् भीमाभिरक्षितम्

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

### TRANSLATION

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

### PURPORT

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

### TEXT 11

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्मेवाभिरक्षन्तु भवन्तः सर्वं एव हि ॥ ११ ॥

## TRANSLATION

Then, Lord Kṛṣṇa blew His conchshell, called Pāñcajanya; Arjuna blew his, the Devadatta; and Bhīma, the voracious eater and performer of Herculean tasks, blew his terrific conchshell called Pañḍram.

## PURPORT

Lord Kṛṣṇa is referred to as Hṛṣīkeśa in this verse because He is the owner of all senses. The living entities are part and parcel of Him, and, therefore, the senses of the living entities are also part and parcel of His senses. The impersonalists cannot account for the senses of the living entities, and therefore they are always anxious to describe all living entities as sense-less, or impersonal. The Lord, situated in the hearts of all living entities, directs their senses. But, He directs in terms of the surrender of the living entity, and in the case of a pure devotee He directly controls the senses. Here on the Battlefield of Kurukṣetra the Lord directly controls the transcendental senses of Arjuna, and thus His particular name of Hṛṣīkeśa. The Lord has different names according to His different activities. For example, His name is Madhusūdana because He killed the demon of the name Madhu; His name is Govinda because He gives pleasure to the cows and to the senses; His name is Vāsudeva because He appeared as the son of Vasudeva; His name is Devakī-nandana because He accepted Devakī as His mother; His name is Yaśodā-nandana because He awarded His childhood pastimes to Yaśodā at Vṛndāvana; His name is Pārtha-sārathi because He worked as charioteer of His friend Arjuna. Similarly, His name is Hṛṣīkeśa because He gave direction to Arjuna on the Battlefield of Kurukṣetra.

Arjuna is referred to as Dhanañjaya in this verse because he helped his elder brother in fetching wealth when it was required by the King to make expenditures for different sacrifices. Similarly, Bhīma is known as Vṛkodara because he could eat as voraciously as he could perform Herculean tasks, such as killing the demon Hidimba. So, the particular types of conchshell blown by the different personalities on the side of the Pāñḍavas, beginning with the Lord's, were all very encouraging to the fighting soldiers. On the other side there were no such credits, nor the presence of Lord Kṛṣṇa, the supreme director, nor that of the goddess of fortune. So, they were predestined to lose

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

### TEXTS 21–22

अर्जुन उवाच  
 सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।  
 यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ॥ २१ ॥  
 कैर्मया सह योद्धव्यमस्मिन्दण्समुद्यमे ॥ २२ ॥

*arjuna uvāca  
 senayor ubhayor madhye  
 ratham sthāpaya me 'cyuta  
 yāvad etān nirikṣe 'ham  
 yoddhu-kāmān avasthitān  
 kair mayā saha yoddhavyam  
 asmin rāṇa-samudyame*

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

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

*sañjayah*—Sañjaya; *uvāca*—said; *evam*—thus; *uktah*—addressed; *hṛṣīkeśah*—Lord Kṛṣṇa; *guḍākeśena*—by Arjuna; *bhārata*—O descendant of Bharata; *senayoh*—of armies; *ubhayoh*—of both; *madhye*—in the midst of; *sthāpayitvā*—by placing; *rathottamam*—the finest chariot.

### TRANSLATION

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

### PURPORT

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

### TEXT 25

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।  
 उवाच पार्थं पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

*vepathuś ca śarīre me  
 roma-harṣaś ca jāyate  
 gāṇḍīvam sramṣate hastāt  
 tvak caiva paridahyate*

*vepathuh*—trembling of the body; *ca*—also; *śarīre*—on the body; *me*—my; *roma-harṣah*—standing of hair on end; *ca*—also; *jāyate*—is taking place; *gāṇḍīvam*—the bow of Arjuna; *sramṣate*—is slipping; *hastāt*—from the hands; *tvak*—skin; *ca*—also; *eva*—certainly; *paridahyate*—burning.

## TRANSLATION

My whole body is trembling, and my hair is standing on end. My bow Gāṇḍīva is slipping from my hand, and my skin is burning.

## PURPORT

There are two kinds of trembling of the body, and two kinds of standings of the hair on end. Such phenomena occur either in great spiritual ecstasy or out of great fear under material conditions. There is no fear in transcendental realization. Arjuna's symptoms in this situation are out of material fear—namely, loss of life. This is evident from other symptoms also; he became so impatient that his famous bow Gāṇḍīva was slipping from his hands, and, because his heart was burning within him, he was feeling a burning sensation of the skin. All these are due to a material conception of life.

## TEXT 30

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।  
 निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

*na ca śaknomy avasthātum  
 bhramatīva ca me manah  
 nimittāni ca paśyāmi  
 viparītāni keśava*

*na*—nor; *ca*—also; *śaknomy*—am I able; *avasthātum*—to stay; *bhramati*—forgetting; *īva*—as; *ca*—and; *me*—my; *manah*—mind; *nimittāni*—causes; *ca*—

त इमेऽवस्थिता युद्धे प्राणांस्त्वक्ता धनानि च ।  
 आचार्याः पितरः पुत्रास्तथैव च पितामहः ॥ ३३ ॥  
 मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।  
 एतात्र हन्तुमिच्छामि घ्रतोऽपि मधुसूदन ॥ ३४ ॥  
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।  
 निहत्य धार्तराष्ट्रान् का प्रीतिः स्याज्ञनार्दन ॥ ३५ ॥

kim no rājyena govinda  
 kim bhogaiḥ jīvitena vā  
 yeṣām arthe kāṅkṣitam no  
 rājyam bhogāḥ sukhāni ca  
  
 ta ime 'vasthitā yuddhe  
 prāṇāṁs tyaktvā dhanāni ca  
 ācāryāḥ pitaraḥ putrāḥ  
 tathaiva ca pitāmahāḥ  
  
 mātulāḥ śvaśurāḥ pautrāḥ  
 śyālāḥ sambandhinās tathā  
 etān na hantum icchāmi  
 ghnato 'pi madhusūdana  
  
 api trailokya-rājyasya  
 hetoḥ kim nu mahī-kṛte  
 nihatya dhārtarāṣṭrān nah  
 kā prītiḥ syāj janārdana

*kim*—what use; *nah*—to us; *rājyena*—is the kingdom; *govinda*—O Kṛṣṇa; *kim*—what; *bhogaiḥ*—enjoyment; *jīvitena*—by living; *vā*—either; *yeṣām*—for whom; *arthe*—for the matter of; *kāṅkṣitam*—desired; *nah*—our; *rājyam*—kingdom; *bhogāḥ*—material enjoyment; *sukhāni*—all happiness; *ca*—also; *te*—all of them; *ime*—these; *avasthitāḥ*—situated; *yuddhe*—in this battlefield; *prāṇān*—lives; *tyaktvā*—giving up; *dhanāni*—riches; *ca*—also; *ācāryāḥ*—teachers; *pitaraḥ*—fathers; *putrāḥ*—sons; *tathā*—as well as; *eva*—certainly; *ca*—also; *pitāmahāḥ*—grandfathers; *mātulāḥ*—maternal uncles; *śvaśurāḥ*—fathers-in-law; *pautrāḥ*—grandsons; *śyālāḥ*—brothers-in-law; *sambandhināḥ*—

opulence after victory. This is a typical calculation of material life. The transcendental life is, however, different. Since a devotee wants to satisfy the desires of the Lord, he can, Lord willing, accept all kinds of opulence for the service of the Lord, and if the Lord is not willing, he should not accept a farthing. Arjuna did not want to kill his relatives, and if there were any need to kill them, he desired that Kṛṣṇa kill them personally. At this point he did not know that Kṛṣṇa had already killed them before their coming into the battlefield and that he was only to become an instrument for Kṛṣṇa. This fact is disclosed in following chapters. As a natural devotee of the Lord, Arjuna did not like to retaliate against his miscreant cousins and brothers, but it was the Lord's plan that they should all be killed. The devotee of the Lord does not retaliate against the wrongdoer, but the Lord does not tolerate any mischief done to the devotee by the miscreants. The Lord can excuse a person on His own account, but He excuses no one who has done harm to His devotees. Therefore the Lord was determined to kill the miscreants, although Arjuna wanted to excuse them.

### TEXT 36

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ।  
तस्मान्नार्हा क्यं हन्तुं धार्तराष्ट्रास्बान्धवान् ।  
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३६ ॥

*pāpam evāśrayed asmān  
 hatvaitān ātatāyinah  
 tasmān nārhā vayam hantum  
 dhārtarāṣṭrān sa-bāndhavān  
 sva-janam hi katham hatvā  
 sukhinah syāma mādhava*

*pāpam*—vices; *eva*—certainly; *āśrayet*—must take upon; *asmān*—us; *hatvā*—by killing; *etān*—all these; *ātatāyinah*—aggressors; *tasmāt*—therefore; *na*—never; *arhāḥ*—deserving; *vayam*—us; *hantum*—to kill; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *svabāndhavān*—along with friends; *svajanam*—kinsmen; *hi*—certainly; *katham*—how; *hatvā*—by killing; *sukhinah*—happy; *syāma*—become; *mādhava*—O Kṛṣṇa, husband of the goddess of fortune.

## PURPORT

A *kṣatriya* is not supposed to refuse to battle or gamble when he is so invited by some rival party. Under such obligation, Arjuna could not refuse to fight because he was challenged by the party of Duryodhana. In this connection, Arjuna considered that the other party might be blind to the effects of such a challenge. Arjuna, however, could see the evil consequences and could not accept the challenge. Obligation is actually binding when the effect is good, but when the effect is otherwise, then no one can be bound. Considering all these pros and cons, Arjuna decided not to fight.

## TEXT 39

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।  
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ३९ ॥

*kula-kṣaye praṇasyanti  
kula-dharmāḥ sanātanāḥ  
dharme naṣṭe kulam kṛtsnam  
adharma 'bhībhavaty uta*

*kula-kṣaye*—in destroying the family; *praṇasyanti*—becomes vanquished; *kula-dharmāḥ*—the family traditions; *sanātanāḥ*—eternal; *dharme*—in religion; *naṣṭe*—being destroyed; *kulam*—family; *kṛtsnam*—wholesale; *adharmaḥ*—irreligious; *abhibhavati*—transforms; *uta*—it is said.

## TRANSLATION

With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligious practice.

## PURPORT

In the system of the *varṇāśrama* institution there are many principles of religious traditions to help members of the family grow properly and attain spiritual values. The elder members are responsible for such purifying processes in the family, beginning from birth to death. But on the death of the elder members, such family traditions of purification may stop, and the

remaining younger family members may develop irreligious habits and thereby lose their chance for spiritual salvation. Therefore, for no purpose should the elder members of the family be slain.

### TEXT 40

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।  
स्त्रीषु दुष्टासु वार्ष्ण्यं जायते वर्णसङ्करः ॥ ४० ॥

*adharma-abhibhavāt kṛṣṇa  
praduṣyanti kula-striyah  
strīṣu duṣṭāsu vārṣṇeya  
jāyate varṇa-saṅkaraḥ*

*adharma*—irreligion; *abhibhavāt*—having been predominant; *kṛṣṇa*—O Kṛṣṇa; *praduṣyanti*—become polluted; *kula-striyah*—family ladies; *strīṣu*—of the womanhood; *duṣṭāsu*—being so polluted; *vārṣṇeya*—O descendant of Vṛṣṇi; *jāyate*—it so becomes; *varṇa-saṅkaraḥ*—unwanted progeny.

### TRANSLATION

When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vṛṣṇi, comes unwanted progeny.

### PURPORT

Good population in human society is the basic principle for peace, prosperity and spiritual progress in life. The *varṇāśrama* religion's principles were so designed that the good population would prevail in society for the general spiritual progress of state and community. Such population depends on the chastity and faithfulness of its womanhood. As children are very prone to be misled, women are similarly very prone to degradation. Therefore, both children and women require protection by the elder members of the family. By being engaged in various religious practices, women will not be misled into adultery. According to Cāṇakya Pañdīt, women are generally not very intelligent and therefore not trustworthy. So, the different family traditions of

the forefathers may be suffering from various types of sinful reactions, and sometimes some of them cannot even acquire a gross material body and are forced to remain in subtle bodies as ghosts. Thus, when remnants of *prasādam* food are offered to forefathers by descendants, the forefathers are released from ghostly or other kinds of miserable life. Such help rendered to forefathers is a family tradition, and those who are not in devotional life are required to perform such rituals. One who is engaged in the devotional life is not required to perform such actions. Simply by performing devotional service, one can deliver hundreds and thousands of forefathers from all kinds of misery. It is stated in the *Bhāgavatam*:

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ  
na kinkaro nāyamṛṇī ca rājan  
sarvātmanā yaḥ śaraṇāṁ śaraṇyāṁ  
gato mukundām parihṛtya kartam*

“Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers.” (*Bhāg.* 11.5.41) Such obligations are automatically fulfilled by performance of devotional service to the Supreme Personality of Godhead.

## TEXT 42

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।  
उत्साधन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥

*doṣair etaiḥ kula-ghnānāṁ  
varṇa-saṅkara-kārakaiḥ  
utsādyante jāti-dharmāḥ  
kula-dharmāś ca śāśvatāḥ*

*doṣaiḥ*—by such faults; *etaiḥ*—all these; *kula-ghnānāṁ*—of the destroyer of a family; *varṇa-saṅkara*—unwanted children; *kārakaiḥ*—by the doers; *utsādyante*—causes devastation; *jāti-dharmāḥ*—community project; *kula-dharmāḥ*—family tradition; *ca*—also; *śāśvatāḥ*—eternal.

## TEXT 46

सञ्जय उवाच

एवमुक्तार्जुनः संख्ये रथोपस्थ उपाविशत् ।  
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ ४६ ॥

*sañjaya uvāca  
evam uktvārjunah saṅkhye  
rathopastha upāviśat  
visṛjya sa-śaram cāpam  
śoka-saṁvigna-mānasah*

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

## TRANSLATION

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

## PURPORT

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

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

# CHAPTER TWO



## Contents of the Gītā Summarized

### TEXT 1

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

*sañjaya uvāca  
tam tathā kṛpayāviṣṭam  
aśru-pūrṇākulekṣaṇam  
viṣidantam idam vākyam  
uvāca madhusūdanah*

*sañjayaḥ uvāca*—Sañjaya said; *tam*—unto Arjuna; *tathā*—thus; *kṛpayā*—by compassion; *aviṣṭam*—overwhelmed; *aśru-pūrṇa*—full of tears; *ākula*—depressed; *ikṣaṇam*—eyes; *viṣidantam*—lamenting; *idam*—this; *vākyam*—words; *uvāca*—said; *madhusūdanaḥ*—the killer of Madhu.

*arjunah uvāca*—Arjuna said; *katham*—how; *bhīṣmam*—unto Bhīṣma; *aham*—I; *saṅkhye*—in the fight; *droṇam*—unto Drona; *ca*—also, *madhusūdana*—O killer of Madhu; *iśubhiḥ*—with arrows; *pratiyotsyāmi*—shall counterattack; *pūjā-arhau*—those who are worshipable; *arisūdana*—O killer of the enemies.

## TRANSLATION

Arjuna said: O killer of Madhu [Kṛṣṇa], how can I counterattack with arrows in battle men like Bhīṣma and Drona, who are worthy of my worship?

## PURPORT

Respectable superiors like Bhīṣma the grandfather and Dronācārya the teacher are always worshipable. Even if they attack, they should not be counterattacked. It is general etiquette that superiors are not to be offered even a verbal fight. Even if they are sometimes harsh in behavior, they should not be harshly treated. Then, how is it possible for Arjuna to counterattack them? Would Kṛṣṇa ever attack His own grandfather, Ugrasena, or His teacher, Sāndīpani Muni? These were some of the arguments by Arjuna to Kṛṣṇa.

## TEXT 5

गुरुनहत्वा हि महानुभावान्  
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।  
हत्वार्थकामांस्तु गुरुनिहैव  
भुञ्जीय भोगान्त्वधिरप्रदिग्धान् ॥ ५ ॥

*gurūn ahatvā hi mahā-anubhāvān  
śreyo bhoktum bhaikṣyam apīha loke  
hatvārtha-kāmāṁs tu gurūn ihaiva  
bhuñjīya bhogān rudhira-pradigdhān*

*gurūn*—the superiors; *ahatvā*—by killing; *hi*—certainly; *mahā-anubhāvān*—great souls; *śreyah*—it is better; *bhoktum*—to enjoy life; *bhaikṣyam*—begging; *api*—even; *iha*—in this life; *loke*—in this world; *hatvā*—killing; *artha*—gain; *kāmān*—so desiring; *tu*—but; *gurūn*—superiors; *iha*—in this world; *eva*—

certainly; *bhuñjīya*—has to enjoy; *bhogān*—enjoyable things; *rudhira*—blood; *pradigdhān*—tainted with.

## TRANSLATION

It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood.

## PURPORT

According to scriptural codes, a teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. Bhīṣma and Droṇa were obliged to take the side of Duryodhana because of his financial assistance, although they should not have accepted such a position simply on financial considerations. Under the circumstances, they have lost the respectability of teachers. But Arjuna thinks that nevertheless they remain his superiors, and therefore to enjoy material profits after killing them would mean to enjoy spoils tainted with blood.

## TEXT 6

न चैतद्विद्यः कतरन्नो गरीयो  
यद्वा जयेम यदि वा नो जयेयुः ।  
यानेव हत्वा न जिजीविषाम-  
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

na caitad vidmāḥ kataran no garīyo  
yad vā jayema yadi vā no jayeyuh  
yān eva hatvā na jīviṣāmas  
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

*na*—nor; *ca*—also; *etat*—this; *vidmāḥ*—do know; *katarat*—which; *nah*—us; *garīyah*—better; *yat*—what; *vā*—either; *jayema*—conquer us; *yadi*—if; *vā*—or; *nah*—us; *jayeyuh*—conquer; *yān*—those; *eva*—certainly; *hatvā*—by killing; *na*—never; *jīviṣāmāḥ*—want to live; *te*—all of them; *avasthitāḥ*—are situated; *pramukhe*—in the front; *dhārtarāṣṭrāḥ*—the sons of Dhṛtarāṣṭra.

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

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

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

learned man, but you do not know that one who is learned—one who knows what is body and what is soul—does not lament for any stage of the body, neither in the living nor in the dead condition. As it will be explained in later chapters, it will be clear that knowledge means to know matter and spirit and the controller of both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is even more important than religious formalities. And, because he was lacking in that knowledge, he should not have posed himself as a very learned man. As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation. The body is born and is destined to be vanquished today or tomorrow; therefore the body is not as important as the soul. One who knows this is actually learned, and for him there is no cause for lamentation, regardless of the condition of the material body.

### TEXT 12

नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव नभविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

na tv evāham jātu nāsam  
na tvam neme janādhipāḥ  
na caiva na bhaviṣyāmaḥ  
sarve vayam atah param

na—never; tu—but; eva—certainly; aham—I; jātu—become; na—never; āsam—existed; na—it is not so; tvam—yourself; na—not; ime—all these; janādhipāḥ—kings; na—never; ca—also; eva—certainly; na—not like that; bhaviṣyāmaḥ—shall exist; sarve—all of us; vayam—we; atah param—hereafter.

### TRANSLATION

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

### PURPORT

In the *Vedas*, in the *Kaṭha Upaniṣad* as well as in the *Śvetāśvatara Upaniṣad*, it is said that the Supreme Personality of Godhead is the maintainer of innumerable living entities, in terms of their different situations according to individual work and reaction of work. That Supreme Personality of Godhead is also, by His plenary portions, alive in the heart of every living entity. Only saintly persons who can see, within and without, the same Supreme Lord, can actually attain to perfect and eternal peace.

nityo nityānāṁ cetanāś cetanānāṁ  
eko bahūnāṁ yo vidadhāti kāmān  
tam ātmastham ye 'nupaśyanti dhīrās  
teṣāṁ śāntih śāśvatī netareṣām.

(Kaṭha 2.2.13)

The same Vedic truth given to Arjuna is given to all persons in the world who pose themselves as very learned but factually have but a poor fund of knowledge. The Lord says clearly that He Himself, Arjuna, and all the kings who are assembled on the battlefield, are eternally individual beings and that the Lord is eternally the maintainer of the individual living entities both in their conditioned as well as in their liberated situations. The Supreme Personality of Godhead is the supreme individual person, and Arjuna, the Lord's eternal associate, and all the kings assembled there are individual, eternal persons. It is not that they did not exist as individuals in the past, and it is not that they will not remain eternal persons. Their individuality existed in the past, and their individuality will continue in the future without interruption. Therefore, there is no cause for lamentation for anyone.

The Māyāvādī theory that after liberation the individual soul, separated by the covering of māyā or illusion, will merge into the impersonal Brahman and lose its individual existence is not supported herein by Lord Kṛṣṇa, the supreme authority. Nor is the theory that we only think of individuality in the conditioned state supported herein. Kṛṣṇa clearly says herein that in the future also the individuality of the Lord and others, as it is confirmed in the *Upaniṣads*, will continue eternally. This statement of Kṛṣṇa is authoritative because Kṛṣṇa cannot be subject to illusion. If individuality is not a fact, then Kṛṣṇa would not have stressed it so much—even for the future. The Māyāvādī may argue that the individuality spoken of by Kṛṣṇa is not spiritual, but

material. Even accepting the argument that the individuality is material, then how can one distinguish Kṛṣṇa's individuality? Kṛṣṇa affirms His individuality in the past and confirms His individuality in the future also. He has confirmed His individuality in many ways, and impersonal Brahman has been declared to be subordinate to Him. Kṛṣṇa has maintained spiritual individuality all along; if He is accepted as an ordinary conditioned soul in individual consciousness, then His *Bhagavad-gītā* has no value as authoritative scripture. A common man with all the four defects of human frailty is unable to teach that which is worth hearing. The *Gītā* is above such literature. No mundane book compares with the *Bhagavad-gītā*. When one accepts Kṛṣṇa as an ordinary man, the *Gītā* loses all importance. The Māyāvādī argues that the plurality mentioned in this verse is conventional and that it refers to the body. But previous to this verse such a bodily conception is already condemned. After condemning the bodily conception of the living entities, how was it possible for Kṛṣṇa to place a conventional proposition on the body again? Therefore, individuality is maintained on spiritual grounds and is thus confirmed by great *ācāryas* like Śrī Rāmānuja and others. It is clearly mentioned in many places in the *Gītā* that this spiritual individuality is understood by those who are devotees of the Lord. Those who are envious of Kṛṣṇa as the Supreme Personality of Godhead have no bona fide access to the great literature. The nondevotee's approach to the teachings of the *Gīta* is something like bees licking on a bottle of honey. One cannot have a taste of honey unless one opens the bottle. Similarly, the mysticism of the *Bhagavad-gītā* can be understood only by devotees, and no one else can taste it, as it is stated in the Fourth Chapter of the book. Nor can the *Gītā* be touched by persons who envy the very existence of the Lord. Therefore, the Māyāvādī explanation of the *Gītā* is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read commentations made by the Māyāvādīs and warns that one who takes to such an understanding of the Māyāvādī philosophy loses all power to understand the real mystery of the *Gītā*. If individuality refers to the empirical universe, then there is no need of teaching by the Lord. The plurality of the individual soul and of the Lord is an eternal fact, and it is confirmed by the *Vedas* as above mentioned.

by the law of the state as well as by the law of the Lord. Arjuna, however, is being engaged in killing for the principle of religion, and not whimsically.

### TEXT 20

न जायते म्रियते वा कदाचि-  
न्नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २० ॥

*na jāyate mriyate vā kadācin  
nāyam bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śāśvato 'yam purāṇo  
na hanyate hanyamāne śarīre*

*na*—never; *jāyate*—takes birth; *mriyate*—never dies; *vā*—either; *kadācit*—at any time (past, present or future); *na*—never; *ayam*—this; *bhūtvā*—came into being; *bhavitā*—will come to be; *vā*—or; *na*—not; *bhūyaḥ*—or has come to be; *ajah*—unborn; *nityaḥ*—eternal; *śāśvataḥ*—permanent; *ayam*—this; *purāṇaḥ*—the oldest; *na*—never; *hanyate*—is killed; *hanyamāne*—being killed; *śarīre*—by the body.

### TRANSLATION

For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

### PURPORT

Qualitatively, the small atomic fragmental part of the Supreme Spirit is one with the Supreme. He undergoes no changes like the body. Sometimes the soul is called the steady, or *kūṭastha*. The body is subject to six kinds of transformations. It takes its birth in the womb of the mother's body, remains for some time, grows, produces some effects, gradually dwindles, and at last vanishes into oblivion. The soul, however, does not go through such changes. The soul is not born, but, because he takes on a material body, the body takes

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

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

na jāyate mriyate vā vipaścin  
nāyam kutaścin na vibhūva kaścit  
ajo nityah śāsvato 'yam purāṇo  
na hanyate hanyamāne śarīre.

(Katha 1.2.18)

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

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

the infinite Supreme Soul. The Supreme Soul is infinite, and the atomic soul is infinitesimal. Therefore, the infinitesimal soul, being unchangeable, can never become equal to the infinite soul, or the Supreme Personality of Godhead. This concept is repeated in the *Vedas* in different ways just to confirm the stability of the conception of the soul. Repetition of something is necessary in order that we understand the matter thoroughly without error.

### TEXT 26

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।  
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

*atha cainam nitya-jātam  
nityam vā manyase mṛtam  
tathāpi tvam mahā-bāho  
nainam śocitum arhasi*

*atha*—if, however; *ca*—also; *enam*—this soul; *nitya-jātam*—always born; *nityam*—forever; *vā*—either; *manyase*—so think; *mṛtam*—dead; *tathāpi*—still; *tvam*—you; *mahā-bāho*—O mighty-armed one; *na*—never; *enam*—about the soul; *śocitum*—to lament; *arhasi*—deserve.

### TRANSLATION

If, however, you think that the soul is perpetually born and always dies, still you have no reason to lament, O mighty-armed.

### PURPORT

There is always a class of philosophers, almost akin to the Buddhists, who do not believe in the separate existence of the soul beyond the body. When Lord Kṛṣṇa spoke the *Bhagavad-gītā*, it appears that such philosophers existed, and they were known as the *Lokāyatikas* and *Vaibhāṣikas*. These philosophers maintained that life symptoms, or soul, takes place at a certain mature condition of material combination. The modern material scientist and materialist philosophers also think similarly. According to them, the body is a combination of physical elements, and at a certain stage the life symptoms

*bhayād ranād uparatam  
 māṁsyante tvāṁ mahā-rathāḥ  
 yeśāṁ ca tvāṁ bahu-mato  
 bhūtvā yāsyasi lāghavam*

*bhayāt*—out of fear; *ranāt*—from the battlefield; *uparatam*—ceased; *māṁsyante*—will consider; *tvāṁ*—unto you; *mahā-rathāḥ*—the great generals; *yeśāṁ*—of those who; *ca*—also; *tvām*—you; *bahu-mataḥ*—in great estimation; *bhūtvā*—will become; *yāsyasi*—will go; *lāghavam*—decreased in value.

### TRANSLATION

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you a coward.

### PURPORT

Lord Kṛṣṇa continued to give His verdict to Arjuna: “Do not think that the great generals like Duryodhana, Karṇa, and other contemporaries will think that you have left the battlefield out of compassion for your brothers and grandfather. They will think that you have left out of fear for your life. And thus their high estimation of your personality will go to hell.”

### TEXT 36

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।  
 निन्दन्तस्त्वं सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

*avācyā-vādāṁś ca bahūn  
 vadīṣyanti tavāhitāḥ  
 nindantas tava sāmarthyam  
 tato duḥkhatarāṁ nu kim*

*avācyā*—unkind; *vādān*—fabricated words; *ca*—also; *bahūn*—many; *vadīṣyanti*—will say; *tava*—your; *ahitāḥ*—enemies; *nindantāḥ*—while vilifying; *tava*—your; *sāmarthyam*—ability; *tataḥ*—thereafter; *duḥkhatarām*—more painful; *nu*—of course; *kim*—what is there.

In the *karma-kāṇḍa* section of the *Vedas* it is said that those who perform the four monthly penances become eligible to drink the *somarasa* beverages to become immortal and happy forever. Even on this earth some are very eager to have *somarasa* to become strong and fit to enjoy sense gratifications. Such persons have no faith in liberation from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices. They are generally sensual, and they do not want anything other than the heavenly pleasures of life. It is understood that there are gardens called *nandana-kānana* in which there is good opportunity for association with angelic, beautiful women and having a profuse supply of *somarasa* wine. Such bodily happiness is certainly sensual; therefore there are those who are purely attached to material, temporary happiness, as lords of the material world.

#### TEXT 44

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

*bhogaiśvarya-prasaktānām*  
*tayāpahṛta-cetasām*  
*vyavasāyātmikā buddhiḥ*  
*samādhau na vidhīyate*

*bhoga*—material enjoyment; *aiśvarya*—opulence; *prasaktānām*—those who are so attached; *tayā*—by such things; *apahṛta-cetasām*—bewildered in mind; *vyavasāyātmikā*—fixed determination; *buddhiḥ*—devotional service of the Lord; *samādhau*—in the controlled mind; *na*—never; *vidhīyate*—does take place.

#### TRANSLATION

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.

elevate the general public from the field of sense gratification to a position on the transcendental plane. Arjuna, as a student and friend of Lord Kṛṣṇa, is advised to raise himself to the transcendental position of Vedānta philosophy where, in the beginning, there is *brahma-jijñāsā*, or questions on the Supreme Transcendence. All the living entities who are in the material world are struggling very hard for existence. For them the Lord, after creation of the material world, gave the Vedic wisdom advising how to live and get rid of the material entanglement. When the activities for sense gratification, namely the *karma-kāṇḍa* chapter, are finished, then the chance for spiritual realization is offered in the form of the *Upaniṣads*, which are part of different *Vedas*, as the *Bhagavad-gītā* is a part of the fifth *Veda*, namely the *Mahābhārata*. The *Upaniṣads* mark the beginning of transcendental life.

As long as the material body exists, there are actions and reactions in the material modes. One has to learn tolerance in the face of dualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from anxieties regarding gain and loss. This transcendental position is achieved in full Kṛṣṇa consciousness when one is fully dependant on the good will of Kṛṣṇa

#### TEXT 46

यावानर्थं उदपाने सर्वतः सम्प्लुतोदके ।  
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

*yāvān artha udapāne  
sarvataḥ samplutodake  
tāvān sarveṣu vedeṣu  
brāhmaṇasya vijānataḥ*

*yāvān*—all that; *arthāḥ*—is meant; *udapāne*—in a well of water; *sarvataḥ*—in all respects; *sampluta-udake*—in a great reservoir of water; *tāvān*—similarly; *sarveṣu*—in all; *vedeṣu*—Vedic literatures; *brāhmaṇasya*—of the man who knows the Supreme Brahman; *vijānataḥ*—of one who is in complete knowledge.

*dūrenā*—by discarding it at a long distance; *hi*—certainly; *avaram*—abominable; *karma*—activities; *buddhi-yogāt*—on the strength of Kṛṣṇa consciousness; *dhanañjaya*—O conqueror of wealth; *buddhau*—in such consciousness; *śaraṇam*—full surrender; *anviccha*—desire; *kṛpaṇāḥ*—the misers; *phala-hetavāḥ*—those desiring fruitive action.

## TRANSLATION

O Dhanañjaya, rid yourself of all fruitive activities by devotional service, and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers.

## PURPORT

One who has actually come to understand one's constitutional position as the eternal servitor of the Lord gives up all engagements save working in Kṛṣṇa consciousness. As already explained, *buddhi-yoga* means transcendental loving service to the Lord. Such devotional service is the right course of action for the living entity. Only misers desire to enjoy the fruit of their own work just to be further entangled in material bondage. Except for work in Kṛṣṇa consciousness, all activities are abominable because they continually bind the worker to the cycle of birth and death. One should therefore never desire to be the cause of work. Everything should be done in Kṛṣṇa consciousness for the satisfaction of Kṛṣṇa. Misers do not know how to utilize the assets of riches which they acquire by good fortune or by hard labor. One should spend all energies working in Kṛṣṇa consciousness, and that will make one's life successful. Like the misers, unfortunate persons do not employ their human energy in the service of the Lord.

## TEXT 50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

transcendental loving service of the Lord. Consequently he becomes qualified to enter into the Vaikuṇṭha planets, where there is neither material, miserable life, nor the influence of time and death. To know one's constitutional position means to know also the sublime position of the Lord. One who wrongly thinks that the living entity's position and the Lord's position are on the same level is to be understood to be in darkness and therefore unable to engage himself in the devotional service of the Lord. He becomes a lord himself and thus paves the way for the repetition of birth and death. But one who, understanding that his position is to serve, transfers himself to the service of the Lord, at once becomes eligible for Vaikuṇṭhaloka. Service for the cause of the Lord is called *karma-yoga* or *buddhi-yoga*, or in plain words, devotional service to the Lord.

### TEXT 52

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

*yadā te moha-kalilam  
buddhir vyatitarisyati  
tadā gantāsi nirvedam  
śrotavyasya śrutasya ca*

*yadā*—when; *te*—your; *moha*—illusory; *kalilam*—dense forest; *buddhiḥ*—transcendental service with intelligence; *vyatitarisyati*—surpasses; *tadā*—at that time; *gantāsi*—you shall go; *nirvedam*—callousness; *śrotavyasya*—all that is to be heard; *śrutasya*—all that is already heard; *ca*—also.

### TRANSLATION

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.

### PURPORT

There are many good examples in the lives of the great devotees of the Lord of those who became indifferent to the rituals of the *Vedas* simply by

all of the senses must be engaged in Kṛṣṇa consciousness, for that is the correct technique for controlling the mind.

### TEXT 68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

*tasmād yasya mahā-bāho  
nigṛhitāni sarvaśah  
indriyāṇīndriyārthebhyaḥ  
tasya prajñā pratiṣṭhitā*

*tasmāt*—therefore; *yasya*—of one's; *mahā-bāho*—O mighty-armed one; *nigṛhitāni*—so curbed down; *sarvaśah*—all around; *indriyāṇi*—the senses; *indriya-arthebhyaḥ*—for the sake of sense objects; *tasya*—his; *prajñā*—intelligence; *pratiṣṭhitā*—fixed.

### TRANSLATION

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.

### PURPORT

As enemies are curbed by superior force, similarly, the senses can be curbed not by any human endeavor, but only by keeping them engaged in the service of the Lord. One who has understood this—that only by Kṛṣṇa consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master—is called *sādhaka*, or a suitable candidate for liberation.

### TEXT 69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

yā niśā sarva-bhūtānāṁ  
 tasyāṁ jāgarti saṁyamī  
 yasyāṁ jāgrati bhūtāni  
 sā niśā paśyato muneḥ

yā—what; niśā—is night; sarva—all; bhūtānāṁ—of living entities; tasyāṁ—in that; jāgarti—wakeful; saṁyamī—the self-controlled; yasyāṁ—in which; jāgrati—awake; bhūtāni—all beings; sā—that is; niśā—night; paśyataḥ—for the introspective; muneḥ—sage.

### TRANSLATION

**What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.**

### PURPORT

There are two classes of intelligent men. The one is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization. Activities of the introspective sage, or thoughtful man, are night for persons materially absorbed. Materialistic persons remain asleep in such a night due to their ignorance of self-realization. The introspective sage remains alert in the “night” of the materialistic men. The sage feels transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in his sleeping condition. The introspective man is always indifferent to materialistic happiness and distress. He goes on with his self-realization activities undisturbed by material reaction.

### TEXT 70

आपूर्यमाणमचलप्रतिष्ठं  
 समुद्रमापः प्रविशन्ति यद्वत् ।  
 तद्वत्कामा यं प्रविशन्ति सर्वे  
 स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

the linking process of knowledge; *sāṅkhyānām*—of the empiric philosophers; *karma-yogena*—by the linking process of devotion; *yoginām*—of the devotees.

## TRANSLATION

The Blessed Lord said: O sinless Arjuna, I have already explained that there are two classes of men who realize the Self. Some are inclined to understand Him by empirical, philosophical speculation, and others are inclined to know Him by devotional work.

## PURPORT

In the Second Chapter, verse 39, the Lord explained two kinds of procedures—namely *sāṅkhya-yoga* and *karma-yoga*, or *buddhi-yoga*. In this verse, the Lord explains the same more clearly. *Sāṅkhya-yoga*, or the analytical study of the nature of spirit and matter, is the subject matter for persons who are inclined to speculate and understand things by experimental knowledge and philosophy. The other class of men work in Kṛṣṇa consciousness, as it is explained in the 61st verse of the Second Chapter. The Lord has explained, also in the 39th verse, that by working by the principles of *buddhi-yoga*, or Kṛṣṇa consciousness, one can be relieved from the bonds of action; and, furthermore, there is no flaw in the process. The same principle is more clearly explained in the 61st verse—that this *buddhi-yoga* is to depend entirely on the Supreme (or more specifically, on Kṛṣṇa), and in this way all the senses can be brought under control very easily. Therefore, both the *yogas* are interdependant, as religion and philosophy. Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation. The ultimate goal is Kṛṣṇa, because the philosophers who are also sincerely searching after the Absolute Truth come in the end to Kṛṣṇa consciousness. This is also stated in the *Bhagavad-gītā*. The whole process is to understand the real position of the self in relation to the Superself. The indirect process is philosophical speculation, by which, gradually, one may come to the point of Kṛṣṇa consciousness; and the other process is directly connecting with everything in Kṛṣṇa consciousness. Of these two, the path of Kṛṣṇa consciousness is better because it does not depend on purifying the senses by a philosophical process. Kṛṣṇa consciousness is itself the purifying

## PURPORT

There are many pretenders who refuse to work in Kṛṣṇa consciousness but make a show of meditation, while actually dwelling within the mind upon sense enjoyment. Such pretenders may also speak on dry philosophy in order to bluff sophisticated followers, but according to this verse these are the greatest cheaters. For sense enjoyment one can act in any capacity of the social order, but if one follows the rules and regulations of his particular status, he can make gradual progress in purifying his existence. But he who makes a show of being a *yogī*, while actually searching for the objects of sense gratification, must be called the greatest cheater, even though he sometimes speaks of philosophy. His knowledge has no value because the effects of such a sinful man's knowledge are taken away by the illusory energy of the Lord. Such a pretender's mind is always impure, and therefore his show of yogic meditation has no value whatsoever.

## TEXT 7

यस्त्वन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

*yas tv indriyāṇi manasā  
niyamyārabhate 'rjuna  
karmendriyaiḥ karma-yogam  
asaktah sa viśiṣyate*

*yah*—one who; *tu*—but; *indriyāṇi*—senses; *manasā*—by the mind; *niyama*—regulating; *ārabhate*—begins; *arjuna*—O Arjuna; *karma-indriyaiḥ*—by the active sense organs; *karma-yogam*—devotion; *asaktah*—without attachment; *sah*—he; *viśiṣyate*—by far the better.

## TRANSLATION

On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

## TRANSLATION

Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.

## PURPORT

Since one has to work even for the simple maintenance of the body, the prescribed duties for a particular social position and quality are so made that that purpose can be fulfilled. *Yajña* means Lord Viṣṇu, or sacrificial performances. All sacrificial performances also are meant for the satisfaction of Lord Viṣṇu. The *Vedas* enjoin: *yajño vai viṣṇuh*. In other words, the same purpose is served whether one performs prescribed *yajñas* or directly serves Lord Viṣṇu. Kṛṣṇa consciousness is therefore performance of *yajña* as it is prescribed in this verse. The *varṇāśrama* institution also aims at this for satisfying Lord Viṣṇu. “*Varṇāśramācāra-vatā puruṣena paraḥ pumān/viṣṇur ārādhyate...*” (*Viṣṇu Purāṇa* 3.8.8) Therefore one has to work for the satisfaction of Viṣṇu. Any other work done in this material world will be a cause of bondage, for both good and evil work have their reactions, and any reaction binds the performer. Therefore, one has to work in Kṛṣṇa consciousness to satisfy Kṛṣṇa (or Viṣṇu); and while performing such activities one is in a liberated stage. This is the great art of doing work, and in the beginning this process requires very expert guidance. One should therefore act very diligently, under the expert guidance of a devotee of Lord Kṛṣṇa, or under the direct instruction of Lord Kṛṣṇa Himself (under whom Arjuna had the opportunity to work). Nothing should be performed for sense gratification, but everything should be done for the satisfaction of Kṛṣṇa. This practice will not only save one from the reaction of work, but will also gradually elevate one to transcendental loving service of the Lord, which alone can raise one to the kingdom of God.

## TEXT 10

सहयज्ञाः प्रजाः सूक्ष्मा पुरोवाच प्रजापतिः ।  
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

*parasparam*—mutual; *bhāvayantah*—pleasing one another; *sreyah*—benediction; *param*—the supreme; *avāpsyatha*—do you achieve.

## TRANSLATION

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

## PURPORT

The demigods are empowered administrators of material affairs. The supply of air, light, water and all other benedictions for maintaining the body and soul of every living entity are entrusted to the demigods, who are innumerable assistants in different parts of the body of the Supreme Personality of Godhead. Their pleasures and displeasures are dependant on the performance of *yajñas* by the human being. Some of the *yajñas* are meant to satisfy particular demigods; but even in so doing, Lord Viṣṇu is worshiped in all *yajñas* as the chief beneficiary. It is stated also in the *Bhagavad-gītā* that Kṛṣṇa Himself is the beneficiary of all kinds of *yajñas*: *bhoktāram yajña-tapasām*. Therefore, ultimate satisfaction of the *yajñapati* is the chief purpose of all *yajñas*. When these *yajñas* are perfectly performed, naturally the demigods in charge of the different departments of supply are pleased, and there is no scarcity in the supply of natural products.

Performance of *yajñas* has many side benefits, ultimately leading to liberation from the material bondage. By performance of *yajñas*, all activities become purified, as it is stated in the *Vedas*:

*āhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau  
dhruvā smṛtiḥ smṛti-lambhe sarva-granthīnāṁ vipra-mokṣaḥ*

As it will be explained in the following verse, by performance of *yajña*, one's eatables become sanctified, and by eating sanctified foodstuffs, one's very existence becomes purified; by the purification of existence, finer tissues in the memory become sanctified, and when memory is sanctified, one can think of the path of liberation, and all these combined together lead to Kṛṣṇa consciousness, the great necessity of present-day society.

## TEXT 14

अन्नाद्ववन्ति भूतानि पर्जन्यादन्नसम्बवः ।  
यज्ञाद्ववति पर्जन्यो यज्ञः कर्मसमुद्धवः ॥ १४ ॥

*annād bhavanti bhūtāni  
parjanyād anna-sambhavaḥ  
yajñād bhavati parjanyo  
yajñāḥ karma-samudbhavaḥ*

*annāt*—from grains; *bhavanti*—grow; *bhūtāni*—the material bodies; *parjanyāt*—from rains; *anna*—food grains; *sambhavaḥ*—are made possible; *yajñāt*—from the performance of sacrifice; *bhavati*—becomes possible; *parjanyaḥ*—rains; *yajñāḥ*—performance of *yajña*; *karma*—prescribed duties; *samudbhavaḥ*—born of.

## TRANSLATION

All living bodies subsist on food grains, which are produced from rain. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties.

## PURPORT

Śrīla Baladeva Vidyābhūṣaṇa, a great commentator on the *Bhagavad-gītā*, writes as follows: *ye indrādy-aṅga-tayāvasthitam yajñām sarveśvarām viṣṇum abhyarccya taccheśam aśnanti tena taddeha-yāntrām sampādayanti te santah sarveśvarasya bhaktāḥ sarva-kilviṣair anādi-kāla-vivṛddhair ātmānubhava-pratibandhakair nikhilaiḥ pāpaṁ vimucyante*. The Supreme Lord, who is known as the *yajña-puruṣaḥ*, or the personal beneficiary of all sacrifices, is the master of all demigods who serve Him as the different limbs of the body serve the whole. Demigods like Indra, Candra, Varuṇa, etc., are appointed officers who manage material affairs, and the Vedas direct sacrifices to satisfy these demigods so that they may be pleased to supply air, light and water sufficiently to produce food grains. When Lord Kṛṣṇa is worshiped, the demigods, who are different limbs of the Lord, are also automatically worshiped; therefore there is no separate need to worship the demigods. For this reason, the devotees of the

*yah*—one who; *tu*—but; *ātma-ratiḥ*—takes pleasure; *eva*—certainly; *syāt*—remains; *ātma-tṛptah*—self-illuminated; *ca*—and; *mānavaḥ*—a man; *ātmani*—in himself; *eva*—only; *ca*—and; *santuṣṭah*—perfectly satiated; *tasya*—his; *kāryam*—duty; *na*—does not; *vidyate*—exist.

## TRANSLATION

One who is, however, taking pleasure in the self, who is illumined in the self, who rejoices in and is satisfied with the self only, fully satiated—for him there is no duty.

## PURPORT

A person who is *fully Kṛṣṇa conscious*, and is fully satisfied by his acts in Kṛṣṇa consciousness, no longer has any duty to perform. Due to his being Kṛṣṇa conscious, all impiety within is instantly cleansed, an effect of many, many thousands of *yajña* performances. By such clearing of consciousness, one becomes fully confident of his eternal position in relationship with the Supreme. His duty thus becomes self-illuminated by the grace of the Lord, and therefore he no longer has any obligations to the Vedic injunctions. Such a Kṛṣṇa conscious person is no longer interested in material activities and no longer takes pleasure in material arrangements like wine, women and similar infatuations.

## TEXT 18

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

*naiva tasya kṛtenārtho  
nākṛteneha kaścana  
na cāsyā sarva-bhūteṣu  
kaścid artha-vyapāśrayaḥ*

*na*—never; *eva*—certainly; *tasya*—his; *kṛtena*—by discharge of duty; *arthah*—purpose; *na*—nor; *akṛtena*—without discharge of duty; *iha*—in this world; *kaścana*—whatever; *na*—never; *ca*—and; *asya*—of him; *sarva-bhūteṣu*—in

all living beings; *kaścit*—any; *artha*—purpose; *vyapa-āśrayah*—taking shelter of.

## TRANSLATION

A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.

## PURPORT

A self-realized man is no longer obliged to perform any prescribed duty, save and except activities in Kṛṣṇa consciousness. Kṛṣṇa consciousness is not inactivity either, as will be explained in the following verses. A Kṛṣṇa conscious man does not take shelter of any person—man or demigod. Whatever he does in Kṛṣṇa consciousness is sufficient in the discharge of his obligation.

### TEXT 19

तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

*tasmād asaktah satatam  
kāryam karma samācara  
asakto hy ācaran karma  
param āpnoti pūruṣah*

*tasmāt*—therefore; *asaktah*—without attachment; *satatam*—constantly; *kāryam*—as duty; *karma*—work; *samācara*—perform; *asaktah*—nonattachment; *hi*—certainly; *ācaran*—performing; *karma*—work; *param*—the Supreme; *āpnoti*—achieves; *pūruṣah*—a man.

## TRANSLATION

Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme.

## PURPORT

The Supreme is the Personality of Godhead for the devotees, and liberation for the impersonalist. A person, therefore, acting for Kṛṣṇa, or in Kṛṣṇa consciousness, under proper guidance and without attachment to the result of the work, is certainly making progress toward the supreme goal of life. Arjuna is told that he should fight in the Battle of Kurukṣetra for the interest of Kṛṣṇa because Kṛṣṇa wanted him to fight. To be a good man or a nonviolent man is a personal attachment, but to act on behalf of the Supreme is to act without attachment for the result. That is perfect action of the highest degree, recommended by the Supreme Personality of Godhead, Śrī Kṛṣṇa. Vedic rituals, like prescribed sacrifices, are performed for purification of impious activities that were performed in the field of sense gratification. But action in Kṛṣṇa consciousness is transcendental to the reactions of good or evil work. A Kṛṣṇa conscious person has no attachment for the result but acts on behalf of Kṛṣṇa alone. He engages in all kinds of activities, but is completely nonattached.

## TEXT 20

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥

*karmaṇaiva hi samsiddhim  
āsthitā janakādayah  
loka-saṅgraham evāpi  
sampaśyan kartum arhasi*

*karmaṇā*—by work; *eva*—even; *hi*—certainly; *samsiddhim*—perfection; *āsthitāḥ*—situated; *janaka-ādayah*—kings like Janaka and others; *loka-saṅgraham*—educating the people in general; *eva*—also; *api*—for the sake of; *sampaśyan*—by considering; *kartum*—to act; *arhasi*—deserve.

## TRANSLATION

Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

## PURPORT

Kings like Janaka and others were all self-realized souls; consequently they had no obligation to perform the prescribed duties in the *Vedas*. Nonetheless they performed all prescribed activities just to set examples for the people in general. Janaka was the father of Sītā, and father-in-law of Lord Śrī Rāma. Being a great devotee of the Lord, he was transcendently situated, but because he was the King of Mithila (a subdivision of Behar province in India), he had to teach his subjects how to fight righteously in battle. He and his subjects fought to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kurukṣetra, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a necessity for fighting. Although one who is situated in Kṛṣṇa consciousness may not have any interest in the world, he still works to teach the public how to live and how to act. Experienced persons in Kṛṣṇa consciousness can act in such a way that others will follow, and this is explained in the following verse.

### TEXT 21

यदाचरति श्रेष्ठस्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

yad yad ācarati śreṣṭhas  
tat tad evetaro janah  
sa yat pramāṇam kurute  
lokas tad anuvartate

*yat*—whatever; *yat*—and whichever; *ācarati*—does he act; *śreṣṭhah*—respectable leader; *tat*—that; *tat*—and that alone; *eva*—certainly; *itarah*—

*na me pārthāsti kartavyam*  
*triṣu lokeṣu kiñcana*  
*nānavāptam avāptavyam*  
*varta eva ca karmaṇi*

*na*—none; *me*—Mine; *pārtha*—O son of Pṛthā; *asti*—there is; *kartavyam*—any prescribed duty; *triṣu*—in the three; *lokeṣu*—planetary systems; *kiñcana*—anything; *na*—no; *anavāptam*—in want; *avāptavyam*—to be gained; *varte*—engaged; *eva*—certainly; *ca*—also; *karmaṇi*—in one's prescribed duty.

## TRANSLATION

O son of Pṛthā, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything—and yet I am engaged in work.

## PURPORT

The Supreme Personality of Godhead is described in the Vedic literatures as follows:

*tam iśvarāṇāṁ paramāṁ maheśvaram*  
*tam devatānāṁ paramāṁ ca daivatam*  
*patīm patīnāṁ paramāṁ parastād*  
*vidāma devāṁ bhuvaneśam īdyam*  
  
*na tasya kāryam karaṇam ca vidyate*  
*na tat-samaś cābhyaadhikaś ca dṛṣyate*  
*parāsyā śaktir vividhaiva śrūyate*  
*svā-bhāvīkī jñāna-bala-kriyā ca.*

“The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipable by all demigods and is the supreme director of all directors. Therefore, He is transcendental to all kinds of material leaders and controllers and is worshipable by all. There is no one greater than Him, and He is the supreme cause of all causes.

## TEXT 25

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुलोकसङ्ग्रहम् ॥ २५ ॥

*saktāḥ karmaṇy avidvāṁso  
yathā kurvanti bhārata  
kuryād vidvāṁs tathāsaktaś  
cikīrṣur loka-saṅgraham*

*saktāḥ*—being attached; *karmaṇi*—prescribed duties; *avidvāṁsaḥ*—the ignorant; *yathā*—as much as; *kurvanti*—do it; *bhārata*—O descendant of Bharata; *kuryāt*—must do; *vidvān*—the learned; *tathā*—thus; *asaktaḥ*—without attachment; *cikīrṣuḥ*—desiring to; *loka-saṅgraham*—leading the people in general.

## TRANSLATION

As the ignorant perform their duties with attachment to results, similarly the learned may also act, but without attachment, for the sake of leading people on the right path.

## PURPORT

A person in Kṛṣṇa consciousness and a person not in Kṛṣṇa consciousness are differentiated by different desires. A Kṛṣṇa conscious person does not do anything which is not conducive to development of Kṛṣṇa consciousness. He may even act exactly like the ignorant person, who is too much attached to material activities, but one is engaged in such activities for the satisfaction of his sense gratification, whereas the other is engaged for the satisfaction of Kṛṣṇa. Therefore, the Kṛṣṇa conscious person is required to show the people how to act and how to engage the results of action for the purpose of Kṛṣṇa consciousness.

## TEXT 26

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

*prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśah  
ahaṅkāra-vimūḍhātmā  
kartāham iti manyate*

*prakṛteḥ*—of material nature; *kriyamāṇāni*—all being done; *guṇaiḥ*—by the modes; *karmāṇi*—activities; *sarvaśah*—all kinds of; *ahaṅkāra-vimūḍha*—bewildered by false ego; *ātmā*—the spirit soul; *kartā*—doer; *aham*—I; *iti*—thus; *manyate*—thinks.

## TRANSLATION

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

## PURPORT

Two persons, one in Kṛṣṇa consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a wide gulf of difference in their respective positions. The person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the mechanism of the body is produced by material nature, which works under the supervision of the Supreme Lord. The materialistic person has no knowledge that ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit for doing everything independantly, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should be engaged in the service of Kṛṣṇa, in Kṛṣṇa consciousness. The ignorant man forgets that the Supreme Personality of Godhead is known as Hṛṣīkeśa, or the master of the senses of the material

body, for due to his long misuse of the senses in sense gratification, he is factually bewildered by the false ego, which makes him forget his eternal relationship with Kṛṣṇa.

### TEXT 28

तत्त्ववित् महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ २८ ॥

*tattva-vit tu mahā-bāho  
guṇa-karma-vibhāgayoh  
guṇā guṇeṣu vartanta  
iti matvā na sajjate*

*tattvavit*—the knower of the Absolute Truth; *tu*—but; *mahā-bāho*—O mighty-armed one; *guṇa-karma*—works under material influence; *vibhāgayoh*—differences; *guṇāḥ*—senses; *guṇeṣu*—in sense gratification; *vartante*—being engaged; *iti*—thus; *matvā*—thinking; *na*—never; *sajjate*—becomes attached.

### TRANSLATION

One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

### PURPORT

The knower of the Absolute Truth is convinced of his awkward position in material association. He knows that he is part and parcel of the Supreme Personality of Godhead, Kṛṣṇa, and that his position should not be in the material creation. He knows his real identity as part and parcel of the Supreme, who is eternal bliss and knowledge, and he realizes that somehow or other he is entrapped in the material conception of life. In his pure state of existence he is meant to dovetail his activities in devotional service to the Supreme Personality of Godhead, Kṛṣṇa. He therefore engages himself in the activities of Kṛṣṇa consciousness and becomes naturally unattached to the

## TEXT 31

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।  
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३९ ॥

*ye me matam idam nityam  
anutiṣṭhanti mānavāḥ  
śraddhāvanto 'nasūyanto  
mucyante te 'pi karmabhiḥ*

*ye*—those; *me*—My; *matam*—injunctions; *idam*—this; *nityam*—eternal function; *anutiṣṭhanti*—execute regularly; *mānavāḥ*—humankind; *śraddhāvantah*—with faith and devotion; *anasūyantah*—without envy; *mucyante*—become free; *te*—all of them; *api*—even; *karmabhiḥ*—from the bondage of the law of fruitive action.

## TRANSLATION

One who executes his duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions.

## PURPORT

The injunction of the Supreme Personality of Godhead, Kṛṣṇa, is the essence of all Vedic wisdom, and therefore is eternally true without exception. As the *Vedas* are eternal, so this truth of Kṛṣṇa consciousness is also eternal. One should have firm faith in this injunction, without envying the Lord. There are many philosophers who write comments on the *Bhagavad-gītā* but have no faith in Kṛṣṇa. They will never be liberated from the bondage of fruitive action. But an ordinary man with firm faith in the eternal injunctions of the Lord, even though unable to execute such orders, becomes liberated from the bondage of the law of *karma*. In the beginning of Kṛṣṇa consciousness, one may not fully discharge the injunctions of the Lord, but because one is not resentful of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Kṛṣṇa consciousness.

*sadrśam ceṣṭate svasyāḥ  
prakṛter jñānavān api  
prakṛtim yānti bhūtāni  
nigrahaḥ kim kariṣyati*

*sadrśam*—accordingly; *ceṣṭate*—tries; *svasyāḥ*—in one's own nature; *prakṛteḥ*—modes; *jñānavān*—the learned; *api*—although; *prakṛtim*—nature; *yānti*—undergo; *bhūtāni*—all living entities; *nigrahaḥ*—suppression; *kim*—what; *kariṣyati*—can do.

## TRANSLATION

**Even a man of knowledge acts according to his own nature, for everyone follows his nature. What can repression accomplish?**

## PURPORT

Unless one is situated on the transcendental platform of Kṛṣṇa consciousness, he cannot get free from the influence of the modes of material nature, as it is confirmed by the Lord in the Seventh Chapter (7.14). Therefore, even for the most highly educated person on the mundane plane, it is impossible to get out of the entanglement of *māyā* simply by theoretical knowledge, or by separating the soul from the body. There are many so-called spiritualists who outwardly pose to be advanced in the science, but inwardly or privately are completely under the particular modes of nature which they are unable to surpass. Academically, one may be very learned, but because of his long association with material nature, he is in bondage. Kṛṣṇa consciousness helps one to get out of the material entanglement, even though one may be engaged in his prescribed duties. Therefore, without being fully in Kṛṣṇa consciousness, no one should suddenly give up his prescribed duties and become a so-called *yogī* or transcendentalist artificially. It is better to be situated in one's position and to try to attain Kṛṣṇa consciousness under superior training. Thus one may be freed from the clutches of *māyā*.

## TEXT 36

अर्जुन उवाच

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

*arjuna uvāca  
atha kena prayukto 'yam  
pāpam carati pūruṣah  
anicchann api vārṣṇeya  
balād iva niyojitaḥ*

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

## TRANSLATION

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

## PURPORT

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

goodness by the prescribed method of living and acting, then one can be saved from the degradation of wrath by spiritual attachment.

The Supreme Personality of Godhead expanded Himself into many for His ever-increasing spiritual bliss, and the living entities are parts and parcels of this spiritual bliss. They also have partial independence, but by misuse of their independence, when the service attitude is transformed into the propensity for sense enjoyment, they come under the sway of lust. This material creation is created by the Lord to give a facility to the conditioned souls to fulfill these lustful propensities, and when they are completely baffled by prolonged lustful activities, the living entities begin to inquire about their real position.

This inquiry is the beginning of the *Vedānta-sūtras*, wherein it is said, *athāto brahma-jijñāsā*: one should inquire into the Supreme. And the Supreme is defined in *Śrīmad-Bhāgavatam* as *janmādyasya yato 'nvayād itaratas ca*, or, "The origin of everything is the Supreme Brahman." Therefore, the origin of lust is also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Kṛṣṇa consciousness—or, in other words, desiring everything for Kṛṣṇa—then both lust and wrath can be spiritualized. Hanumān, the great servitor of Lord Rama, engaged his wrath upon his enemies for the satisfaction of the Lord. Therefore, lust and wrath, when they are employed in Kṛṣṇa consciousness, become our friends instead of our enemies.

### TEXT 38

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

*dhūmenāvriyate vahnir  
yathādarśo malena ca  
yatholbenāvṛto garbhas  
tathā tenedam āvṛtam*

*dhūmena*—by smoke; *āvriyate*—covered; *vahnih*—fire; *yathā*—just as; *ādarśah*—mirror; *malena*—by dust; *ca*—also; *yathā*—just as; *ulbena*—by the womb; *āvṛtaḥ*—is covered; *garbhah*—embryo; *tathā*—so; *tena*—by that lust; *idam*—this; *āvṛtam*—is covered.

*indriyāṇi mano buddhir  
asyādhīṣṭhānam ucyate  
etair vimohayaty eṣa  
jñānam āvṛtya dehinam*

*indriyāṇi*—the senses; *manah*—the mind; *buddhiḥ*—the intelligence; *asya*—of the lust; *adhiṣṭhānam*—sitting place; *ucyate*—called; *etaiḥ*—by all these; *vimohayati*—bewilders; *eṣaḥ*—of this; *jñānam*—knowledge; *āvṛtya*—covering; *dehinam*—the embodied.

## TRANSLATION

The senses, the mind and the intelligence are the sitting places of this lust, which veils the real knowledge of the living entity and bewilders him.

## PURPORT

The enemy has captured different strategic positions in the body of the conditioned soul, and therefore Lord Kṛṣṇa is giving hints of those places, so that one who wants to conquer the enemy may know where he can be found. Mind is the center of all the activities of the senses, and thus the mind is the reservoir of all ideas of sense gratification; and, as a result, the mind and the senses become the repositories of lust. Next, the intelligence department becomes the capital of such lustful propensities. Intelligence is the immediate next-door neighbor of the spirit soul. Lusty intelligence influences the spirit soul to acquire the false ego and identify itself with matter, and thus with the mind and senses. The spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness. This false identification of the spirit soul is very nicely explained in the Śrīmad-Bhāgavatam:

*yasyātma-buddhiḥ kuṇape tri-dhātu ke  
sva-dhīḥ kalatrādiṣu bhauma idyadhīḥ  
yat-tīrtha-buddhiḥ saline na karhicij  
janeṣv abhijñeṣu sa eva gokharāḥ.*

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of

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

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

#### TEXT 42

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

*indriyāṇi parāṇy āhur  
indriyebhyah param manah  
manasas tu parā buddhir  
yo buddheḥ paratas tu sah*

*indriyāṇi*—senses; *parāṇi*—superior; *āhuḥ*—is said; *indriyebhyah*—more than the senses; *param*—superior; *manah*—the mind; *manasah*—more than the mind; *tu*—also; *parā*—superior; *buddhiḥ*—intelligence; *yah*—one which; *buddheḥ*—more than the intelligence; *parataḥ*—superior; *tu*—but; *sah*—he.

the name Vaivasvata); *prāha*—told; *manuh*—the father of mankind; *ikṣvākave*—unto King Ikṣvāku; *abrat*—said.

## TRANSLATION

The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.

## PURPORT

Herein we find the history of the *Bhagavad-gītā* traced from a remote time when it was delivered to the royal order, the kings of all planets. This science is especially meant for the protection of the inhabitants and therefore the royal order should understand it in order to be able to rule the citizens and protect them from the material bondage to lust. Human life is meant for cultivation of spiritual knowledge, in eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture and devotion. In other words, the executive heads of all states are intended to spread the science of Kṛṣṇa consciousness so that the people may take advantage of this great science and pursue a successful path, utilizing the opportunity of the human form of life.

In this millennium, the sun-god is known as Vivasvān, the king of the sun, which is the origin of all planets within the solar system. In the *Brahma-saṁhitā* it is stated:

*yac-cakṣur eṣa savitā sakala-grahāṇāṁ  
rājā samasta-sura-mūrttir aśeṣa-tejāḥ  
yasyājñayā bhramati sambhṛta-kālacakro  
govindam ādi-puruṣāṁ tam aham bhajāmi*

"Let me worship," Lord Brahmā said, "the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person and under whose order the sun, which is the king of all planets, is assuming immense power and heat. The sun represents the eye of the Lord and traverses its orbit in obedience to His order."

## PURPORT

There are two classes of men, namely the devotee and the demon. The Lord selected Arjuna as the recipient of this great science owing to his becoming the devotee of the Lord, but for the demon it is not possible to understand this great mysterious science. There are a number of editions of this great book of knowledge, and some of them have commentaries by the devotees, and some of them have commentaries by the demons. Commentation by the devotees is real, whereas that of the demons is useless. Arjuna accepts Śrī Kṛṣṇa as the Supreme Personality of Godhead, and any commentary on the Gītā following in the footsteps of Arjuna is real devotional service to the cause of this great science. The demonic, however, concoct something about Kṛṣṇa and mislead the public and general readers from the path of Kṛṣṇa's instructions. One should try to follow the disciplic succession from Arjuna, and thus be benefitted.

### TEXT 4

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

*arjuna uvāca  
aparam bhavato janma  
param janma vivasvataḥ  
katham etad vijānīyām  
tvam ādau proktavān iti*

*arjunah uvāca*—Arjuna said; *aparam*—junior; *bhavataḥ*—Your; *janma*—birth; *param*—superior; *janma*—birth; *vivasvataḥ*—of the sun-god; *katham*—how; *etat*—this; *vijānīyām*—shall I understand; *tvam*—You; *ādau*—in the beginning; *proktavān*—instructed; *iti*—thus.

### TRANSLATION

Arjuna said: The sun-god Vivasvān is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?

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

## TEXT 6

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय सम्बवाम्यात्ममायया ॥ ६ ॥

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

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

## TRANSLATION

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

## PURPORT

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

using the pretext of the authority of the *Vedas*. Although there are certain restrictive rules and regulations regarding animal sacrifice for particular purposes in the *Vedas*, people of demonic tendency still took to animal sacrifice without reference to the Vedic principles. Lord Buddha appeared to stop this nonsense and to establish the Vedic principles of nonviolence. Therefore each and every *avatāra*, or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. No one should be accepted as an *avatāra* unless he is referred to by scriptures. It is not a fact that the Lord appears only on Indian soil. He can advent Himself anywhere and everywhere, and whenever He desires to appear. In each and every incarnation, He speaks as much about religion as can be understood by the particular people under their particular circumstances. But the mission is the same—to lead people to God consciousness and obedience to the principles of religion. Sometimes He descends personally, and sometimes He sends His bona fide representative in the form of His son, or servant, or Himself in some disguised form.

The principles of the *Bhagavad-gītā* were spoken to Arjuna, and, for that matter, to other highly elevated persons, because he was highly advanced compared to ordinary persons in other parts of the world. Two plus two equals four is a mathematical principle that is true both in the beginner's arithmetic class and in the advanced class as well. Still, there are higher and lower mathematics. In all incarnations of the Lord, therefore, the same principles are taught, but they appear to be higher and lower in varied circumstances. The higher principles of religion begin with the acceptance of the four orders and the four statuses of social life, as will be explained later. The whole purpose of the mission of incarnations is to arouse Kṛṣṇa consciousness everywhere. Such consciousness is manifest and nonmanifest only under different circumstances.

## TEXT 8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थय सम्भवामि युगे युगे ॥ ८ ॥

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

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

## TRANSLATION

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

## PURPORT

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

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

### TEXT 11

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

*ye yathā māṁ prapadyante  
tāṁs tathaiva bhajāmy aham  
mama vartmānūvartante  
manuṣyāḥ pārtha sarvaśah*

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

### TRANSLATION

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

### PURPORT

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

according to one's desire to have Him. In the transcendental world also, Kṛṣṇa reciprocates with His pure devotees in the transcendental attitude, just as the devotee wants Him. One devotee may want Kṛṣṇa as supreme master, another as his personal friend, another as his son, and still another as his lover. Kṛṣṇa rewards all the devotees equally, according to their different intensities of love for Him. In the material world, the same reciprocations of feelings are there, and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Kṛṣṇa helps also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead; consequently they cannot relish the bliss of transcendental personal service to the Lord, having extinguished their individuality. Some of them, who are not situated even in the impersonal existence, return to this material field to exhibit their dormant desires for activities. They are not admitted in the spiritual planets, but they are again given a chance to act on the material planets. For those who are fruitive workers, the Lord awards the desired results of their prescribed duties, as the *yajñeśvara*; and those who are *yogīs* seeking mystic powers are awarded such powers. In other words, everyone is dependant for success upon His mercy alone, and all kinds of spiritual processes are but different degrees of success on the same path. Unless, therefore, one comes to the highest perfection of Kṛṣṇa consciousness, all attempts remain imperfect, as is stated in the *Śrīmad Bhāgavatam*:

*akāmaḥ sarva-kāmo vā mokṣa-kāma udāradhiḥ  
tīvrena bhakti-yogena yajeta puruṣam param*

"Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness." (*Bhāg.* 2.3.10)

full of dirty things can take to the line of Kṛṣṇa consciousness for a gradual cleansing process, following the regulative principles of devotional service. Those who are already cleansed of the impurities may continue to act in the same Kṛṣṇa consciousness so that others may follow their exemplary activities and thereby be benefitted. Foolish persons or neophytes in Kṛṣṇa consciousness often want to retire from activities without having knowledge of Kṛṣṇa consciousness. Arjuna's desire to retire from activities on the battlefield was not approved by the Lord. One need only know how to act. To retire from the activities of Kṛṣṇa consciousness and to sit aloof making a show of Kṛṣṇa consciousness; is less important than actually engaging in the field of activities for the sake of Kṛṣṇa. Arjuna is here advised to act in Kṛṣṇa consciousness, following in the footsteps of the Lord's previous disciples, such as the sun-god Vivasvān, as mentioned hereinbefore. The Supreme Lord knows all His past activities, as well as those of persons who acted in Kṛṣṇa consciousness in the past. Therefore He recommends the acts of the sun-god, who learned this art from the Lord some millions of years before. All such students of Lord Kṛṣṇa are mentioned here as past liberated persons, engaged in the discharge of duties allotted by Kṛṣṇa.

### TEXT 16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।  
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

kim karma kim akarmeti  
kavayo 'py atra mohitāḥ  
tat te karma pravakṣyāmi  
yaj jñātvā mokṣyase 'śubhāt

*kim*—what is; *karma*—action; *kim*—what is; *akarma*—inaction; *iti*—thus; *kavayah*—the intelligent; *api*—also; *atra*—in this matter; *mohitāḥ*—bewildered; *tat*—that; *te*—unto you; *karma*—work; *pravakṣyāmi*—I shall explain; *yat*—which; *jñātvā*—knowing; *mokṣyase*—be liberated; *aśubhāt*—from ill fortune.

## TRANSLATION

Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all sins.

## PURPORT

Action in Kṛṣṇa consciousness has to be executed in accord with the examples of previous bona fide devotees. This is recommended in the 15th verse. Why such action should not be independant will be explained in the text to follow.

To act in Kṛṣṇa consciousness, one has to follow the leadership of authorized persons who are in a line of disciplic succession as explained in the beginning of this chapter. The system of Kṛṣṇa consciousness was first narrated to the sun-god, the sun-god explained it to his son Manu, Manu explained it to his son Ikṣvāku, and the system is current on this earth from that very remote time. Therefore, one has to follow in the footsteps of previous authorities in the line of disciplic succession. Otherwise even the most intelligent men will be bewildered regarding the standard actions of Kṛṣṇa consciousness. For this reason, the Lord decided to instruct Arjuna in Kṛṣṇa consciousness directly. Because of the direct instruction of the Lord to Arjuna, anyone who follows in the footsteps of Arjuna is certainly not bewildered.

It is said that one cannot ascertain the ways of religion simply by imperfect experimental knowledge. Actually, the principles of religion can only be laid down by the Lord Himself. *Dharmaṁ hi sākṣat-bhagavat-praṇītam*. No one can manufacture a religious principle by imperfect speculation. One must follow in the footsteps of great authorities like Brahmā, Śiva, Nārada, Manu, Kumāra, Kapila, Prahlāda, Bhīṣma, Śukadeva Gosvāmī, Yamarāja, Janaka, etc. By mental speculation one cannot ascertain what is religion or self-realization. Therefore, out of causeless mercy to His devotees, the Lord explains directly to Arjuna what action is and what inaction is. Only action performed in Kṛṣṇa consciousness can deliver a person from the entanglement of material existence.

tyaktvā karma-phalāsaṅgam  
 nitya-tṛptō nirāśrayah  
 karmaṇy abhipravṛtto 'pi  
 naiva kiñcit karoti saḥ

*tyaktvā*—having given up; *karma-phala-āsaṅgam*—attachment for fruitive results; *nitya*—always; *tṛptaḥ*—being satisfied; *nirāśrayah*—without any center; *karmaṇi*—in activity; *abhipravṛttaḥ*—being fully engaged; *api*—in spite of; *na*—does not; *eva*—certainly; *kiñcit*—anything; *karoti*—do; *sah*—he.

## TRANSLATION

Abandoning all attachment to the results of his activities, ever satisfied and independant, he performs no fruitive action, although engaged in all kinds of undertakings.

## PURPORT

This freedom from the bondage of actions is possible only in Kṛṣṇa consciousness when one is doing everything for Kṛṣṇa. A Kṛṣṇa conscious person acts out of pure love for the Supreme Personality of Godhead, and therefore he has no attraction for the results of the action. He is not even attached to his personal maintenance, for everything is left to Kṛṣṇa. Nor is he anxious to secure things, nor to protect things already in his possession. He does his duty to his best ability and leaves everything to Kṛṣṇa. Such an unattached person is always free from the resultant reactions of good and bad; it is as though he were not doing anything. This is the sign of *akarma*, or actions without fruitive reactions. Any other action, therefore, devoid of Kṛṣṇa consciousness, is binding upon the worker, and that is the real aspect of *vikarma*, as explained hereinbefore.

## TEXT 21

निराशीर्यतचित्तात्मा त्यक्तमर्वपरिग्रहः ।  
 शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

*nirāśīr yata-cittātmā  
tyakta-sarva-parigrahāḥ  
śārīram kevalam karma  
kurvan nāpnoti kilbiṣam*

*nirāśīḥ*—without desire for the results; *yata*—controlled; *citta-ātmā*—mind and intelligence; *tyakta*—giving up; *sarva*—all; *parigrahāḥ*—sense of proprietorship over all possessions; *śārīram*—in keeping body and soul together; *kevalam*—only; *karma*—work; *kurvan*—doing so; *na*—never; *āpnoti*—does not acquire; *kilbiṣam*—sinful reactions.

## TRANSLATION

Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

## PURPORT

A Kṛṣṇa conscious person does not expect good or bad results in his activities. His mind and intelligence are fully controlled. He knows that he is part and parcel of the Supreme, and therefore the part played by him, as a part and parcel of the whole, is not his by choice but is chosen for him by the Supreme and is done only through His agency. When the hand moves, it does not move out of its own accord, but by the endeavor of the whole body. A Kṛṣṇa conscious person is always dovetailed with the supreme desire, for he has no desire for personal sense gratification. He moves exactly like a part of a machine. As a machine part requires oiling and cleaning for maintenance, similarly, a Kṛṣṇa conscious man maintains himself by his work just to remain fit for action in the transcendental loving service of the Lord. He is therefore immune to all the reactions of his endeavors. Like an animal, he has no proprietorship even over his own body. A cruel proprietor of an animal sometimes kills the animal in his possession, yet the animal does not protest. Nor does it have any real independence. A Kṛṣṇa conscious person, fully engaged in self-realization, has very little time to falsely possess any material object. For maintaining body and soul, he does not require unfair means of

## TEXT 24

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

*brahmārpaṇam brahma havir  
brahmāgnau brahmaṇā hutam  
brahmaiva tena gantavyam  
brahma-karma-samādhinā*

*brahma*—spiritual nature; *arpaṇam*—contribution; *brahma*—the Supreme; *haviḥ*—butter; *brahma*—spiritual; *agnau*—in the fire of consummation; *brahmaṇā*—by the spirit soul; *hutam*—offered; *brahma*—spiritual kingdom; *eva*—certainly; *tena*—by him; *gantavyam*—to be reached; *brahma*—spiritual; *karma*—activities; *samādhinā*—by complete absorption.

## TRANSLATION

A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

## PURPORT

How activities in Kṛṣṇa consciousness can lead one ultimately to the spiritual goal is described here. There are various activities in Kṛṣṇa consciousness, and all of them will be described in the following verses. But, for the present, just the principle of Kṛṣṇa consciousness is described. A conditioned soul, entangled in material contamination, is sure to act in the material atmosphere, and yet he has to get out of such an environment. The process by which the conditioned soul can get out of the material atmosphere is Kṛṣṇa consciousness. For example, a patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curds. The materially absorbed conditioned soul can be cured by Kṛṣṇa consciousness as set forth here in the Gītā. This process is generally known as *yajña*, or activities (sacrifices) simply meant for the satisfaction of

## TRANSLATION

There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the yoga of eightfold mysticism, and others study the Vedas for the advancement of transcendental knowledge.

## PURPORT

These sacrifices may be fitted into various divisions. There are persons who are sacrificing their possessions in the form of various kinds of charities. In India, the rich mercantile community or princely orders open various kinds of charitable institutions like *dharmaśālā*, *anna-kṣetra*, *atithi-śālā*, *anathalaya*, *vidyāpīṭha*, etc. In other countries, too, there are many hospitals, old age homes and similar charitable foundations meant for distributing food, education and medical treatment free to the poor. All these charitable activities are called *dravyamaya-yajña*. There are others who, for higher elevation in life or for promotion to higher planets within the universe, voluntarily accept many kinds of austerities such as *candrāyana* and *cāturmāsyā*. These processes entail severe vows for conducting life under certain rigid rules. For example, under the *cāturmāsyā* vow the candidate does not shave for four months during the year (July to October), he does not eat certain foods, does not eat twice in a day and does not leave home. Such sacrifice of the comforts of life is called *tapomaya-yajña*. There are still others who engage themselves in different kinds of mystic yogas like the Patañjali system (for merging into the existence of the Absolute), or *haṭha-yoga* or *aṣṭāṅga-yoga* (for particular perfections). And some travel to all the sanctified places of pilgrimage. All these practices are called *yoga-yajña*, sacrifice for a certain type of perfection in the material world. There are others who engage themselves in the studies of different Vedic literatures, specifically the *Upaniṣads* and *Vedānta-sūtras*, or the *sāṅkhya* philosophy. All of these are called *svādhyāya-yajña*, or engagement in the sacrifice of studies. All these *yogīs* are faithfully engaged in different types of sacrifice and are seeking a higher status of life. Kṛṣṇa consciousness, is, however, different from these because it is the direct service of the Supreme Lord. Kṛṣṇa consciousness cannot be attained by any one of the above-mentioned types of sacrifices but can be attained only by the mercy of the

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

### TEXT 29

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।  
प्राणापानगती रुद्ध्वा प्राणायामपरायणः ।  
अपरे नियताहाराः प्राणन्नाणेषु जुह्वति ॥ २९ ॥

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

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

### TRANSLATION

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

### PURPORT

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

have tasted such nectar; *yānti*—do approach; *brahma*—the supreme; *sanātanam*—eternal atmosphere.

## TRANSLATION

All these performers who know the meaning of sacrifice become cleansed of sinful reaction, and, having tasted the nectar of the remnants of such sacrifice, they go to the supreme eternal atmosphere.

## PURPORT

From the foregoing explanation of different types of sacrifice (namely sacrifice of one's possessions, study of the *Vedas* or philosophical doctrines, and performance of the *yoga* system), it is found that the common aim of all is to control the senses. Sense gratification is the root cause of material existence; therefore, unless and until one is situated on a platform apart from sense gratification, there is no chance of being elevated to the eternal platform of full knowledge, full bliss and full life. This platform is in the eternal atmosphere, or Brahman atmosphere. All the above-mentioned sacrifices help one to become cleansed of the sinful reactions of material existence. By this advancement in life, one not only becomes happy and opulent in this life, but also, at the end, he enters into the eternal kingdom of God, either merging into the impersonal Brahman or associating with the Supreme Personality of Godhead, Kṛṣṇa.

## TEXT 31

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

*nāyam loko 'sty ayajñasya  
kuto 'nyah kuru-sattama*

*na*—never; *ayam*—this; *lokaḥ*—planet; *asti*—there is; *ayajñasya*—of the foolish; *kutah*—where is; *anyah*—the other; *kuru-sattama*—O best amongst the Kurus.

automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. One should not only hear submissively from the spiritual master; but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.

### TEXT 35

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

*yaj jñātvā na punar moham  
evam yāsyasi pāṇḍava  
yena bhūtāny aśeṣāṇi  
drakṣyasy ātmany atho mayi*

*yat*—which; *jñātvā*—knowing; *na*—never; *punah*—again; *moham*—illusion; *evam*—like this; *yāsyasi*—you shall go; *pāṇḍava*—O son of Pāṇḍu; *yena*—by which; *bhūtāni*—all living entities; *aśeṣāṇi*—totally; *drakṣyasi*—you will see; *ātmani*—in the Supreme Soul; *atho*—or in other words; *mayi*—in Me.

### TRANSLATION

And when you have thus learned the truth, you will know that all living beings are but part of Me—and that they are in Me, and are Mine.

### PURPORT

The result of receiving knowledge from a self-realized soul, or one who knows things as they are, is learning that all living beings are parts and parcels of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. The sense of a separated existence from Kṛṣṇa is called *māyā* (*mā*—not, *yā*—this). Some think that we have nothing to do with Kṛṣṇa, that Kṛṣṇa is only a great historical personality and that the Absolute is the impersonal Brahman. Factually, as it is stated in the *Bhagavad-gītā*, this impersonal Brahman is the

considered to be a failure in life as long as he makes no inquiry about the nature of work for fruitive results, for as long as one is engrossed in the consciousness of sense gratification, one has to transmigrate from one body to another. Although the mind may be engrossed in fruitive activities and influenced by ignorance, one must develop a love for devotional service to Vāsudeva. Only then can one have the opportunity to get out of the bondage of material existence." (*Bhāg.* 5.5.4-6)

Therefore, *jñāna* (or knowledge that one is not this material body but spirit soul) is not sufficient for liberation. One has to act in the status of spirit soul, otherwise there is no escape from material bondage. Action in Kṛṣṇa consciousness is not, however, action on the fruitive platform. Activities performed in full knowledge strengthen one's advancement in real knowledge. Without Kṛṣṇa consciousness, mere renunciation of fruitive activities does not actually purify the heart of a conditioned soul. As long as the heart is not purified, one has to work on the fruitive platform. But action in Kṛṣṇa consciousness automatically helps one escape the result of fruitive action so that one need not descend to the material platform. Therefore, action in Kṛṣṇa consciousness is always superior to renunciation, which always entails a risk of falling. Renunciation without Kṛṣṇa consciousness is incomplete, as is confirmed by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmrta-sindhu*.

*prāpañcikatayā buddhyā hari-sambandhi-vastunah  
mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate.*

"Renunciation by persons eager to achieve liberation of things which are related to the Supreme Personality of Godhead, though they are material, is called incomplete renunciation." Renunciation is compete when it is in the knowledge that everything in existence belongs to the Lord and that no one should claim proprietorship over anything. One should understand that, factually, nothing belongs to anyone. Then where is the question of renunciation? One who knows that everything is Kṛṣṇa's property is always situated in renunciation. Since everything belongs to Kṛṣṇa, everything should be employed in the service of Kṛṣṇa. This perfect form of action in Kṛṣṇa consciousness is far better than any amount of artificial renunciation by a *sannyāsī* of the Māyāvādī school.

## TEXT 4

सांख्ययोगौ पृथग्बालः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

*sāṅkhya-yogau pṛthag bālāḥ  
pravadanti na paṇḍitāḥ  
ekam apy āsthitaḥ samyag  
ubhayor vindate phalam*

*sāṅkhya*—analytical study of the material world; *yogau*—work in devotional service; *pṛthag*—different; *bālāḥ*—less intelligent; *pravadanti*—do talk; *na*—never; *paṇḍitāḥ*—the learned; *ekam*—in one; *api*—even though; *āsthitaḥ*—being situated; *samyak*—complete; *ubhayoḥ*—of both; *vindate*—enjoys; *phalam*—result.

## TRANSLATION

Only the ignorant speak of karma-yoga and devotional service as being different from the analytical study of the material world [*sāṅkhya*]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

## PURPORT

The aim of the analytical study of the material world is to find the soul of existence. The soul of the material world is Viṣṇu, or the Supersoul.

Devotional service to the Lord entails service to the Supersoul. One process is to find the root of the tree, and next to water the root. The real student of *sāṅkhya* philosophy finds the root of the material world, Viṣṇu, and then, in perfect knowledge, engages himself in the service of the Lord. Therefore, in essence, there is no difference between the two because the aim of both is Viṣṇu. Those who do not know the ultimate end say that the purposes of *sāṅkhya* and *karma-yoga* are not the same, but one who is learned knows the unifying aim in these different processes.

various activities in their devotional service to the Lord. But the Māyāvādī *sannyāsīs*, engaged in the studies of *sāṅkhyā* and *Vedānta* and speculation, cannot relish transcendental service of the Lord. Because their studies become very tedious, they sometimes become tired of Brahman speculation, and thus they take shelter of the *Bhāgavatam* without proper understanding. Consequently their study of the Śrīmad-Bhāgavatam becomes troublesome. Dry speculations and impersonal interpretations by artificial means are all useless for the Māyāvādī *sannyāsīs*. The Vaiṣṇava *sannyāsīs*, who are engaged in devotional service, are happy in the discharge of their transcendental duties, and they have the guarantee of ultimate entrance into the kingdom of God. The Māyāvādī *sannyāsīs* sometimes fall down from the path of self-realization and again enter into material activities of a philanthropic and altruistic nature, which are nothing but material engagements. Therefore, the conclusion is that those who are engaged in Kṛṣṇa consciousness are better situated than the *sannyāsīs* engaged in simple Brahman speculation, although they too come to Kṛṣṇa consciousness, after many births.

### TEXT 7

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

*yoga-yukto viśuddhātma  
vijitātmā jitendriyah  
sarva-bhūtātmabhuṭātmā  
kurvan api na lipyate*

*yoga-yuktaḥ*—engaged in devotional service; *viśuddha-ātmā*—a purified soul; *vijita-ātmā*—self-controlled; *jita-indriyah*—having conquered the senses; *sarvabhuta-ātmabhuṭātmā*—compassionate to all living entities; *kurvan api*—although engaged in work; *na*—never; *lipyate*—is entangled.

### TRANSLATION

One who works in devotion, who is a pure soul, and who controls his mind and senses, is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

nondifferent from the cause. In the *Īśopaniṣad* it is said that everything is related to the Supreme Brahman or Kṛṣṇa, and thus everything belongs to Him only. One who knows perfectly well that everything belongs to Kṛṣṇa, that He is the proprietor of everything and that, therefore, everything is engaged in the service of the Lord, naturally has nothing to do with the results of his activities, whether virtuous or sinful. Even one's material body, being a gift of the Lord for carrying out a particular type of action, can be engaged in Kṛṣṇa consciousness. It is beyond contamination by sinful reactions, exactly as the lotus leaf, though remaining in the water, is not wet. The Lord also says in the *Gītā*: *mayi sarvāṇi karmāṇi sannyasya*: "Resign all works unto Me [Kṛṣṇa]." The conclusion is that a person without Kṛṣṇa consciousness acts according to the concept of the material body and senses, but a person in Kṛṣṇa consciousness acts according to the knowledge that the body is the property of Kṛṣṇa and should therefore be engaged in the service of Kṛṣṇa.

### TEXT 11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्तात्मशुद्धये ॥ ११ ॥

*kāyena manasā buddhyā  
kevalair indriyair api  
yoginah karma kurvanti  
saṅgam tyaktvātma-śuddhaye*

*kāyena*—with the body; *manasā*—with the mind; *buddhyā*—with the intelligence; *kevalaiḥ*—purified; *indriyaiḥ*—with the senses; *api*—even with; *yoginah*—the Kṛṣṇa conscious persons; *karma*—actions; *kurvanti*—they act; *saṅgam*—attachment; *tyaktvā*—giving up; *ātma*—self; *śuddhaye*—for the purpose of purification.

### TRANSLATION

The yogīs, abandoning attachment, act with body, mind, intelligence, and even with the senses, only for the purpose of purification.

### PURPORT

By acting in Kṛṣṇa consciousness for the satisfaction of the senses of Kṛṣṇa, any action, whether of the body, mind, intelligence or even of the senses, is purified of material contamination. There are no material reactions resulting from the activities of a Kṛṣṇa conscious person. Therefore, purified activities, which are generally called *sadācāra*, can be easily performed by acting in Kṛṣṇa consciousness. Śrī Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* describes this as follows:

*īhā yasya harer dāsyे karmaṇā manasā girā  
nikhilāsv apy avasthāsu jīvanmuktaḥ sa ucyate*

A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities. He has no false ego, nor does he believe that he is this material body, nor that he possesses the body. He knows that he is not this body and that this body does not belong to him. He himself belongs to Kṛṣṇa, and the body too belongs to Kṛṣṇa. When he applies everything produced of the body, mind, intelligence, words, life, wealth, etc.—whatever he may have within his possession—to Kṛṣṇa’s service, he is at once dovetailed with Kṛṣṇa. He is one with Kṛṣṇa and is devoid of the false ego that leads one to believe that he is the body, etc. This is the perfect stage of Kṛṣṇa consciousness.

### TEXT 12

युक्तः कर्मफलं त्यक्ता शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

*yuktah karma-phalam tyaktvā  
śāntim āpnoti naiṣṭhikīm  
ayuktah kāma-kāreṇa  
phale sakto nibadhyate*

*yuktah*—one who is engaged in devotional service; *karma-phalam*—the results of all activities; *tyaktvā*—giving up; *śāntim*—perfect peace; *āpnoti*—achieves; *naiṣṭhikīm*—unflinching; *ayuktah*—one who is not in Kṛṣṇa consciousness;

## TEXT 14

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

*na kartṛtvam na karmāṇi  
lokasya srjati prabhuḥ  
na karma-phala-samyogam  
svabhāvas tu pravartate*

*na*—never; *kartṛtvam*—proprietorship; *na*—nor; *karmāṇi*—activities; *lokasya*—of the people; *srjati*—creates; *prabhuḥ*—the master of the city of the body; *na*—nor; *karma-phala*—results of activities; *samyogam*—connection; *svabhāvah*—modes of material nature; *tu*—but; *pravartate*—acts.

## TRANSLATION

The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.

## PURPORT

The living entity, as will be explained in the Seventh Chapter, is one in nature with the Supreme Lord, distinguished from matter, which is another nature—called inferior—of the Lord. Somehow, the superior nature, the living entity, has been in contact with material nature since time immemorial. The temporary body or material dwelling place which he obtains is the cause of varieties of activities and their resultant reactions. Living in such a conditional atmosphere, one suffers the results of the activities of the body by identifying himself (in ignorance) with the body. It is ignorance acquired from time immemorial that is the cause of bodily suffering and distress. As soon as the living entity becomes aloof from the activities of the body, he becomes free from the reactions as well. As long as he is in the city of body, he appears to be the master of it, but actually he is neither its proprietor nor controller of its actions and reactions. He is simply in the midst of the material ocean, struggling for existence. The waves of the ocean are tossing him, and he has no

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

*eṣa u hy eva sādhu karma kārayati tam yamebhyo lokebhya unninīṣate  
eṣa u evāsādhu karma kārayati yamadho ninīṣate.  
  
ajño jantur anīso 'yam ātmanah sukha-duḥkhayoh  
īśvara-prerito gacchet svargam vāśvabhrām eva ca.*

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

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

*vaiśamya-nairghṛṇye na sāpekṣatvāt tathā hi darśayati.*

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

devotee in Kṛṣṇa consciousness, although far away from the Lord's abode, can elevate himself to that abode simply by thinking of Him constantly—by engagement in Kṛṣṇa consciousness. He does not feel the pangs of material miseries; this state of life is called *brahma-nirvāṇa*, or the absence of material miseries due to being constantly immersed in the Supreme.

### TEXTS 27–28

स्पर्शान्कृत्वा बहिर्बाह्यांश्वक्षुश्वैवान्तरे भ्रुवोः ।  
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥  
 यतेन्द्रियमनोबुद्धिमुनिर्मोक्षपरायणः ।  
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

*sparśān kṛtvā bahir bāhyāṁś  
 cakṣuś caivāntare bhruvoḥ  
 prāṇāpānau samau kṛtvā  
 nāsābhyanṭara-cāriṇau  
 yatendriya-mano-buddhir  
 munir mokṣa-parāyaṇah  
 vigatecchā-bhaya-krodho  
 yaḥ sadā mukta eva saḥ*

*sparśān*—external sense objects, such as sound, etc.; *kṛtvā*—doing so; *bahiḥ*—external; *bāhyān*—unnecessary; *cakṣuh*—eyes; *ca*—also; *eva*—certainly; *antare*—within; *bhruvoḥ*—of the eyebrows; *prāṇa-apānau*—up-and down-moving air; *samau*—in suspension; *kṛtvā*—doing so; *nāsā-abhyantara*—within the nostrils; *cāriṇau*—blowing; *yata*—controlled; *indriya*—senses; *manah*—mind; *buddhiḥ*—intelligence; *munih*—the transcendentalist; *mokṣa*—liberation; *parāyaṇah*—being so destined; *vigata*—discarded; *icchā*—wishes; *bhaya*—fear; *krodhaḥ*—anger; *yaḥ*—one who; *sadā*—always; *muktaḥ*—liberated; *eva*—certainly; *saḥ*—he is.

### TRANSLATION

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within

## TEXT 29

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

*bhoktāram yajña-tapasāṁ  
sarva-loka-maheśvaram  
suhṛdam sarva-bhūtānāṁ  
jñātvā mām śāntim ṛcchati*

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

## TRANSLATION

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

## PURPORT

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

## TRANSLATION

The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.

## PURPORT

In this chapter the Lord explains that the process of the eightfold *yoga* system is a means to control the mind and the senses. However, this is very difficult for people in general to perform, especially in the age of Kali. Although the eightfold *yoga* system is recommended in this chapter, the Lord emphasizes that the process of *karma-yoga*, or acting in Kṛṣṇa consciousness, is better. Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended. The criterion of perfection is to act in Kṛṣṇa consciousness, and not with a view to enjoying the fruits of work. To act in Kṛṣṇa consciousness is the duty of every living entity because all are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete whole. Similarly, the living entity who acts for satisfaction of the supreme whole and not for personal satisfaction is the perfect *sannyāsī*, the perfect *yogī*. The *sannyāsīs* sometimes artificially think that they have become liberated from all material duties, and therefore they cease to perform *agnihotra yajñas* (fire sacrifices), but actually they are self-interested because their goal is becoming one with the impersonal Brahman. Such a desire is greater than any material desire, but it is not without self-interest. Similarly, the mystic *yogī* who practices the *yoga* system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self. But a person acting in Kṛṣṇa consciousness works for the satisfaction of the whole, without self-interest. A Kṛṣṇa conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Kṛṣṇa, and thus he is the perfect *sannyāsī*, or perfect *yogī*. Lord Caitanya, the highest perfectional symbol of renunciation, prays in this way:

## TRANSLATION

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

## PURPORT

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

## TEXT 5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

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

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

## TRANSLATION

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 8

ज्ञानविज्ञानतुसात्मा कृटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोष्टाश्मकाच्चनः ॥ ८ ॥

*jñāna-vijñāna-tṛptātmā  
 kūṭa-stho vijitendriyah  
 yukta ity ucyate yogī  
 sama-loṣṭrāśma-kāñcanaḥ*

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

## TRANSLATION

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

## PURPORT

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

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

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

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

## TRANSLATION

One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

## PURPORT

The goal of life is to know Kṛṣṇa, who is situated within the heart of every living being as Paramātmā, the four-handed Viṣṇu form. The *yoga* process is practiced in order to discover and see this localized form of Viṣṇu, and not for any other purpose. The localized Viṣṇu-mūrti is the plenary representation of Kṛṣṇa dwelling within one's heart. One who has no program to realize this Viṣṇu-murti is uselessly engaged in mock-*yoga* practice and is certainly wasting his time. Kṛṣṇā is the ultimate goal of life, and the Viṣṇu-murti situated in one's heart is the object of *yoga* practice. To realize this Viṣṇu-murti within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called *yoga* class and thus become a *yogī*. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief. In the rules of celibacy written by the great sage Yājñavalkya it is said:

karmanā manasā vācā sarvāvasthāsu sarvadā  
sarvatra maithuna-tyāgo brahmacaryam pracakṣate.

"The vow of *brahmacarya* is meant to help one completely abstain from sex indulgence in work, words and mind—at all times, under all circumstances, and in all places." No one can perform correct *yoga* practice through sex indulgence. *Brahmacarya* is taught, therefore, from childhood when one has no knowledge of sex life. Children at the age of five are sent to the *guru-kula*, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming *brahmācārīs*. Without such practice, no one can make advancement in any *yoga*, whether it be *dhyāna*, *jñāna* or *bhakti*. One who, however, follows the rules and regulations of married life, having

certainly; *ātmanā*—by the pure mind; *ātmānam*—self; *paśyan*—realizing the position; *ātmani*—in the self; *tuṣyati*—becomes satisfied; *sukham*—happiness; *ātyantikam*—supreme; *yat*—in which; *tat*—that; *buddhi*—intelligence; *grāhyam*—acceptable; *atīndriyam*—transcendental; *vetti*—knows; *yatra*—wherein; *na*—never; *ca*—also; *eva*—certainly; *ayam*—in this; *sthitah*—situated; *calati*—moves; *tattvataḥ*—from the truth; *yam*—that which; *labdhvā*—by attainment; *ca*—also; *aparam*—any other; *lābhām*—gain; *manyate*—does not mind; *na*—never; *adhibhām*—more than that; *tataḥ*—from that; *yasmin*—in which; *sthitah*—being situated; *na*—never; *duḥkhenā*—by miseries; *guruṇāpi*—even though very difficult; *vicālyate*—becomes shaken; *tam*—that; *vidyāt*—you must know; *duḥkha-saṁyoga*—miseries of material contact; *viyogam*—extermination; *yoga-saṁjñitam*—trance in yoga.

## TRANSLATION

The stage of perfection is called trance, or *saṁādhi*, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

## PURPORT

By practice of *yoga* one becomes gradually detached from material concepts. This is the primary characteristic of the *yoga* principle. And after this, one becomes situated in trance, or *saṁādhi* which means that the *yogi* realizes the Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Superself. *Yoga* practice is more or less based on the principles of the Patañjali system. Some unauthorized commentators try to identify the individual soul with the Supersoul, and the monists think this to be liberation, but they do not understand the real purpose of the Patañjali system of *yoga*. There is an acceptance of

transcendental pleasure in the Patañjali system, but the monists do not accept this transcendental pleasure out of fear of jeopardizing the theory of oneness. The duality of knowledge and knower is not accepted by the nondualist, but in this verse transcendental pleasure—realized through transcendental senses—is accepted. And this is corroborated by the Patañjali Muni, the famous exponent of the yoga system. The great sage declares in his *Yoga-sūtras*:

*puruṣārtha-śūnyānāṁ guṇānāṁ pratiprasavah kaivalyam svarūpa-pratiṣṭhā vā citi-śaktir iti.*

This *citi-śakti*, or internal potency, is transcendental. *Puruṣārtha* means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. This "oneness with the Supreme" is called *kaivalyam* by the monist. But according to Patañjali, this *kaivalyam* is an internal, or transcendental, potency by which the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called *ceto-darpaṇa-mārjanam*, or clearance of the impure mirror of the mind. This "clearance" is actually liberation, or *bhava-mahādāvāgni-nirvāpaṇam*. The theory of *nirvāṇa*—also preliminary—corresponds with this principle. In the *Bhāgavatam* this is called *svarūpeṇa vyavasthitih*. The *Bhagavad-gītā* also confirms this situation in this verse.

After *nirvāṇa*, or material cessation, there is the manifestation of spiritual activities, or devotional service of the Lord, known as Kṛṣṇa consciousness. In the words of the *Bhāgavatam*, *svarūpeṇa vyavasthitih*: this is the "real life of the living entity." *Māyā*, or illusion, is the condition of spiritual life contaminated by material infection. Liberation from this material infection does not mean destruction of the original eternal position of the living entity. Patañjali also accepts this by his words *kaivalyam svarūpa-pratiṣṭhā vā citi-śaktir iti*. This *citi-śakti* or transcendental pleasure, is real life. This is confirmed in the *Vedānta-sūtras* as *ānandamayo 'bhyaśāt*. This natural transcendental pleasure is the ultimate goal of *yoga* and is easily achieved by execution of devotional service, or *bhakti-yoga*. *Bhaktiyoga* will be vividly described in the Seventh Chapter of *Bhagavad-gītā*.

In the *yoga* system, as described in this chapter, there are two kinds of *saṁādhi*, called *saṁprajñāta-saṁādhi* and *asamprajñāta-saṁādhi*. When one becomes situated in the transcendental position by various philosophical researches, it is called *saṁprajñāta-saṁādhi*. In the *asamprajñāta-saṁādhi* there is no longer

## PURPORT

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

## TEXT 26

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

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

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

## TRANSLATION

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

## PURPORT

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

who is controlled by the mind is called *godāsa*, or the servant of the senses. A *gosvāmī* knows the standard of sense happiness. In transcendental sense happiness, the senses are engaged in the service of Hṛṣikeśa or the supreme owner of the senses—Kṛṣṇa. Serving Kṛṣṇa with purified senses is called Kṛṣṇa consciousness. That is the way of bringing the senses under full control. What is more, that is the highest perfection of yoga practice.

### TEXT 27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्पषम् ॥ २७ ॥

*praśānta-manasam hy enam  
yoginam sukham uttamam  
upaiti śānta-rajasam  
brahma-bhūtam akalmaśam*

*praśānta*—mind fixed on the lotus feet of Kṛṣṇa; *manasam*—of one whose mind is so fixed; *hi*—certainly; *enam*—this; *yoginam*—the yogī; *sukham*—happiness; *uttamam*—the highest; *upaiti*—attains; *śānta-rajasam*—pacified passion; *brahma-bhūtam*—liberated by identification with the Absolute; *akalmaśam*—freed from all past sinful reaction.

### TRANSLATION

The yogī whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin.

### PURPORT

*Brahma-bhūta* is the state of being free from material contamination and situated in the transcendental service of the Lord. *Mad-bhaktim labhate parām* (Bg. 18.54). One cannot remain in the quality of Brahman, the Absolute, until one's mind is fixed on the lotus feet of the Lord. *Sa vai manah kṛṣṇa-padāravindayoh*. To be always engaged in the transcendental loving service of

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

#### TEXT 34

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

cañcalam hi manah kṛṣṇa  
pramāthi balavad dṛḍham  
tasyāham nigraham manye  
vāyor iva su-duṣkaram

*cañcalam*—flickering; *hi*—certainly; *manah*—mind; *kṛṣṇa*—O Kṛṣṇa; *pramāthi*—agitating; *balavat*—strong; *dṛḍham*—obstinate; *tasya*—its; *aham*—I; *nigraham*—subduing; *manye*—think; *vāyoh*—of the wind; *iva*—like; *suduṣkaram*—difficult.

later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

## PURPORT

The path of self-realization or mysticism is described in the *Bhagavad-gītā*. The basic principle of self-realization is knowledge that the living entity is not this material body but that he is different from it and that his happiness is in eternal life, bliss and knowledge. These are transcendental, beyond both body and mind. Self-realization is sought by the path of knowledge, the practice of the eightfold system or by *bhakti-yoga*. In each of these processes one has to realize the constitutional position of the living entity, his relationship with God, and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Kṛṣṇa consciousness. Following any of the above-mentioned three methods, one is sure to reach the supreme goal sooner or later. This was asserted by the Lord in the Second Chapter: even a little endeavor on the transcendental path offers a great hope for deliverance. Out of these three methods, the path of *bhakti-yoga* is especially suitable for this age because it is the most direct method of God realization. To be doubly assured, Arjuna is asking Lord Kṛṣṇa to confirm His former statement. One may sincerely accept the path of self-realization, but the process of cultivation of knowledge and the practice of the eightfold *yoga* system are generally very difficult for this age. Therefore, despite constant endeavor, one may fail for many reasons. First of all, one may not be following the process. To pursue the transcendental path is more or less to declare war on illusory energy. Consequently, whenever a person tries to escape the clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing transcendental disciplines. This is called *yogāt calita-mānasah*: deviation from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization.

transcendentalist. To reach this goal of life through Brahman and Paramātmā realization takes many, many births: *Bahūnām janmanām ante*. Therefore the supermost of transcendental realization is *bhakti-yoga* or Kṛṣṇa consciousness, the direct method.

### TEXT 39

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।  
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

*etan me samśayam kṛṣṇa  
chettum arhasy aśeṣataḥ  
tvad-anyah samśayasyāsyā  
chettā na hy upapadyate*

*etat*—this is; *me*—my; *saṁśayam*—doubt; *kṛṣṇa*—O Kṛṣṇa; *chettum*—to dispel; *arhasi*—requested to do; *aśeṣataḥ*—completely; *tvat*—Yourself; *anyah*—without; *saṁśayāsyā*—of the doubt; *asya*—of this; *chettā*—remover; *na*—never; *hi*—certainly; *upapadyate*—to be found.

### TRANSLATION

This is my doubt O Kṛṣṇa, and I ask You to dispel it completely. But for Yourself, no one is to be found who can destroy this doubt.

### PURPORT

Kṛṣṇa is the perfect knower of past, present and future. In the beginning of the *Bhagavad-gītā*, the Lord said that all living entities exist individually in the past, that they exist now in the present, and that they continue to retain individual identity in the future, even after liberation from the material entanglement. So He has already cleared up the question of the future of the individual living entity. Now, Arjuna wants to know of the future of the unsuccessful transcendentalist. No one is equal to or above Kṛṣṇa, and certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him. Therefore the verdict of Kṛṣṇa is the final and complete answer to all doubts because He knows past, present and future

scriptures for material happiness may be further divided into two classes: those who are fruitive workers and those who desire no fruit for sense gratification. Those who are after fruitive results for sense gratification may be elevated to a higher standard of life—even to the higher planets; but still, because they are not free from material existence, they are not following the truly auspicious path. The only auspicious activities are those which lead one to liberation. Any activity which is not aimed at ultimate self-realization or liberation from the material bodily concept of life is not at all auspicious. Activity in Kṛṣṇa consciousness is the only auspicious activity, and anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Kṛṣṇa consciousness can be called a perfect transcendentalist under severe austerity. And because the eightfold *yoga* system is directed toward the ultimate realization of Kṛṣṇa consciousness, such practice is also auspicious, and no one who is trying his best in this matter need fear degradation.

### TEXT 41

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

*prāpya puṇya-kṛtām lokān  
uśitvā śāśvatīḥ samāḥ  
śucinām śrīmatām gehe  
yoga-bhraṣṭo 'bhijāyate*

*prāpya*—after achieving; *puṇya-kṛtām*—of those who performed pious activities; *lokān*—planets; *uśitvā*—after dwelling; *śāśvatīḥ*—many; *samāḥ*—years; *śucinām*—of the pious; *śrīmatām*—of the prosperous; *gehe*—in the house of; *yoga-bhraṣṭah*—one who is fallen from the path of self-realization; *abhijāyate*—takes his birth.

### TRANSLATION

The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

## PURPORT

Advanced yogīs are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Kṛṣṇa consciousness, the highest *yoga* perfection. In the Śrīmad-Bhāgavatam (3.33.8), such disregard of Vedic rituals by the advanced transcendentalists is explained as follows:

*aho bata śvapaco 'to garīyān  
yajjihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuh sasnur āryā  
brahmānūcur nāma gṛṇanti ye te.*

"O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies."

The famous example of this was presented by Lord Caitanya, who accepted Ṭhākur Haridāsa as one of His most important disciples. Although Ṭhākur Haridāsa happened to take his birth in a Moslem family, he was elevated to the post of *nāmācārya* by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the *Vedas*, known as *śabda-brahman*. Unless, therefore, one is purified, one cannot take to the principle of Kṛṣṇa consciousness nor become engaged in chanting the holy name of the Lord, Hare Kṛṣṇa.

## TEXT 45

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

*prayatnād yatamānas tu  
yogī saṁśuddha-kilbiṣāḥ  
aneka-janma-saṁsiddhas*

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

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

## TRANSLATION

Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

## PURPORT

In this Seventh Chapter of *Bhagavad-gītā*, the nature of Kṛṣṇa consciousness is fully described. Kṛṣṇa is full in all opulences, and how He manifests such opulences is described herein. Also, four kinds of fortunate people who become attached to Kṛṣṇa, and four kinds of unfortunate people who never take to Kṛṣṇa are described in this chapter.

In the first six chapters of *Bhagavad-gītā*, the living entity has been described as nonmaterial spirit soul which is capable of elevating himself to self-realization by different types of *yogas*. At the end of the Sixth Chapter, it has been clearly stated that the steady concentration of the mind upon Kṛṣṇa, or in other words Kṛṣṇa consciousness, is the highest form of all *yoga*. By concentrating one's mind upon Kṛṣṇa, one is able to know the Absolute Truth completely, but not otherwise. Impersonal *brahmajyoti* or localized Paramātmā realization is not perfect knowledge of the Absolute Truth because it is partial. Full and scientific knowledge is Kṛṣṇa, and everything is revealed to the person in Kṛṣṇa consciousness. In complete Kṛṣṇa consciousness one knows that Kṛṣṇa is ultimate knowledge beyond any doubts. Different types of *yoga* are only steppingstones on the path of Kṛṣṇa consciousness. One who takes directly to Kṛṣṇa consciousness automatically knows about *brahmajyoti* and Paramātmā in full. By practice of Kṛṣṇa consciousness *yoga*, one can know everything in full—namely the Absolute Truth, the living entities, the material nature, and their manifestations with paraphernalia.

One should therefore begin *yoga* practice as directed in the last verse of the Sixth Chapter. Concentration of the mind upon Kṛṣṇa the Supreme is made possible by prescribed devotional service in nine different forms, of which *śravaṇam* is the first and most important. The Lord therefore says to Arjuna, "tat ṣṭnu," or "Hear from Me." No one can be a greater authority than Kṛṣṇa, and therefore by hearing from Him one receives the greatest opportunity for progress in Kṛṣṇa consciousness. One has therefore to learn from Kṛṣṇa

organs for material activities. Intelligence refers to the total material creation, called the *mahat-tattva*. Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of *sāṅkhya* atheistic philosophy; they are originally offshoots from Kṛṣṇa's energies and are separated from Him, but atheistic *sāṅkhya* philosophers with a poor fund of knowledge do not know Kṛṣṇa as the cause of all causes. The subject matter for discussion in the *sāṅkhya* philosophy is only the manifestation of the external energy of Kṛṣṇa, as it is described in the *Bhagavad-gītā*.

### TEXT 5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

*apareyam itas tv anyām  
prakṛtim viddhi me parām  
jīva-bhūtām mahā-bāho  
yayedam dhāryate jagat*

*aparā*—inferior; *iyam*—this; *itah*—besides this; *tu*—but; *anyām*—another; *prakṛtim*—energy; *viddhi*—just try to understand; *me*—My; *parām*—superior; *jīva-bhūtām*—the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by whom; *idam*—this; *dhāryate*—being utilized or exploited; *jagat*—the material world.

### TRANSLATION

Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

### PURPORT

Here it is clearly mentioned that living entities belong to the superior nature (or energy) of the Supreme Lord. The inferior energy is matter manifested in different elements, namely earth, water, fire, air, ether, mind,

intelligence and false ego. Both forms of material nature, namely gross (earth, etc.) and subtle (mind, etc.), are products of the inferior energy. The living entities, who are exploiting these inferior energies for different purposes, are the superior energy of the Supreme Lord, and it is due to this energy that the entire material world functions. The cosmic manifestation has no power to act unless it is moved by the superior energy, the living entity. Energies are always controlled by the energetic, and therefore living entities are always controlled by the Lord—they have no independent existence. They are never equally powerful, as unintelligent men think. The distinction between the living entities and the Lord is described in *Śrīmad-Bhāgavatam* as follows (10.87.30):

*aparimitā dhruvāś tanubhṛto yadi sarva-gatāś  
tarhim na śāsyateti niyamo dhruva netarathā  
ajani ca yanmayam tad avimucya niyantṛ<sup>1</sup>  
bhavet samam anujānatām yad-amataṁ mata-duṣṭatayā*

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."

The Supreme Lord Kṛṣṇa is the only controller, and all living entities are controlled by Him. These living entities are His superior energy because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in quantity of power. While exploiting the gross and subtle inferior energy (matter), the superior energy (the living entity) forgets his real spiritual mind and intelligence. This forgetfulness is due to the influence of matter upon the living entity. But when the living entity becomes free from the influence of the illusory material energy, he attains the stage called *mukti*, or liberation. The false ego, under the influence of material illusion, thinks, "I am matter, and material acquisitions are mine." His actual position is realized when he is liberated from all material ideas, including the conception of his becoming one in all respects with God. Therefore one may

conclude that the *Gītā* confirms the living entity to be only one of the multi-energies of Kṛṣṇa; and when this energy is freed from material contamination, it becomes fully Kṛṣṇa conscious, or liberated.

### TEXT 6

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।  
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

*etad-yonīni bhūtāni  
sarvāṇīty upadhāraya  
aham kṛtsnasya jagataḥ  
prabhavaḥ pralayas tathā*

*etat*—these two natures; *yonīni*—source of birth; *bhūtāni*—everything created; *sarvāṇī*—all; *iti*—thus; *upadhāraya*—know; *aham*—I; *kṛtsnasya*—all-inclusive; *jagataḥ*—of the world; *prabhavaḥ*—source of manifestation; *pralayaḥ*—annihilation; *tathā*—as well as.

### TRANSLATION

Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution.

### PURPORT

Everything that exists is a product of matter and spirit. Spirit is the basic field of creation, and matter is created by spirit. Spirit is not created at a certain stage of material development. Rather, this material world is manifested only on the basis of spiritual energy. This material body is developed because spirit is present within matter; a child grows gradually to boyhood and then to manhood because of that superior energy, spirit soul, being present. Similarly, the entire cosmic manifestation of the gigantic universe is developed because of the presence of the Supersoul, Viṣṇu. Therefore spirit and matter, which combine together to manifest this gigantic universal form, are originally two energies of the Lord, and consequently the Lord is the original cause of everything. A fragmental part and parcel of the

affect Him. That is one of the special characteristics of Bhagavān, or the Supreme Personality of Godhead.

### TEXT 13

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

*tribhir guṇa-mayair bhāvair  
ebhiḥ sarvam idam jagat  
mohitam nābhijānāti  
mām ebhyāḥ param avyayam*

*tribhiḥ*—three; *guṇamayaiḥ*—by the three *guṇas*; *bhāvaiḥ*—state of being; *ebhiḥ*—all this; *sarvam*—the whole world; *idam*—in this world; *jagat*—universe; *mohitam*—deluded; *na abhijānāti*—do not know; *mām*—unto Me; *ebhyāḥ*—above these; *param*—the Supreme; *avyayam*—inexhaustible.

### TRANSLATION

Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me who am above the modes and inexhaustible.

### PURPORT

The whole world is enchanted by three modes of material nature. Those who are bewildered by these three modes cannot understand that transcendental to this material nature is the Supreme Lord, Kṛṣṇa. In this material world everyone is under the influence of these three *guṇas* and is thus bewildered.

By nature living entities have particular types of body and particular types of psychic and biological activities accordingly. There are four classes of men functioning in the three material modes of nature. Those who are purely in the mode of goodness are called *brāhmaṇas*. Those who are purely in the mode of passion are called *kṣatriyas*. Those who are in the modes of both passion and ignorance are called *vaiśyas*. Those who are completely in ignorance are called *śūdras*. And those who are less than that are animals or animal life. However,

gain, and although they may have ulcers or indigestion, they are satisfied with practically no food; they are simply absorbed in working hard day and night for the benefit of illusory masters. Ignorant of their real master, the foolish workers waste their valuable time serving mammon. Unfortunately, they never surrender to the supreme master of all masters, nor do they take time to hear of Him from the proper sources. The swine who eat the soil do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane force that moves the material world.

(2) Another class of *duṣkṛtina*, or miscreant, is called the *narādhama*, or the lowest of mankind. *Nara* means human being, and *adhama* means the lowest. Out of the 8,400,000 different species of living beings, there are 400,000 human species. Out of these there are numerous lower forms of human life that are mostly uncivilized. The civilized human beings are those who have regulated principles of social, political and religious life. Those who are socially and politically developed, but who have no religious principles, must be considered *narādhamas*. Nor is religion without God religion, because the purpose of following religious principles is to know the Supreme Truth and man's relation with Him. In the *Gītā* the Personality of Godhead clearly states that there is no authority above Him and that He is the Supreme Truth. The civilized form of human life is meant for man's *reviving the lost consciousness* of his eternal relation with the Supreme Truth, the Personality of Godhead Śrī Kṛṣṇa, who is all-powerful. Whoever loses this chance is classified as a *narādhama*. We get information from revealed scriptures that when the baby is in the mother's womb (an extremely uncomfortable situation) he prays to God for deliverance and promises to worship Him alone as soon as he gets out. To pray to God when he is in difficulty is a natural instinct in every living being because he is eternally related with God. But after his deliverance, the child forgets the difficulties of birth and forgets his deliverer also, being influenced by *māyā*, the illusory energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the *Manu-smṛti*, which is the guide to religious principles, are meant for reviving God consciousness in the system of *varṇāśrama*. However, no process

human life is designed after the eternal and transcendental feature of the Supreme Lord.

All the unauthorized interpretations of the *Gītā* by the class of *māyayāpahṛta-jñāna*, outside the purview of the *paramparā* system, are so many stumbling blocks in the path of spiritual understanding. The deluded interpreters do not surrender unto the lotus feet of Śrī Kṛṣṇa, nor do they teach others to follow this principle.

(4) The last class of *duṣkṛtina* is called *āsuram bhāvam āśrita*, or those of demonic principles. This class is openly atheistic. Some of them argue that the Supreme Lord can never descend upon this material world, but they are unable to give any tangible reasons as to why not. There are others who make Him subordinate to the impersonal feature, although the opposite is declared in the *Gītā*. Envious of the Supreme Personality of Godhead, the atheist will present a number of illicit incarnations manufactured in the factory of his brain. Such persons whose very principle of life is to decry the Personality of Godhead cannot surrender unto the lotus feet of Śrī Kṛṣṇa.

Śrī Yāmunācārya Albandru of South India said, "O my Lord! You are unknowable to persons involved with atheistic principles despite Your uncommon qualities, features, and activities and despite Your personality being confirmed by all the revealed scriptures in the quality of goodness, and despite Your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."

Therefore, (1) grossly foolish persons, (2) the lowest of mankind, (3) the deluded speculators, and (4) the professed atheists, as above mentioned, never surrender unto the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative advice.

## TEXT 16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरथार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

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

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

### TEXT 20

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

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

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

### TRANSLATION

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

### PURPORT

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

*yam̄ yam̄ vāpi smaran bhāvam̄  
 tyajaty ante kalevaram̄  
 tam̄ tam evaiti kaunteya  
 sadā tad-bhāva-bhāvitah̄*

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

### TRANSLATION

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

### PURPORT

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

### TEXT 7

**तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।  
 मय्यर्पितमनोबुद्धिर्मामेवैष्यसंशयः ॥ ७ ॥**

*tasmāt sarveṣu kāleṣu  
 mām anusmara yudhya ca  
 mayy arpita-mano-buddhir  
 mām evaiṣyasya asamśayah̄*

## TRANSLATION

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

## PURPORT

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

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

### TEXT 11

यदक्षरं वेदविदो वदन्ति  
विशन्ति यद्यतयो वीतरागाः ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
तते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ११ ॥

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

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

A pure devotee constantly remembers Kṛṣṇa and meditates upon Him. These are qualifications of the pure devotee for whom the Lord is most easily attainable. *Bhakti-yoga* is the system that the *Gītā* recommends above all others. Generally, the *bhakti-yogīs* are engaged in five different ways: 1) *śānta-bhakta*, engaged in devotional service in neutrality; 2) *dāsyā-bhakta*, engaged in devotional service as servant; 3) *sākhyā-bhakta*, engaged as friend; 4) *vātsalyā-bhakta*, engaged as parent; and 5) *mādhuryā-bhakta*, engaged as conjugal lover of the Supreme Lord. In any of these ways, the pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. A pure devotee cannot forget the Supreme Lord for a moment, and similarly, the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Kṛṣṇa conscious process of chanting the *mahāmantra*, Hare Kṛṣṇa.

### TEXT 15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।  
नापूर्वन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

*mām upetya punar janma  
duḥkhālayam aśāśvatam  
nāpnuvanti mahātmānah  
saṁsiddhim paramām gatāḥ*

*mām*—unto Me; *upetya*—achieving; *punah*—again; *janma*—birth; *duḥkhālayam*—place of miseries; *aśāśvatam*—temporary; *na*—never; *āpnuvanti*—attain; *mahātmānah*—the great souls; *saṁsiddhim*—perfection; *paramām*—ultimate; *gatāḥ*—achieved.

### TRANSLATION

After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

## PURPORT

The duration of the material universe is limited. It is manifested in cycles of *kalpas*. A *kalpa* is a day of Brahmā, and one day of Brahmā consists of a thousand cycles of four *yugas* or ages: Satya, Tretā, Dvāpara, and Kali. The cycle of Satya is characterized by virtue, wisdom and religion, there being practically no ignorance and vice, and the *yuga* lasts 1,728,000 years. In the Tretā-yuga vice is introduced, and this *yuga* lasts 1,296,000 years. In the Dvāpara-yuga there is an even greater decline in virtue and religion, vice increasing, and this *yuga* lasts 864,000 years. And finally in Kali-yuga (the *yuga* we have now been experiencing over the past 5,000 years) there is an abundance of strife, ignorance, irreligion and vice, true virtue being practically nonexistent, and this *yuga* lasts 432,000 years. In Kali-yuga vice increases to such a point that at the termination of the *yuga* the Supreme Lord Himself appears as the Kalki *avatara*, vanquishes the demons, saves His devotees, and commences another Satya-yuga. Then the process is set rolling again. These four *yugas*, rotating a thousand times, comprise one day of Brahmā, the creator god, and the same number comprise one night. Brahmā lives one hundred of such “years” and then dies. These “hundred years” by earth calculations total to 311 trillion and 40 million earth years. By these calculations the life of Brahmā seems fantastic and interminable, but from the viewpoint of eternity it is as brief as a lightning flash. In the causal ocean there are innumerable Brahmās rising and disappearing like bubbles in the Atlantic. Brahmā and his creation are all part of the material universe, and therefore they are in constant flux.

In the material universe not even Brahmā is free from the process of birth, old age, disease and death. Brahmā, however, is directly engaged in the service of the Supreme Lord in the management of this universe—therefore he at once attains liberation. Elevated *sannyāsīs* are promoted to Brahmā’s particular planet, Brahmaloka, which is the highest planet in the material universe and which survives all the heavenly planets in the upper strata of the planetary system, but in due course Brahmā and all inhabitants of Brahmaloka are subject to death, according to the law of material nature.

being engaged in Kṛṣṇa consciousness; *bhava*—just become; *arjuna*—O Arjuna.

## TRANSLATION

The devotees who know these two paths, O Arjuna, are never bewildered. Therefore be always fixed in devotion.

## PURPORT

Kṛṣṇa is here advising Arjuna that he should not be disturbed by the different paths the soul can take when leaving the material world. A devotee of the Supreme Lord should not worry whether he will depart either by arrangement or by accident. The devotee should be firmly established in Kṛṣṇa consciousness and chant Hare Kṛṣṇa. He should know that concern over either of these two paths is troublesome. The best way to be absorbed in Kṛṣṇa consciousness is to be always dovetailed in His service, and this will make one's path to the spiritual kingdom safe, certain, and direct. The word *yoga-yukta* is especially significant in this verse. One who is firm in *yoga* is constantly engaged in Kṛṣṇa consciousness in all his activities. Śrī Rūpa Gosvāmī advises that one should be unattached in the material world and that all affairs should be steeped in Kṛṣṇa consciousness. In this way one attains perfection. Therefore the devotee is not disturbed by these descriptions because he knows that his passage to the supreme abode is guaranteed by devotional service.

## TEXT 28

वेदेषु यज्ञेषु तपःसु चैव  
दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा  
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

*vedeṣu yajñeṣu tapaḥsu caiva  
dāneṣu yat puṇya-phalaṁ pradiṣṭam  
atyeti tat sarvam idam viditvā  
yogī param sthānam upaiti cādyam*

*vedeṣu*—in the study of the *Vedas*; *yajñeṣu*—in the performances of *yajña*, sacrifice; *tapahṣu*—undergoing different types of austerities; *ca*—also; *eva*—certainly; *dāneṣu*—in giving charities; *yat*—that which; *pūṇya-phalam*—the result of pious work; *pradiṣṭam*—directed; *atyeti*—surpasses; *tat*—all those; *sarvam idam*—all those described above; *viditvā*—knowing; *yogī*—the devotee; *param*—supreme; *sthānam*—abode; *upaiti*—achieved peace; *ca*—also; *ādyaṁ*—original.

## TRANSLATION

A person who accepts the path of devotional service is not bereft of the results derived from studying the *Vedas*, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode.

## PURPORT

This verse is the summation of the Seventh and Eighth Chapters, particularly as the chapters deal with Kṛṣṇa consciousness and devotional service. One has to study the *Vedas* under the guidance of the spiritual master and undergo many austerities and penances while living under his care. A *brahmacārī* has to live in the home of the spiritual master just like a servant, and he must beg alms from door to door and bring them to the spiritual master. He takes food only under the master's order, and if the master neglects to call the student for food that day, the student fasts. These are some of the Vedic principles for observing *brahmacharya*.

After the student studies the *Vedas* under the master for a period from five to twenty years, he may become a man of perfect character. Study of the *Vedas* is not meant for the recreation of armchair speculators, but for the formation of character. After this training, the *brahmacārī* is allowed to enter into household life and marry. When he is a householder, he also has to perform many sacrifices and strive for further enlightenment. Then after retiring from household life, upon accepting the order of *vānaprastha*, he undergoes severe penances, such as living in forests, dressing with tree bark, not shaving, etc. By carrying out the orders of *brahmacārī*, householder, *vānaprastha* and finally *sannyāsa*, one becomes elevated to the perfectional stage of life. Some are then

## TRANSLATION

The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence.

## PURPORT

As a devotee hears more and more about the Supreme Lord, he becomes enlightened. This hearing process is recommended in the *Śrīmad-Bhāgavatam*: “The messages of the Supreme Personality of Godhead are full of potencies, and these potencies can be realized if topics regarding the Supreme Godhead are discussed amongst devotees. This cannot be achieved by the association of mental speculators or academic scholars, for it is realized knowledge.”

The devotees are constantly engaged in the Supreme Lord’s service. The Lord understands the mentality and sincerity of a particular living entity who is engaged in Kṛṣṇa consciousness and gives him the intelligence to understand the science of Kṛṣṇa in the association of the devotees. Discussion of Kṛṣṇa is very potent, and if a fortunate person has such association and tries to assimilate the knowledge, then he will surely make advancement toward spiritual realization. Lord Kṛṣṇa, in order to encourage Arjuna to higher and higher elevation in His potent service, describes in this Ninth Chapter matters more confidential than any He has already disclosed.

The very beginning of *Bhagavad-gītā*, the First Chapter, is more or less an introduction to the rest of the book; and in the Second and Third Chapters, the spiritual knowledge described is called confidential. Topics discussed in the Seventh and Eighth Chapters are specifically related to devotional service, and because they bring enlightenment in Kṛṣṇa consciousness, they are called more confidential. But the matters which are described in the Ninth Chapter deal with unalloyed, pure devotion. Therefore this is called the most confidential. One who is situated in the most confidential knowledge of Kṛṣṇa is naturally transcendental; he therefore has no material pangs, although he is in the material world. In the *Bhakti-rasāmṛta-sindhu* it is said that although one who has a sincere desire to render loving service to the Supreme Lord is situated in the conditional state of material existence, he is to be considered

of the Supreme Lord, Kṛṣṇa, the Personality of Godhead. If one is convinced of this philosophy of life, that is faith. Now the development of that faith is the process of Kṛṣṇa consciousness.

There are three divisions of Kṛṣṇa conscious men. In the third class are those who have no faith. If they are engaged in devotional service officially, for some ulterior purpose, they cannot achieve the highest perfectional stage. Most probably they will slip, after some time. They may become engaged, but because they haven't complete conviction and faith, it is very difficult for them to continue in Kṛṣṇa consciousness. We have practical experience in discharging our missionary activity that some people come and apply themselves to the Kṛṣṇa consciousness with some hidden motive, and as soon as they are economically a little well-situated, they give up this process and take to their old ways again. It is only by faith that one can advance in Kṛṣṇa consciousness. As far as the development of faith is concerned, one who is well versed in the literatures of devotional service and has attained the stage of firm faith is called a first-class person in Kṛṣṇa consciousness. And in the second class are those who are not very advanced in understanding the devotional scriptures but who automatically have firm faith that Kṛṣṇa *bhakti* or service to Kṛṣṇa is the best course and so in good faith have taken it up. Thus they are superior to the third class who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow. The third-class person in Kṛṣṇa consciousness may fall down, but when one is in the second class or first class, he does not fall down. One in the first class will surely make progress and achieve the result at the end. As far as the third-class person in Kṛṣṇa consciousness is concerned, although he has faith in the conviction that devotional service to Kṛṣṇa is very good, he has no knowledge of Kṛṣṇa through the scriptures like Śrīmad-Bhāgavatam and Bhagavad-gītā. Sometimes these third-class persons in Kṛṣṇa consciousness have some tendency toward *karma-yoga* and *jñāna-yoga*, and sometimes they are disturbed, but as soon as the infection of *karma-yoga* or *jñāna-yoga* is vanquished, they become second-class or first-class persons in Kṛṣṇa consciousness. Faith in Kṛṣṇa is also divided into three stages and described in Śrīmad-Bhāgavatam. First-class attachment, second-class attachment, and third-class attachment are also explained in Śrīmad-Bhāgavatam in the Eleventh Canto. Those who have no faith even after hearing about Kṛṣṇa and the excellence of devotional service, who think that it is simply eulogy, find

the path very difficult, even if they are supposedly engaged in devotional service. For them there is very little hope in gaining perfection. Thus faith is very important in the discharge of devotional service.

#### TEXT 4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

*mayā tatam idam sarvam  
jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni  
na cāham teṣv avasthitah*

*mayā*—by Me; *tatam*—spread; *idam*—all these manifestations; *sarvam*—all; *jagat*—cosmic manifestation; *avyakta-mūrtinā*—unmanifested form; *mat-sthāni*—unto Me; *sarva-bhūtāni*—all living entities; *na*—not; *ca*—also; *aham*—I; *teṣu*—in them; *avasthitah*—situated.

#### TRANSLATION

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

#### PURPORT

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Śrī Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. In the *Brahma-saṁhitā* it is stated, *premāñjanacchurita....* One can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if he has developed the transcendental loving attitude towards Him. Thus for people in general He is not visible. Here it is said that although He is all-pervading, everywhere present, He is yet not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As we have discussed in the Seventh Chapter, the entire material cosmic

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

### TEXT 8

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

*prakṛtim svām avaṣṭabhy  
visṛjāmi punah punah  
bhūta-grāmam imam kṛtsnam  
avaśam prakṛter vaśat*

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

### TRANSLATION

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

### PURPORT

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

controlled by another. In the *Brahma-saṁhitā* it is said that Kṛṣṇa is the supreme controller; there are many controllers undoubtedly both in the material and spiritual world, but Kṛṣṇa is the supreme controller (*iśvarah paramah kṛṣṇah*), and His body is *sac-cid-ānanda*, non-material.

Material bodies cannot perform the wonderful acts described in previous verses. His body is eternal, blissful and full of knowledge. Although He is not a common man, the foolish deride Him and consider Him to be a man. His body is called here *mānuṣīm* because He is acting just like a man, a friend of Arjuna's, a politician involved in the Battle of Kurukṣetra. In so many ways He is acting just like an ordinary man, but actually His body is *sac-cid-ānanda-vigraha*—eternal bliss and knowledge absolute. This is confirmed in the Vedic language also (*sac-cid-ānanda-rūpāya kṛṣṇāya*): "I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge." There are other descriptions in the Vedic language also. *Tam ekam govindam*: "You are Govinda, the pleasure of the senses and the cows." *Sac-cid-ānanda-vigraham*: "And Your form is transcendental, full of knowledge, bliss and eternality."

Despite the transcendental qualities of Lord Kṛṣṇa's body, its full bliss and knowledge, there are many so-called scholars and commentators of *Bhagavad-gītā* who deride Kṛṣṇa as an ordinary man. The scholar may be born an extraordinary man due to his previous good work, but this conception of Śrī Kṛṣṇa is due to a poor fund of knowledge. Therefore he is called *mūḍha*, for only foolish persons consider Kṛṣṇa to be an ordinary human being because they do not know the confidential activities of the Supreme Lord and His different energies. They do not know that Kṛṣṇa's body is a symbol of complete knowledge and bliss, that He is the proprietor of everything that be and that He can award liberation to anyone. Because they do not know that Kṛṣṇa has so many transcendental qualifications, they deride Him.

Nor do they know that the appearance of the Supreme Personality of Godhead in this material world is a manifestation of His internal energy. He is the master of the material energy. As has been explained in several places (*mama māyā duratyayā*), He claims that the material energy, although very powerful, is under His control, and whoever surrenders unto Him can get out of the control of this material energy. If a soul surrendered to Kṛṣṇa can get out of the influence of material energy, then how can the Supreme Lord, who conducts the creation, maintenance and annihilation of the whole cosmic

*prakṛtim mohinīm śritāḥ*

*moghāśāḥ*—baffled hope; *mogha-karmāṇāḥ*—baffled in fruitive activities; *mogha-jñānāḥ*—baffled in knowledge; *vicetasāḥ*—bewildered; *rākṣasīm*—demonic; *āsurīm*—atheistic; *ca*—and; *eva*—certainly; *prakṛtim*—nature; *mohinīm*—bewildering; *śritāḥ*—taking shelter of.

## TRANSLATION

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

## PURPORT

There are many devotees who assume themselves to be in Kṛṣṇa consciousness and devotional service but at heart do not accept the Supreme Personality of Godhead, Kṛṣṇa, as the Absolute Truth. For them, the fruit of devotional service—going back to Godhead—will never be tasted. Similarly, those who are engaged in fruitive, pious activities and who are ultimately hoping to be liberated from this material entanglement will never be successful either because they deride the Supreme Personality of Godhead, Kṛṣṇa. In other words, persons who mock Kṛṣṇa are to be understood to be demonic or atheistic. As described in the Seventh Chapter of *Bhagavad-gītā*, such demonic miscreants never surrender to Kṛṣṇa. Therefore their mental speculations to arrive at the Absolute Truth bring them to the false conclusion that the ordinary living entity and Kṛṣṇa are one and the same. With such a false conviction, they think that the body of any human being is now simply covered by material nature and that as soon as one is liberated from this material body there is no difference between God and himself. This attempt to become one with Kṛṣṇa will be baffled because of delusion. Such atheistic and demoniac cultivation of spiritual knowledge is always futile. That is the indication of this verse. For such persons, cultivation of the knowledge in the Vedic literature, like the *Vedānta-sūtra* and the *Upaniṣads*, is always baffled. It is a great offense, therefore, to consider Kṛṣṇa, the Supreme Personality of Godhead, to be an ordinary man. Those who do so are certainly deluded because they cannot understand the eternal form of Kṛṣṇa. In the *Bṛhad-*

## TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

## PURPORT

The *mahātmā* cannot be manufactured by rubber-stamping an ordinary man. His symptoms are described here: a *mahātmā* is always engaged in chanting the glories of the Supreme Lord Kṛṣṇa, the Personality of Godhead. He has no other business. He is always engaged in the glorification of the Lord. In other words, he is not an impersonalist. When the question of glorification is there, one has to glorify the Supreme Lord, praising His holy name, His eternal form, His transcendental qualities and His uncommon pastimes. One has to glorify all these things; therefore a *mahātmā* is attached to the Supreme Personality of Godhead.

One who is attached to the impersonal feature of the Supreme Lord, the *brahmajyoti*, is not described as *mahātmā* in the *Bhagavad-gītā*. He is described in a different way in the next verse. The *mahātmā* is always engaged in different activities of devotional service, as described in the *Śrīmad-Bhāgavatam*, hearing and chanting about Viṣṇu, not a demigod or human being. That is devotion: *śravaṇam kīrtanam viṣṇoh smaraṇam*, and remembering Him. Such a *mahātmā* has firm determination to achieve at the ultimate end the association of the Supreme Lord in any one of the five transcendental *rasas*. To achieve that success, he engages all activities—mental, bodily and vocal, everything—in the service of the Supreme Lord, Śrī Kṛṣṇa. That is called full Kṛṣṇa consciousness.

In devotional service there are certain activities which are called determined, such as fasting on certain days, like the eleventh day of the moon, *Ekādaśī*, and on the appearance day of the Lord, etc. All these rules and regulations are offered by the great *ācāryas* for those who are actually interested in getting admission into the association of the Supreme Personality of Godhead in the transcendental world. The *mahātmās*, great souls, strictly observe all these rules and regulations, and therefore they are sure to achieve the desired result. As described in the second verse of this chapter, this devotional service is not only easy, but it can be performed in a happy mood. One does not need to

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

### TEXT 15

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

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

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

### TRANSLATION

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

### PURPORT

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

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

### TEXT 16

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।  
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

*aham kratur aham yajñah  
svadhāham aham auṣadham  
mantra 'ham aham evājyam  
aham agnir aham hutam*

*aham—I; kratuh—ritual; aham—I; yajñah—sacrifice; svadhā—oblation; aham—I ; aham—I; auṣadham—healing herb ; mantraḥ—transcendental chant; aham—I; aham—I; eva—certainly; ajyam—melted butter; aham—I; agnih—fire; aham—I; hutam—offering.*

### TRANSLATION

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

## TEXT 20

त्रैविद्या मां सोमपाः पूतपापा  
यज्ञैरिष्टा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोक-  
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

*trai-vidyā māṁ soma-pāḥ pūta-pāpā  
yajñair iṣṭvā svar-gatim prārthayante  
te puṇyam āsādya surendra-lokam  
aśnanti divyān divi deva-bhogān*

*trai-vidyāḥ*—the knowers of the three *Vedas*; *mām*—unto Me; *soma-pāḥ*—drinkers of *soma* juice; *pūta*—purified; *pāpāḥ*—sins; *yajñaiḥ*—with sacrifices; *iṣṭvā*—after worshiping; *svargatim*—passage to heaven; *prārthayante*—pray; *te*—they; *puṇyam*—virtue; *āsādya*—enjoying; *surendra*—of Indra; *lokam*—world; *aśnanti*—enjoy; *divyān*—celestial; *divi*—in heaven; *deva-bhogān*—pleasures of the gods.

## TRANSLATION

Those who study the *Vedas* and drink the *soma* juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.

## PURPORT

The word *trai-vidyāḥ* refers to the three *Vedas*, *Sāma*, *Yajur* and *Rg*. A *brāhmaṇa* who has studied these three *Vedas* is called a *tri-vedī*. Anyone who is very much attached to knowledge derived from these three *Vedas* is respected in society. Unfortunately, there are many great scholars of the *Vedas* who do not know the ultimate purport of studying them. Therefore Kṛṣṇa herein declares Himself to be the ultimate goal for the *tri-vedīs*. Actual *tri-vedīs* take shelter under the lotus feet of Kṛṣṇa and engage in pure devotional service to satisfy the Lord. Devotional service begins with the chanting of the Hare Kṛṣṇa *mantra* and side by side trying to understand Kṛṣṇa in truth. Unfortunately those who are simply official students of the *Vedas* become

## PURPORT

One who is unable to live for a moment without Kṛṣṇa consciousness cannot but think of Kṛṣṇa twenty-four hours, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshiping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord. Such activities are all auspicious and full of spiritual potencies; indeed, they make the devotee perfect in self-realization. Then his only desire is to achieve the association of the Supreme Personality of Godhead. This is called *yoga*. By the mercy of the Lord, such a devotee never comes back to this material condition of life. *Kṣema* refers to the merciful protection of the Lord. The Lord helps the devotee to achieve Kṛṣṇa consciousness by *yoga*, and when he becomes fully Kṛṣṇa conscious the Lord protects him from falling down to a miserable conditioned life.

## TEXT 23

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।  
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

ye 'py anya-devatā-bhaktā  
yajante śraddhayānvitāḥ  
te 'pi mām eva kaunteya  
yajanty avidhi-pūrvakam

*ye*—those; *api*—also; *anya*—other; *devatā*—demigods; *bhaktāḥ*—devotees; *yajante*—worship; *śraddhaya-anvitāḥ*—with faith; *te*—they; *api*—also; *mām*—Me; *eva*—even; *kaunteya*—O son of Kuntī; *yajanti*—sacrifice; *avidhi-pūrvakam*—in a wrong way.

## TRANSLATION

Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding.

Kṛṣṇa has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Kṛṣṇa.

The impersonalist philosophers, who wish to maintain that the Absolute Truth is without senses, cannot comprehend this verse of *Bhagavad-gītā*. To them, it is either a metaphor or proof of the mundane character of Kṛṣṇa, the speaker of the *Gītā*. But, in actuality, Kṛṣṇa, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other. This is what it means to say that Kṛṣṇa is absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Kṛṣṇa has explained that He impregnates the living entities into material nature. This is done by His looking upon material nature. And so in this instance, Kṛṣṇa's hearing the devotee's words of love in offering foodstuffs is wholly identical with His eating and actually tasting. This point should be emphasized: because of His absolute position, His hearing is wholly identical with His eating and tasting. Only the devotee, who accepts Kṛṣṇa as He describes Himself, without interpretation, can understand that the Supreme Absolute Truth can eat food and enjoy it.

### TEXT 27

यत्करोषि यदश्नासि यज्ञुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

yat karoṣi yad aśnāsi  
yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya  
tat kuruṣva mad-arpaṇam

yat—what; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer; *dadāsi*—you give away; *yat*—whatever; *yat*—whatever; *tapasyasi*—austerities you perform; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—make; *mat*—unto Me; *arpaṇam*—offering.

exact words are *vaiṣṇavera kriyā mudrā vijñe nā bujhayā*. A person who is thus always engaged in the service of the Lord or is always thinking and planning how to serve the Lord is to be considered completely liberated at present and in the future. His going home, back to Godhead, is guaranteed. He is above all materialistic criticism, just as Kṛṣṇa is above all criticism.

### TEXT 29

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

samo 'ham sarva-bhūteṣu  
na me dveṣyo 'sti na priyah  
ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham

*samah*—equally disposed; *aham*—I; *sarva-bhūteṣu*—to all living entities; *na*—no one; *me*—Mine; *dveṣyah*—hateful; *asti*—is; *na*—nor; *priyah*—dear; *ye*—those; *bhajanti*—render transcendental service; *tu*—yet; *mām*—unto Me; *bhaktyā*—in devotion; *mayi*—unto Me; *te*—such persons; *teṣu*—in them; *ca*—also; *api*—certainly; *aham*—I.

### TRANSLATION

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

### PURPORT

One may question here that if Kṛṣṇa is equal to everyone and no one is His special friend, then why does He take a special interest in the devotees who are always engaged in His transcendental service? But this is not discrimination; it is natural. Any man in this material world may be very charitably disposed, yet he has a special interest in his own children. The Lord claims that every living entity—in whatever form—is His son, and as such He provides everyone with a generous supply of the necessities of life. He is just

## TEXT 31

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

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

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

## TRANSLATION

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

## PURPORT

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

*na*—never; *me*—My; *viduh*—knows; *sura-ganāḥ*—demigods; *prabhavam*—opulences; *na*—never; *mahaṛṣayaḥ*—great sages; *aham*—I am; *ādiḥ*—the origin; *hi*—certainly; *devānām*—of the demigods; *mahaṛṣīṇām*—of the great sages; *ca*—also; *sarvaśaḥ*—in all respects.

## TRANSLATION

Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages.

## PURPORT

As stated in the *Brahma-saṁhitā*, Lord Kṛṣṇa is the Supreme Lord. No one is greater than Him; He is the cause of all causes. Here it is also stated by the Lord personally that He is the cause of all the demigods and sages. Even the demigods and great sages cannot understand Kṛṣṇa; they can understand neither His name nor His personality, so what is the position of the so-called scholars of this tiny planet? No one can understand why this Supreme God comes to earth as an ordinary human being and executes such commonplace and yet wonderful activities. One should know, then, that scholarship is not the qualification necessary to understand Kṛṣṇa. Even the demigods and the great sages have tried to understand Kṛṣṇa by their mental speculation, and they have failed to do so. In the *Śrīmad-Bhāgavatam* also it is clearly said that even the great demigods are not able to understand the Supreme Personality of Godhead. They can speculate to the limits of their imperfect senses and can reach the opposite conclusion of impersonalism, of something not manifested by the three qualities of material nature, or they can imagine something by mental speculation, but it is not possible to understand Kṛṣṇa by such foolish speculation.

Here the Lord indirectly says that if anyone wants to know the Absolute Truth, “Here I am present as the Supreme Personality of Godhead. I am the Supreme.” One should know this. Although one cannot understand the inconceivable Lord who is personally present, He nonetheless exists. We can actually understand Kṛṣṇa, who is eternal, full of bliss and knowledge, simply by studying His words in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. The impersonal Brahman can be conceived by persons who are already in the

inferior energy of the Lord, but the Personality of Godhead cannot be conceived unless one is in the transcendental position.

Because most men cannot understand Kṛṣṇa in His actual situation, out of His causeless mercy He descends to show favor to such speculators. Yet despite the Supreme Lord's uncommon activities, these speculators, due to contamination in the material energy, still think that the impersonal Brahman is the Supreme. Only the devotees who are fully surrendered unto the Supreme Lord can understand, by the grace of the Supreme Personality, that He is Kṛṣṇa. The devotees of the Lord do not bother about the impersonal Brahman conception of God; their faith and devotion bring them to surrender immediately unto the Supreme Lord, and out of the causeless mercy of Kṛṣṇa, they can understand Kṛṣṇa. No one else can understand Him. So even great sages agree: What is *ātmā*, what is the Supreme? It is He whom we have to worship.

### TEXT 3

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।  
असमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

*yo mām ajam anādim ca  
vetti loka-maheśvaram  
asammūḍhaḥ sa martyeṣu  
sarva-pāpaiḥ pramucyate*

*yah*—anyone; *mām*—unto Me; *ajam*—unborn; *anādim*—without beginning; *ca*—also; *vetti*—knows; *loka*—the planets; *maheśvaram*—supreme master; *asammūḍhaḥ*—without doubt; *sah*—he; *martyeṣu*—among those subject to death; *sarva-pāpaiḥ*—from all sinful reactions; *pramucyate*—is delivered.

### TRANSLATION

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds—he, undeluded among men, is freed from all sins.

*Yaśah*, fame, should be according to Lord Caitanya, who said that a man is famous when he is known as a great devotee. That is real fame. If one has become a great man in Kṛṣṇa consciousness and it is known, then he is truly famous. One who does not have such fame is infamous.

All these qualities are manifest throughout the universe in human society and in the society of the demigods. There are many forms of humanity on other planets, and these qualities are there. Now, for one who wants to advance in Kṛṣṇa consciousness, Kṛṣṇa creates all these qualities, but the person develops them himself from within. One who engages in the devotional service of the Supreme Lord develops all the good qualities, as arranged by the Supreme Lord.

Of whatever we find, good or bad, the origin is Kṛṣṇa. Nothing can manifest in this material world which is not in Kṛṣṇa. That is knowledge; although we know that things are differently situated, we should realize that everything flows from Kṛṣṇa.

#### TEXT 6

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।  
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

*maharṣayah sapta pūrve  
catvāro manavas tathā  
mad-bhāvā mānasā jātā  
yeṣām loka imāḥ prajāḥ*

*maharṣayah*—the great sages; *sapta*—seven; *pūrve*—before; *catvāraḥ*—four; *manavaḥ*—Manus; *tathā*—also; *mat-bhāvāḥ*—born of Me; *mānasāḥ*—from the mind; *jātāḥ*—born; *yeṣām*—of them; *loke*—the planets; *imāḥ*—all this; *prajāḥ*—population.

#### TRANSLATION

The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] are born out of My mind, and all creatures in these planets descend from them.

born, from Nārāyaṇa the eleven Rudras are born, from Nārāyaṇa the twelve Ādityas are born.”

It is said in the same *Vedas*: *brahmaṇyo devakī-putrah*: “The son of Devakī, Kṛṣṇa, is the Supreme Personality.” Then it is said:

*eko vai nārāyaṇa āśīn na brahmā na iśāno nāpo nāgni samau neme  
dyāv-āpṛthivī na nakṣatrāṇī na sūryah sa ekākī na ramate tasya  
dhyānāntah sthasya yatra chāndogaiḥ kriyamāṇāṣṭakādi-samjñakā  
stuti-stomah stomam ucyate.*

“In the beginning of the creation there was only the Supreme Personality Nārāyaṇa. There was no Brahmā, no Śiva, no fire, no moon, no stars in the sky, no sun. There was only Kṛṣṇa, who creates all and enjoys all.”

In the many *Purāṇas* it is said that Lord Śiva was born from the highest, the Supreme Lord Kṛṣṇa, and the *Vedas* say that it is the Supreme Lord, the creator of Brahmā and Śiva, who is to be worshiped. In the *Mokṣa-dharma* Kṛṣṇa also says, *prajāpatim ca rudram cāpy aham eva sṛjāmi vai tau hi mām na vijānīto mama māyā-vimohitau*. “The patriarchs, Śiva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy.” In *Varāha Purāṇa* it is also said, *nārāyaṇah paro devas tasmāj jātaś caturmukhah tasmād rudro 'bhavad devaḥ sa ca sarvajñatāṁ gataḥ*. “Nārāyaṇa is the Supreme Personality of Godhead, and from Him Brahmā was born, from whom Śiva was born.” Lord Kṛṣṇa is the source of all generations, and He is called the most efficient cause of everything. He says that because “everything is born of Me, I am the original source of all. Everything is under Me; no one is above Me.” There is no supreme controller other than Kṛṣṇa. One who understands Kṛṣṇa in such a way from a bona fide spiritual master and from Vedic literature, who engages all his energy in Kṛṣṇa consciousness, becomes a truly learned man. In comparison to him, all others, who do not know Kṛṣṇa properly, are but fools. Only a fool would consider Kṛṣṇa to be an ordinary man. A Kṛṣṇa conscious person should not be bewildered by fools; he should avoid all unauthorized commentaries and interpretations on *Bhagavad-gītā* and proceed in Kṛṣṇa consciousness with determination and firmness.

*svayam*—personality; *eva*—certainly; *ātmanā*—by Yourself; *ātmānam*—Yourself; *vettha*—know; *tvam*—You; *puruṣottama*—O greatest of all persons; *bhūta-bhāvana*—O origin of everything; *bhūteśa*—O Lord of everything; *devadeva*—O Lord of all demigods; *jagat-pate*—O Lord of the entire universe.

## TRANSLATION

Indeed, You alone know Yourself by Your own potencies, O origin of all, Lord of all beings, God of gods, O Supreme Person, Lord of the universe!

## PURPORT

The Supreme Lord Kṛṣṇa can be known by persons who are in a relationship with Him through the discharge of devotional service, like Arjuna and his successors. Persons of demonic or atheistic mentality cannot know Kṛṣṇa. Mental speculation that leads one away from the Supreme Lord is a serious sin, and one who does not know Kṛṣṇa should not try to comment on *Bhagavad-gītā*. *Bhagavad-gītā* is the statement of Kṛṣṇa, and since it is the science of Kṛṣṇa, it should be understood from Kṛṣṇa as Arjuna understood it. It should not be received from atheistic persons.

The Supreme Truth is realized in three aspects: as impersonal Brahman, localized Paramātmā and at last as the Supreme Personality of Godhead. So at the last stage of understanding the Absolute Truth, one comes to the Supreme Personality of Godhead. A liberated man and even a common man may realize impersonal Brahman or localized Paramātmā, yet they may not understand God's personality from the verses of *Bhagavad-gītā*, which are being spoken by this person, Kṛṣṇa. Sometimes the impersonalists accept Kṛṣṇa as Bhagavan, or they accept His authority. Yet many liberated persons cannot understand Kṛṣṇa as Puruṣottama, the Supreme Person, the father of all living entities. Therefore Arjuna addresses Him as Puruṣottama. And if one comes to know Him as the father of all the living entities, still one may not know Him as the supreme controller; therefore He is addressed here as Bhūteśa, the supreme controller of everyone. And even if one knows Kṛṣṇa as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods; therefore He is addressed herein as Devadeva, the worshipful God of all demigods. And even if one knows Him as the worshipful God of all

materialistic persons of this world. Because materialists cannot understand Kṛṣṇa spiritually, they are advised to concentrate the mind on physical things and try to see how Kṛṣṇa is manifested by physical representations.

### TEXT 18

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।  
भूयः कथय तुमिहि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

*vistareṇātmano yogam  
vibhūtim ca janārdana  
bhūyah kathaya trptir hi  
śṛṇvato nāsti me 'mṛtam*

*vistareṇa*—in description; *ātmanah*—of Yourself; *yogam*—mystic power; *vibhūtim*—opulences; *ca*—also; *janārdana*—O killer of the atheists; *bhūyah*—again; *kathaya*—describe; *trptih*—satisfaction; *hi*—certainly; *śṛṇvataḥ*—hearing; *na asti*—there is no; *me*—my; *amṛtam*—nectar.

### TRANSLATION

Tell me again in detail, O Janārdana [Kṛṣṇa], of Your mighty potencies and glories, for I never tire of hearing Your ambrosial words.

### PURPORT

A similar statement was made to Sūta Gosvāmī by the ṛṣis of Naimiṣāraṇya, headed by Śaunaka. That statement is:

*vayam tu na vitṛpyāma uttama-sloka-vikrame  
yac chṛṇvatām rasa-jñānām svādu svādu pade pade.*

“One can never be satiated even though one continuously hears the transcendental pastimes of Kṛṣṇa, who is glorified by Vedic hymns. Those who have entered into a transcendental relationship with Kṛṣṇa relish in every step descriptions of the pastimes of the Lord.” Thus Arjuna is interested to hear about Kṛṣṇa, specifically how He remains as the all-pervading Supreme Lord.

## PURPORT

There are eleven Rudras, of whom Śaṅkara, Lord Śiva, is predominant. He is the incarnation of the Supreme Lord in charge of the modes of ignorance in the universe. Among the demigods Kuvera is the chief treasurer, and he is a representation of the Supreme Lord. Meru is a mountain famed for its rich natural resources.

## TEXT 24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।  
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

*purodhasām ca mukhyam mām  
viddhi pārtha bṛhaspatim  
senānīnām aham skandah  
sarasām asmi sāgarah*

*purodhasām*—of all priests; *ca*—also; *mukhyam*—chief; *mām*—Me; *viddhi*—understand; *pārtha*—O son of Pṛthā; *bṛhaspatim*—Bṛhaspati; *senānīnām*—of all commanders; *aham*—I am; *skandah*—Kārtikeya; *sarasām*—of all reservoirs of water; *asmi*—I am; *sāgarah*—the ocean.

## TRANSLATION

Of priests, O Arjuna, know Me to be the chief, Bṛhaspati, the lord of devotion. Of generals I am Skanda, the lord of war; and of bodies of water I am the ocean.

## PURPORT

Indra is the chief demigod of the heavenly planets and is known as the king of the heavens. The planet in which he reigns is called Indraloka. Bṛhaspati is Indra's priest, and since Indra is the chief of all kings, Bṛhaspati is the chief of all priests. And as Indra is the chief of all kings, similarly Skanda, the son of Pārvatī and Lord Śiva, is the chief of all military commanders. And of all bodies of water, the ocean is the greatest. These representations of Kṛṣṇa only give hints of His greatness.

*uccaiḥśravasam aśvānāṁ  
viddhi mām amṛtodbhavam  
airāvatam gajendrāṇāṁ  
narāṇāṁ ca narādhipam*

*uccaiḥśravasam*—Uccaiḥśravā; *aśvānām*—among horses; *viddhi*—know; *mām*—Me; *amṛta-udbhavam*—produced from the churning of the ocean; *airāvatam*—Airāvata; *gajendrāṇām*—of elephants; *narāṇām*—among human beings; *ca*—and; *narādhipam*—the king.

## TRANSLATION

Of horses know Me to be Uccaiḥśravā, who rose out of the ocean, born of the elixir of immortality; of lordly elephants I am Airāvata, and among men I am the monarch.

## PURPORT

The devotee demigods and the demons (*asuras*) once took a sea journey. On this journey, nectar and poison were produced, and Lord Śiva drank the poison. From the nectar were produced many entities, of which there was a horse named Uccaiḥśravā. Another animal produced from the nectar was an elephant named Airāvata. Because these two animals were produced from nectar, they have special significance, and they are representatives of Kṛṣṇa. Amongst the human beings, the king is the representative of Kṛṣṇa because Kṛṣṇa is the maintainer of the universe, and the kings, who are appointed on account of their godly qualifications, are maintainers of their kingdoms. Kings like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit and Lord Rāma were all highly righteous kings who always thought of the citizens' welfare. In Vedic literature, the king is considered to be the representative of God. In this age, however, with the corruption of the principles of religion, monarchy decayed and is now finally abolished. It is to be understood that in the past, however, people were more happy under righteous kings.

*prahlādaś cāsmi daityānām*  
*kālah kalayatām aham*  
*mṛgāṇām ca mṛgendro 'ham*  
*vainateyāś ca pakṣinām*

*prahlādah*—Prahlađa; *ca*—also; *asmi*—I am; *daityānām*—of the demons; *kālah*—time; *kalayatām*—of subduers; *aham*—I am; *mṛgāṇām*—of animals; *ca*—and; *mṛgendrah*—the lion; *aham*—I am; *vainateyah*—Garuđa; *ca*—also; *pakṣinām*—of birds.

### TRANSLATION

Among the Daitya demons I am the devoted Prahlāda; among subduers I am time; among the beasts I am the lion, and among birds I am Garuđa, the feathered carrier of Višnu.

### PURPORT

Diti and Aditi are two sisters. The sons of Aditi are called Ādityas, and the sons of Diti are called Daityas. All the Ādityas are devotees of the Lord, and all the Daityas are atheistic. Although Prahlāda was born in the family of the Daityas, he was a great devotee from his childhood. Because of his devotional service and godly nature, he is considered to be a representative of Kṛṣṇa. There are many subduing principles, but time wears down all things in the material universe and so represents Kṛṣṇa. Of the many animals, the lion is the most powerful and ferocious, and of the million varieties of birds, Garuđa, the bearer of Lord Višnu, is the greatest.

### TEXT 31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।  
 झाषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

*pavanah pavatām asmi*  
*rāmaḥ śastra-bhṛtām aham*  
*jhaṣāṇām makaraś cāsmi*  
*srotasām asmi jāhnavī*

## TRANSLATION

Of hymns I am the *Bṛhat-sāma* sung to the Lord Indra, and of poetry I am the *Gāyatrī* verse, sung daily by *brāhmaṇas*. Of months I am November and December, and of seasons I am flower-bearing spring.

## PURPORT

It has already been explained by the Lord that amongst all the *Vedas*, the *Sāma-veda* is rich with beautiful songs played by the various demigods. One of these songs is the *Bṛhat-sāma*, which has an exquisite melody and is sung at midnight.

In Sanskrit, there are definite rules that regulate poetry; rhyme and meter are not written whimsically, as in much modern poetry. Amongst the regulated poetry, the *Gāyatrī mantra*, which is chanted by the duly qualified *brāhmaṇas*, is the most prominent. The *Gāyatrī mantra* is mentioned in the *Śrīmad-Bhāgavatam*. Because the *Gāyatrī mantra* is especially meant for God realization, it represents the Supreme Lord. This *mantra* is meant for spiritually advanced people, and when one attains success in chanting it, he can enter into the transcendental position of the Lord. One must first acquire the qualities of the perfectly situated person, the qualities of goodness according to the laws of material nature, in order to chant the *Gāyatrī mantra*. The *Gāyatrī mantra* is very important in Vedic civilization and is considered to be the sound incarnation of Brahman. Brahmā is its initiator, and it is passed down from him in disciplic succession.

The months of November and December are considered the best of all months because in India grains are collected from the fields at this time, and the people become very happy. Of course spring is a season universally liked because it is neither too hot nor too cold, and the flowers and trees blossom and flourish. In spring there are also many ceremonies commemorating Kṛṣṇa's pastimes; therefore this is considered to be the most joyful of all seasons, and it is the representative of the Supreme Lord Kṛṣṇa.

## TEXT 36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

*dyūtam chalayatām asmi  
tejas tejasvinām aham  
jayo 'smi vyavasāyo 'smi  
sattvam sattvavatām aham*

*dyūtam*—gambling; *chalayatām*—of all cheats; *asmi*—I am; *tejah*—splendid; *tejasvinām*—of everything splendid; *aham*—I am; *jayah*—victory; *asmi*—I am; *vyavasāyah*—adventure; *asmi*—I am; *sattvam*—strength; *sattvavatām*—of all the strong; *aham*—I am.

### TRANSLATION

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

### PURPORT

There are many kinds of cheaters all over the universe. Of all cheating processes, gambling stands supreme and therefore represents Kṛṣṇa. As the Supreme, Kṛṣṇa can be more deceitful than any mere man. If Kṛṣṇa chooses to deceive a person, no one can surpass Him in His deceit. His greatness is not simply one-sided—it is all-sided.

Among the victorious, He is victory. He is the splendor of the splendid. Among enterprising industrialists, He is the most enterprising. Among adventurers, He is the most adventurous, and among the strong, He is the strongest. When Kṛṣṇa was present on earth, no one could surpass Him in strength. Even in His childhood He lifted Govardhana Hill. No one can surpass Him in cheating, no one can surpass Him in splendor, no one can surpass Him in victory, no one can surpass Him in enterprise, and no one can surpass Him in strength.

### TEXT 37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।  
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

# CHAPTER ELEVEN



## The Universal Form

### TEXT 1

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।  
यत्क्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

*arjuna uvāca  
mad-anugrahāya paramam  
guhyam adhyātma-samjñitam  
yat tvayoktam vacas tena  
moho 'yam vigato mama*

*arjunaḥ uvāca*—Arjuna said; *mat-anugrahāya*—just to show me favor; *paramam*—supreme; *guhyam*—confidential; *adhyātma*—spiritual; *saṁjñitam*—in the matter of; *yat*—what; *tvayā*—by You; *uktam*—said; *vacah*—words; *tena*—by that; *mohah*—illusion; *ayam*—this; *vigataḥ*—is educated; *mama*—my.

## TRANSLATION

Arjuna said: I have heard Your instruction on confidential spiritual matters which You have so kindly delivered unto me, and my illusion is now dispelled.

## PURPORT

This chapter reveals Kṛṣṇa as the cause of all causes. He is even the cause of the Mahā-Viṣṇu, and from Him the material universes emanate. Kṛṣṇa is not an incarnation; He is the source of all incarnations. That has been completely explained in the last chapter.

Now, as far as Arjuna is concerned, he says that his illusion is over. This means that Arjuna no longer thinks of Kṛṣṇa as a mere human being, as a friend of his, but as the source of everything. Arjuna is very enlightened and is glad that he has a great friend like Kṛṣṇa, but now he is thinking that although he may accept Kṛṣṇa as the source of everything, others may not. So in order to establish Kṛṣṇa's divinity for all, he is requesting Kṛṣṇa in this chapter to show His universal form. Actually when one sees the universal form of Kṛṣṇa one becomes frightened, like Arjuna, but Kṛṣṇa is so kind that after showing it He converts Himself again into His original form. Arjuna agrees to what Kṛṣṇa says several times. Kṛṣṇa is speaking to him just for his benefit, and Arjuna acknowledges that all this is happening to him by Kṛṣṇa's grace. He is now convinced that Kṛṣṇa is the cause of all causes and is present in everyone's heart as the Supersoul.

## TEXT 2

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।  
त्वतः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

*bhavāpyayau hi bhūtānāṁ  
śrutau vistaraśo mayā  
tvattah kamala-patrākṣa  
māhātmyam api cāvyayam*

*bhava*—appearance; *apayayau*—disappearance; *hi*—certainly; *bhūtānām*—of all living entities; *śrutau*—have heard; *vistaraśah*—detail; *mayā*—by me; *tvattah*

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

## TRANSLATION

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

## PURPORT

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

## TEXT 5

श्रीभगवानुवाच

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

not to change his mind but his vision. The universal form of Kṛṣṇa is not very important; that will be clear in the verses. Yet because Arjuna wanted to see it, the Lord gives him the particular vision required to see that universal form. Devotees who are correctly situated in a transcendental relationship with Kṛṣṇa are attracted by loving features, not by a godless display of opulences. The playmates of Kṛṣṇa, the friends of Kṛṣṇa and the parents of Kṛṣṇa never want Kṛṣṇa to show His opulences. They are so immersed in pure love that they do not even know that Kṛṣṇa is the Supreme Personality of Godhead. In their loving exchange they forget that Kṛṣṇa is the Supreme Lord. In the Śrīmad-Bhāgavatam it is stated that the boys who play with Kṛṣṇa are all highly pious souls, and after many, many births they are able to play with Kṛṣṇa. Such boys do not know that Kṛṣṇa is the Supreme Personality of Godhead. They take Him as a personal friend. The Supreme Person is considered as the impersonal Brahman by great sages, as the Supreme Personality of Godhead by the devotees, and as a product of this material nature by ordinary men. The fact is that the devotee is not concerned to see the *viśva-rūpa*, the universal form, but Arjuna wanted to see it to substantiate Kṛṣṇa's statement so that in the future people could understand that Kṛṣṇa not only theoretically or philosophically presented Himself as the Supreme but actually presented Himself as such to Arjuna. Arjuna must confirm this because Arjuna is the beginning of the *paramparā* system. Those who are actually interested to understand the Supreme Personality of Godhead, Kṛṣṇa, and who follow in the footsteps of Arjuna should understand that Kṛṣṇa not only theoretically presented Himself as the Supreme, but actually revealed Himself as the Supreme.

The Lord gave Arjuna the necessary power to see His universal form because He knew that Arjuna did not particularly want to see it, as we have already explained.

## TEXT 9

सङ्ग्रह उवाच

एवमुक्ता ततो राजन्महायोगेश्वरो हरिः ।  
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

*sañjaya uvāca  
 evam uktvā tato rājan  
 mahā-yogeśvaro hariḥ  
 darśayām āsa pārthāya  
 paramam rūpam aiśvaram*

*sañjayaḥ uvāca*—Sanjaya said; *evam*—thus; *uktvā*—saying; *tataḥ*—thereafter; *rājan*—O King; *mahā-yogeśvaraḥ*—the most powerful mystic; *hariḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *darśayāmāsa*—showed; *pārthāya*—unto Arjuna; *paramam*—divine; *rūpam*—universal form; *aiśvaram*—opulences.

## TRANSLATION

Sañjaya said: O King, speaking thus, the Supreme, the Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

### TEXTS 10–11

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।  
 अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥  
 दिव्यमाल्याभरधरं दिव्यगन्धानुलेपनम् ।  
 सर्वश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

*aneka-vaktra-nayanam  
 anekādbhuta-darśanam  
 aneka-divyābharaṇam  
 divyānekodyatāyudham*

*divya-mālyāmbara-dharam  
 divya-gandhānulepanam  
 sarvāścarya-mayaṁ devam  
 anantam viśvato-mukham*

*aneka*—various; *vaktra*—mouths; *nayanam*—eyes; *aneka*—various; *adbhuta*—wonderful; *darśanam*—sight; *aneka*—many; *divya*—divine; *ābharaṇam*—ornaments; *divya*—divine; *aneka*—various; *udyata*—uplifted; *āyudham*

weapons; *divya*—divine; *mālya*—garlands; *ambara-dharam*—covered with the dresses; *divya*—divine; *gandha*—fragrance; *anulepanam*—smeared; *sarva*—all; *āścaryamayam*—wonderful; *devam*—shining; *anantam*—unlimited; *viśvataḥ-mukham*—all-pervading.

## TRANSLATION

Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine, dazzling ornaments and arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was magnificent, all-expanding, unlimited. This was seen by Arjuna.

## PURPORT

These two verses indicate that there is no limit to the hands, mouths, legs, etc., of the Lord. These manifestations are distributed throughout the universe and are unlimited. By the grace of the Lord, Arjuna could see them while sitting in one place. That is due to the inconceivable potency of Kṛṣṇa.

### TEXT 12

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।  
यदि भाः सदूर्शी सा स्याद्वासस्तस्य महात्मनः ॥ १२ ॥

*divi sūrya-sahasrasya  
bhaved yugapad utthitā  
yadi bhāḥ sadṛśī sā syād  
bhāsas tasya mahātmanah*

*divi*—in the sky; *sūrya*—sun; *sahasrasya*—of many thousands; *bhavet*—there were; *yugapat*—simultaneously; *utthitā*—present; *yadi*—if; *bhāḥ*—light; *sadṛśī*—like that; *sā*—that; *syāt*—may be; *bhāsah*—effulgence; *tasya*—there is; *mahātmanah*—of the great Lord.

## TRANSLATION

Arjuna said: My dear Lord Kṛṣṇa, I see assembled together in Your body all the demigods and various other living entities. I see Brahmā sitting on the lotus flower as well as Lord Śiva and many sages and divine serpents.

## PURPORT

Arjuna sees everything in the universe; therefore he sees Brahmā, who is the first creature in the universe, and the celestial serpent upon which the Garbhodakaśāyī Viṣṇu lies in the lower regions of the universe. This snake bed is called Vāsuki. There are also other snakes known as Vāsuki. Arjuna can see from the Garbhodakaśāyī Viṣṇu up to the topmost part of the universe on the lotus-flower planet where Brahmā, the first creature of the universe, resides. That means that from the beginning to the end, everything could be seen by Arjuna sitting in one place on his chariot. This was possible by the grace of the Supreme Lord, Kṛṣṇa.

## TEXT 16

अनेकबाहूदरवक्त्रनेत्रं  
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।  
नान्तं न मध्यं न पुनस्तवादिं  
पश्यामि विश्वेश्वरं विश्वरूपं ॥ १६ ॥

aneka-bāhūdara-vaktra-netram  
paśyāmi tvām sarvato 'nanta-rūpam  
nāntam na madhyam na punas tavādim  
paśyāmi viśveśvara viśva-rūpa

aneka—many; bāhū—arms; udara—bellies; vaktra—mouths; netram—eyes; paśyāmi—I see; tvām—unto You; sarvataḥ—from all sides; ananta-rūpam—unlimited form; na antam—there is no end; na madhyam—there is no middle; na punah—nor again; tava—Your; ādim—beginning; paśyāmi—I see; viśveśvara—O Lord of the universe; viśva-rūpa—in the form of the universe.

## PURPORT

The Lord Kṛṣṇa is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave the Vedic instructions to Brahmā, and presently He is also instructing *Bhagavad-gītā* to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the line of disciplic succession stemming from Kṛṣṇa. Without being a representative of Kṛṣṇa, one cannot become a teacher or spiritual master of transcendental subject matter. The Lord is being paid obeisances in all respects. He is of immeasurable greatness. No one can be greater than the Supreme Personality of Godhead, Kṛṣṇa, because no one is equal to or higher than Kṛṣṇa within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him.

The Supreme Lord Kṛṣṇa has senses and a body like the ordinary man, but for Him there is no difference between His senses, body, mind and Himself. Foolish persons who do not know Him perfectly say that Kṛṣṇa is different from His soul, mind, heart and everything else. Kṛṣṇa is absolute; therefore His activities and potencies are supreme. It is also stated that He does not have senses like ours. He can perform all sensual activities; therefore His senses are neither imperfect nor limited. No one can be greater than Him, no one can be equal to Him, and everyone is lower than Him.

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

*adṛṣṭa-pūrvam hṛṣito 'smi dṛṣṭvā  
bhayena ca pravyathitam mano me  
tat eva me darśaya deva rūpam  
prasīda deveśa jagan-nivāsa*

*adṛṣṭa-pūrvam*—never seen before; *hṛṣitah*—gladdened; *asmi*—I am; *dṛṣṭvā*—by seeing; *bhayena*—out of fear; *ca*—also; *pravyathitam*—perturbed; *manah*—mind; *me*—mine; *tat*—therefore; *eva*—certainly; *me*—unto me; *darśaya*—show; *deva*—O Lord; *rūpam*—the form; *prasīda*—just be gracious; *deveśa*—O Lord of lords; *jagat-nivāsa*—the refuge of the universe.

## TRANSLATION

After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe.

## PURPORT

Arjuna is always in confidence with Kṛṣṇa because he is a very dear friend, and as a dear friend is gladdened by his friend's opulence, Arjuna is very joyful to see that his friend, Kṛṣṇa, is the Supreme Personality of Godhead and can show such a wonderful universal form. But at the same time, after seeing that universal form, he is afraid that he has committed so many offenses to Kṛṣṇa out of his unalloyed friendship. Thus his mind is disturbed out of fear, although he had no reason to fear. Arjuna therefore is asking Kṛṣṇa to show His Nārāyaṇa form because He can assume any form. This universal form is material and temporary, as the material world is temporary. But in the Vaikuṇṭha planets He has His transcendental form with four hands as Nārāyaṇa. There are innumerable planets in the spiritual sky, and in each of them Kṛṣṇa is present by His plenary manifestations of different names. Thus Arjuna desired to see one of the forms manifest in the Vaikuṇṭha planets. Of course in each Vaikuṇṭha planet the form of Nārāyaṇa is four-handed, and the four hands hold different symbols, the conchshell, mace, lotus and disc. According to the different hands these four things are held in, the Nārāyaṇas

## PURPORT

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

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

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

## PURPORT

In the beginning of *Bhagavad-gītā* Arjuna was worried about killing Bhīṣma and Droṇa, his worshipful grandfathers and masters. But Kṛṣṇa said that he need not be afraid of killing his grandfather. When they tried to disrobe Draupadī in the assembly, Bhīṣma and Droṇa were silent, and for such negligence of duty they should be killed. Kṛṣṇa showed His universal form to Arjuna just to show him that these people were already killed for their unlawful action. That scene was shown to Arjuna because devotees are always peaceful, and they cannot perform such horrible actions. The purpose of the revelation of the universal form was shown; now Arjuna wanted to see the four-armed form, and Kṛṣṇa showed him. A devotee is not much interested in the universal form, for it does not enable one to reciprocate loving feelings. A devotee wants to offer his respectful worshiping feelings; thus he wants to see the two-handed or four-handed Kṛṣṇa form so he can reciprocate in loving service with the Supreme Personality of Godhead.

## TEXT 50

सञ्जय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्ता स्वकं रूपं दर्शयामास भूयः ।  
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

*sañjaya uvāca  
ity arjunam vāsudevas tathoktvā  
svakam rūpam darśayām āsa bhūyah  
āśvāsayām āsa ca bhītam enam  
bhūtvā punah saumya-vapur mahātmā*

*sañjayah uvāca*—Sañjaya said; *iti*—thus; *arjunam*—unto Arjuna; *vāsudevaḥ*—Kṛṣṇa; *tathā*—that way; *uktvā*—saying; *svakam*—His own; *rūpam*—form; *darśayāmāsa*—showed; *bhūyah*—again; *āśvāsayāmāsa*—also convinced him; *ca*—also; *bhītam*—fearful; *enam*—him; *bhūtvā punah*—becoming again; *saumya-vapuh*—beautiful form; *mahātmā*—the great one.

## TRANSLATION

Sañjaya said to Dhṛtarāṣṭra: The Supreme Personality of Godhead, Kṛṣṇa, while speaking thus to Arjuna, displayed His real four-armed form, and at last He showed him His two-armed form, thus encouraging the fearful Arjuna.

## PURPORT

When Kṛṣṇa appeared as the son of Vasudeva and Devakī, He first of all appeared as four-armed Nārāyaṇa, but when He was requested by His parents, He transformed Himself into an ordinary child in appearance. Similarly, Kṛṣṇa knew that Arjuna was not interested in seeing a four-handed form of Kṛṣṇa, but since he asked to see this four-handed form, He also showed him this form again and then showed Himself in His two-handed form. The word *saumya-vapuh* is very significant. *Saumya-vapu* is a very beautiful form; it is known as the most beautiful form. When He was present, everyone was attracted simply by Kṛṣṇa's form, and because Kṛṣṇa is director of the universe, He just banished the fear of Arjuna, His devotee, and showed him again His beautiful form of Kṛṣṇa. In the *Brahma-saṁhitā* it is stated that only a person whose eyes are smeared with the ointment of love can see the beautiful form of Śrī Kṛṣṇa.

## TEXT 51

अर्जुन उवाच ।  
दृष्टेदं मानुषं रूपं तव सौम्यं जनार्दनं ।  
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

*arjuna uvāca  
dṛṣṭivedam mānuṣam rūpam  
tava saumyam janārdana  
idānīm asmi samvṛttah  
sa-cetāḥ prakṛtim gataḥ*

*arjunah uvāca*—Arjuna said; *dṛṣṭvā*—seeing; *idam*—this; *mānuṣam*—human being; *rūpam*—form; *tava*—Your; *saumyam*—very beautiful; *janārdana*—O chastiser of the enemies; *idānīm*—just now; *asmi*—I am; *samvṛttah*—settled; *sa-cetāḥ*—in my consciousness; *prakṛtim*—my own; *gataḥ*—I am.

## TRANSLATION

When Arjuna thus saw Kṛṣṇa in His original form, he said: Seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature.

## PURPORT

Here the words *mānuṣam rūpam* clearly indicate the Supreme Personality of Godhead to be originally two-handed. Those who deride Kṛṣṇa to be an ordinary person are shown here to be ignorant of His divine nature. If Kṛṣṇa is like an ordinary human being, then how is it possible for Him to show the universal form and again to show the four-handed Nārāyaṇa form? So it is very clearly stated in *Bhagavad-gītā* that one who thinks that Kṛṣṇa is an ordinary person and misguides the reader by claiming that it is the impersonal Brahman within Kṛṣṇa speaking, is doing the greatest injustice. Kṛṣṇa has actually shown His universal form and His fourhanded Viṣṇu form. So how can He be an ordinary human being? A pure devotee is not confused by misguiding commentaries on *Bhagavad-gītā* because he knows what is what. The original verses of *Bhagavad-gītā* are as clear as the sun; they do not require lamplight from foolish commentators.

## TEXT 52

श्रीभगवानुवाच ।  
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

incarnations of the Supreme Personality of Godhead, and there it is said that Kṛṣṇa is not an incarnation of God but is the original Supreme Personality of Godhead Himself. *Kṛṣṇas tu bhagavān svayam*. Similarly, in *Bhagavad-gītā* the Lord says, *mattah parataram nānyāt*: “There is nothing superior to My form as the Personality of Godhead Kṛṣṇa.” He also says elsewhere in *Bhagavad-gītā*, *aham ādir hi devānām*: “I am the origin of all the demigods.” And after understanding *Bhagavad-gītā* from Kṛṣṇa, Arjuna also confirms this in the following words: *param brahma param dhāma pavitram paramam bhavān*: “I now fully understand that You are the Supreme Personality of Godhead, the Absolute Truth, and that You are the refuge of everything.” Therefore the universal form which Kṛṣṇa showed to Arjuna is not the original form of God. The original is the Kṛṣṇa form. The universal form, with its thousands and thousands of heads and hands, is manifest just to draw the attention of those who have no love for God. It is not God’s original form.

The universal form is not attractive for pure devotees, who are in love with the Lord in different transcendental relationships. The Supreme Godhead exchanges transcendental love in His original form of Kṛṣṇa. Therefore to Arjuna, who was so intimately related with Kṛṣṇa in friendship, this form of the universal manifestation was not pleasing; rather, it was fearful. Arjuna, who is a constant companion of Kṛṣṇa’s, must have had transcendental eyes; he was not an ordinary man. Therefore he was not captivated by the universal form. This form may seem wonderful to persons who are involved in elevating themselves by fruitive activities, but to persons who are engaged in devotional service, the two-handed form of Kṛṣṇa is the most dear.

### TEXT 55

मत्कर्मकृन्मत्परमो मद्भक्तः सञ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

mat-karma-kṛn mat-paramo  
mad-bhaktah saṅga-varjitaḥ  
nirvairah sarva-bhūteṣu  
yah sa mām eti pāṇḍava

## TRANSLATION

Arjuna inquired: Which is considered to be more perfect: those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?

## PURPORT

Kṛṣṇa has now explained about the personal, the impersonal and the universal and has described all kinds of devotees and yogīs. Generally, the transcendentalists can be divided into two classes. One is the impersonalist, and the other is the personalist. The personalist devotee engages himself with all energy in the service of the Supreme Lord. The impersonalist engages himself not directly in the service of Kṛṣṇa but in meditation on the impersonal Brahman, the unmanifested.

We find in this chapter that of the different processes for realization of the Absolute Truth, *bhakti-yoga*, devotional service, is the highest. If one at all desires to have the association of the Supreme Personality of Godhead, then he must take to devotional service.

Those who worship the Supreme Lord directly by devotional service are called personalists. Those who engage themselves in meditation on the impersonal Brahman are called impersonalists. Arjuna is here questioning which position is better. There are different ways to realize the Absolute Truth, but Kṛṣṇa indicates in this chapter that *bhakti-yoga*, or devotional service to Him, is highest of all. It is the most direct, and it is the easiest means for association with the Godhead.

In the Second Chapter the Lord explains that a living entity is not the material body but is a spiritual spark, a part of the Absolute Truth. In the Seventh Chapter He speaks of the living entity as part and parcel of the supreme whole and recommends that he transfer his attention fully to the whole. In the Eighth Chapter it is stated that whoever thinks of Kṛṣṇa at the moment of death is at once transferred to the spiritual sky, Kṛṣṇa's abode. And at the end of the Sixth Chapter the Lord says that out of all the yogīs, he who thinks of Kṛṣṇa within himself is considered to be the most perfect. So throughout the *Gītā* personal devotion to Kṛṣṇa is recommended as the highest form of spiritual realization. Yet there are those who are still attracted

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

## TEXT 2

श्रीभगवानुवाच ।  
 मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
 श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

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

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

## TRANSLATION

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

## PURPORT

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

### TEXTS 3–4

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

ye tv akṣaram anirdeśyam  
avyaktam paryupāsate  
sarvatra-gam acintyaṁ ca  
kūṭa-stham acalam dhruvam  
  
sanniyamyendriya-grāmaṁ  
sarvatra sama-buddhayah  
te prāpnuvanti mām eva  
sarva-bhūta-hite ratāḥ

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

## TEXT 5

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

*kleśo 'dhikataras teṣām  
avyaktāsaṅkta-cetasām  
avyaktā hi gatiḥ duḥkham  
dehavadbhir avāpyate*

*kleśah*—trouble; *adhikatarah*—more troublesome; *teṣām*—of them; *avyakta*—unmanifested; *āsaṅkta*—being attached; *cetasām*—of those whose minds; *avyaktā*—unmanifested; *hi*—certainly; *gatiḥ duḥkham*—progress is troublesome; *dehavadbhiḥ*—of the embodiments; *avāpyate*—achieve.

## TRANSLATION

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progrese in that discipline is always difficult for those who are embodied.

## PURPORT

The group of transcendentalists who follow the path of the inconceivable, unmanifested, impersonal feature of the Supreme Lord are called *jñāna-yogīs*, and persons who are in full Kṛṣṇa consciousness, engaged in devotional service to the Lord, are called *bhakti-yogīs*. Now, here the difference between *jñāna-yoga* and *bhakti-yoga* is definitely expressed. The process of *jñāna-yoga*, although ultimately bringing one to the same goal, is very troublesome, whereas the path of *bhakti-yoga*, the process of being in direct service to the Supreme Personality of Godhead, is easier and is natural for the embodied soul. The individual soul is embodied since time immemorial. It is very difficult for him to simply theoretically understand that he is not the body. Therefore, the *bhakti-yogī* accepts the Deity of Kṛṣṇa as worshipable because there is some bodily conception fixed in the mind, which can thus be applied. Of course, worship of the Supreme Personality of Godhead in His form within the temple is not idol worship. There is evidence in the Vedic literature that worship may

be *saguṇa* and *nirguṇa*—of the Supreme possessing or not possessing attributes. Worship of the Deity in the temple is *saguṇa* worship, for the Lord is represented by material qualities. But the form of the Lord, though represented by material qualities such as stone, wood, or oil paint, is not actually material. That is the absolute nature of the Supreme Lord.

A crude example may be given here. We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation, which we may find somewhere, which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called *arca-vigraha*. This *arca-vigraha* is an incarnation of the Supreme Lord. God will accept service through that form. The Lord is omnipotent and all-powerful; therefore, by His incarnation as *arca-vigraha*, He can accept the services of the devotee, just to make it convenient for the man in conditioned life.

So, for a devotee, there is no difficulty in approaching the Supreme immediately and directly, but for those who are following the impersonal way to spiritual realization, the path is difficult. They have to understand the unmanifested representation of the Supreme through such Vedic literatures as the *Upaniṣads*, and they have to learn the language, understand the nonperceptual feelings, and they have to realize all these processes. This is not very easy for a common man. A person in Kṛṣṇa consciousness, engaged in devotional service, simply by the guidance of the bona fide spiritual master, simply by offering regulative obeisances unto the Deity, simply by hearing the glories of the Lord, and simply by eating the remnants of foodstuffs offered to the Lord, realizes the Supreme Personality of Godhead very easily. There is no doubt that the impersonalists are unnecessarily taking a troublesome path with the risk of not realizing the Absolute Truth at the ultimate end. But the personalist, without any risk, trouble, or difficulty, approaches the Supreme Personality directly. A similar passage appears in *Śrīmad-Bhāgavatam*. It is stated there that if one has to ultimately surrender unto the Supreme Personality of Godhead (This surrendering process is called *bhakti*.), but instead takes the trouble to understand what is Brahman and what is not Brahman and spends his whole life in that way, the result is simply troublesome. Therefore it is advised here that one should not take up this

Supreme Personality of Godhead, by transcendental love. And the other is for one who has not developed an attachment for the Supreme Person by transcendental love. For this second class there are different prescribed rules and regulations, which one can follow to be ultimately elevated to the stage of attachment to Kṛṣṇa.

*Bhakti-yoga* is the purification of the senses. At the present moment in material existence the senses are always impure, being engaged in sense gratification. But, by the practice of *bhakti-yoga* these senses can become purified, and in the purified state they come directly in contact with the Supreme Lord. In this material existence, I may be engaged in some service to some master, but I don't really lovingly serve my master. I simply serve to get some money. And the master also is not in love; he takes service from me and pays me. So there is no question of love. But for spiritual life, one must be elevated to the pure stage of love. That stage of love can be achieved by practice of devotional service, performed with the present senses.

This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, but it is contaminated by the material association. Now the material association has to be purified, and that dormant, natural love for Kṛṣṇa has to be revived. That is the whole process. To practice the regulative principles of *bhakti-yoga* one should, under the guidance of an expert spiritual master, follow certain principles: one should rise early in the morning, take bath, enter the temple and offer prayers and chant Hare Kṛṣṇa, then collect flowers to offer to the Deity, cook foodstuffs to offer to the Deity, take *prasādam*, and so on. There are various rules and regulations which one should follow. And one should constantly hear *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* from pure devotees. This practice can help anyone to rise to the level of love of God, and then he is sure of his progress into the spiritual kingdom of God. This practice of *bhakti-yoga*, under the rules and regulations, with the direction of a spiritual master, will surely bring one to the stage of love of God.

## TEXT 10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्ति द्विमवाप्यसि ॥ १० ॥

*abhyāse 'py asamartho 'si  
mat-karma-paramo bhava  
mad-artham api karmāṇi  
kurvan siddhim avāpsyasi*

*abhyāse*—in the practice of; *api*—even; *asamarthah*—unable; *asi*—you are; *mat-karma*—My work; *paramah*—supreme; *bhava*—you become; *mat-artham*—for My sake; *api*—even though; *karmāṇi*—what; *kurvan*—performing; *siddhim*—perfection; *avāpsyasi*—achieve.

## TRANSLATION

If you cannot practice the regulations of *bhakti-yoga*, then just try to work for Me, because by working for Me you will come to the perfect stage.

## PURPORT

One who is not able even to practice the regulative principles of *bhakti-yoga*, under the guidance of a spiritual master, can still be drawn to this perfectional stage by working for the Supreme Lord. How to do this work has already been explained in the fifty-fifth verse of the Eleventh Chapter. One should be sympathetic to the propagation of Kṛṣṇa consciousness. There are many devotees who are engaged in the propagation of Kṛṣṇa consciousness, and they require help. So, even if one cannot directly practice the regulated principles of *bhakti-yoga*, he can try to help such work. Every endeavor requires land, capital, organization, and labor. Just as, in business, one requires a place to stay, some capital to use, some labor, and some organization to expand, so the same is required in the service of Kṛṣṇa. The only difference is that in materialism one works for sense gratification. The same work, however, can be performed for the satisfaction of Kṛṣṇa, and that is spiritual activity. If one has sufficient money, he can help in building an office or temple for propagating Kṛṣṇa consciousness. Or he can help with publications. There are various fields of activity, and one should be interested in such activities. If one cannot sacrifice the result of such activities, the same person can still sacrifice some percentage to propagate Kṛṣṇa consciousness. This voluntary service to the cause of Kṛṣṇa consciousness will help one to rise to a higher state of love for God, whereupon one becomes perfect.

the conditioned soul. Now, the person who does not identify himself with the body is called *kṣetrajña*, the knower of the field. It is not very difficult to understand the difference between the field and its knower, the body and the knower of the body. Any person can consider that from childhood to old age he undergoes so many changes of body and yet is still one person, remaining. Thus there is a difference between the knower of the field of activities and the actual field of activities. A living conditioned soul can thus understand that he is different from the body. It is described in the beginning—*dehe 'smin*—that the living entity is within the body and that the body is changing from childhood to boyhood and from boyhood to youth and from youth to old age, and the person who owns the body knows that the body is changing. The owner is distinctly *kṣetrajña*. Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers. The knower is different from the field. Although we use many articles—our clothes, etc.—we know- that we are different from the things used. Similarly, we also understand by a little contemplation that we are different from the body. In the first six chapters of *Bhagavad-gītā*, the knower of the body, the living entity, and the position by which he can understand the Supreme Lord are described. In the middle six chapters of the *Gītā*, the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devotional service are described. The superior position of the Supreme Personality of Godhead and the subordinate position of the individual soul are definitely defined in these chapters. The living entities are subordinate under all circumstances, but in their forgetfulness they are suffering. When enlightened by pious activities, they approach the Supreme Lord in different capacities—as the distressed, those in want of money, the inquisitive, and those in search of knowledge. That is also described. Now, starting with the Thirteenth Chapter, how the living entity comes into contact with material nature, how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and the discharge of devotional service are explained. Although the living entity is completely different from the material body, he somehow becomes related. This also is explained.

### TEXT 3

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

*kṣetra-jñām cāpi mām viddhi  
sarva-kṣetreṣu bhārata  
kṣetra-kṣetrajñayor jñānam  
yat taj jñānam matam mama*

*kṣetrajñam*—the knower; *ca*—also; *api*—certainly; *mām*—Me; *viddhi*—know; *sarva*—all; *kṣetreṣu*—in bodily fields; *bhārata*—O son of Bharata; *kṣetra*—field of activities (the body); *kṣetrajñayoh*—the knower of the field; *jñānam*—knowledge; *yat*—that which is taught; *tat*—that; *jñānam*—knowledge; *matam*—opinion; *mama*—that.

### TRANSLATION

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.

### PURPORT

While discussing the subject of this body and the owner of the body, the soul and the Supersoul, we shall find three different topics of study: the Lord, the living entity, and matter. In every field of activities, in every body, there are two souls: the individual soul and the Supersoul. Because the Supersoul is the plenary expansion of the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa says, “I am also the knower, but I am not the individual owner of the body. I am the superknower. I am present in every body as the Paramātmā, or Supersoul.”

One who studies the subject matter of the field of activity and the knower of the field very minutely, in terms of this *Bhagavad-gītā*, can attain to knowledge.

The Lord says: “I am the knower of the field of activities in every individual body.” The individual may be the knower of his own body, but he is not in

## TRANSLATION

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

## PURPORT

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

## TEXT 5

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

*r̄ṣibhir bahudhā gītam  
chandobhir vividhaiḥ pṛthak  
brahma-sūtra-padaīś caiva  
hetumadbhir viniścitaīḥ*

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

conviction; *etat*—all this; *kṣetram*—field of activities; *samāsenā*—in summary; *sa-vikāram*—interaction; *udāhṛtam*—exemplified.

## TRANSLATION

The five great elements, false ego, intelligence, the unmanifested, the ten senses, the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions—all these are considered, in summary, to be the field of activities and its interactions.

## PURPORT

From all the authoritative statements of the great sages, the Vedic hymns and the aphorisms of the *Vedānta-sūtra*, the components of this world are earth, water, fire, air and ether. These are the five great elements (*mahābhūta*). Then there are false ego, intelligence and the unmanifested stage of the three modes of nature. Then there are five senses for acquiring knowledge: the eyes, ears, nose, tongue and touch. Then five working senses: voice, legs, hands, the anus and the genitals. Then, above the senses, there is the mind, which is within and which can be called the sense within. Therefore, including the mind, there are eleven senses altogether. Then there are the five objects of the senses: smell, taste, warmth, touch and sound. Now the aggregate of these twenty-four elements is called the field of activity. If one makes an analytical study of these twenty-four subjects, then he can very well understand the field of activity. Then there is desire, hatred, pleasure and pain, which are interactions, representations of the five great elements in the gross body. The living symptoms, represented by consciousness and conviction, are the manifestation of the subtle body—mind, ego and intelligence. These subtle elements are included within the field of activities.

The five great elements are a gross representation of the subtle false ego. They are a representation in the material conception. Consciousness is represented by intelligence, of which the unmanifested stage is the three modes of material nature. The unmanifested three modes of material nature is called *pradhāna*. One who desires to know the twenty-four elements in detail along with their interactions should study the philosophy in more detail. In *Bhagavad-gītā*, a summary only is given.

The body is the representation of all these factors, and there are changes of the body, which are six in number: the body is born, it grows, it stays, it produces by-products, then begins to decay, and at the last stage it vanishes. Therefore the field is a nonpermanent material thing. However, the *kṣetrajña*, the knower of the field, its proprietor, is different.

### TEXTS 8-12

अमानित्वमदमित्वमहिंसा क्षान्तिरार्जवम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥  
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥  
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥  
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥  
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

*amānitvam adambhitvam  
ahimsā kṣāntir ārjavam  
ācāryopāsanam ūaucam  
sthairyam ātma-vinigrahah*

*indriyārtheṣu vairāgyam  
anahaṅkāra eva ca  
janma-mṛtyu-jarā-vyādhi-  
duḥkha-dosānudarśanam  
asaktir anabhiṣvaṅgah  
putra-dāra-gṛhādiṣu  
nityam ca sama-cittatvam  
iṣṭāniṣṭopapattiṣu*

agitate us. To reach that stage, we have to practice unbreakable devotional service; devotional service to Kṛṣṇa without deviation means engaging oneself in the nine processes of devotional service, chanting, hearing, worshiping, offering respect, etc., as described in the last verse of the Ninth Chapter. That process should be followed. Naturally, when one is adapted to the spiritual way of life, he will not want to mix with materialistic men. That would go against his grain. One may test himself by seeing how far he is inclined to live in a solitary place without unwanted association.

Naturally a devotee has no taste for unnecessary sporting or cinema-going or enjoying some social function, because he understands that these are simply a waste of time. There are many research scholars and philosophers who study sex life or some other subject, but according to *Bhagavad-gītā*, such research work and philosophical speculation have no value. That is more or less nonsensical. According to *Bhagavad-gītā*, one should make research by philosophical discretion into the nature of the soul. One should make research to understand with what the self is concerned. That is recommended here.

As far as self-realization is concerned, it is clearly stated here that *bhakti-yoga* is especially practical. As soon as there is a question of devotion, one must consider the relationship between the Supersoul and the individual soul. The individual soul and the Supersoul cannot be one, at least not in the *bhakti* conception, the devotional conception of life. This service of the individual soul to the Supreme Soul is eternal, *nityam*, as is clearly stated. So *bhakti* or devotional service is eternal. One should be established in that philosophical conviction, otherwise it is only a waste of time, ignorance.

In the *Śrīmad-Bhāgavatam*, this is explained; *vadanti tat tattva-vidas tattvam yaj jñānam advayam*. “Those who are actually knowers of the Absolute Truth know that the Self is realized in three different phases as Brahman, Paramātmā and Bhagavān.” (*Bhāg. 1.2.11*) Bhagavān is the last word in the realization of the Absolute Truth; therefore one should reach up to that platform of understanding the Supreme Personality of Godhead and thus engage in the devotional service of the Lord. That is perfection of knowledge. Beginning from practicing humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this process is just like a staircase beginning from the ground floor up to the top floor. Now on this staircase there are so many people who have reached the first floor, the second or third floor, etc., but unless one reaches the top floor, which is the

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

### TEXT 13

ज्ञेयं यत्तत्रवक्ष्यामि यज्ज्ञात्वामृतमश्रुते ।  
अनादिमत्परं ब्रह्म न सत्तत्रासदुच्यते ॥ १३ ॥

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

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

### TRANSLATION

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

### PURPORT

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

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

### TEXT 16

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

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

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

### TRANSLATION

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

*sarvasya śaraṇam bṛhat.* That Supreme Personality of Godhead, Supersoul, is the *prabhu* or master of all living entities; therefore He is the ultimate center of all living entities. So there is no denying the fact that the Supreme Supersoul and the individual soul are always different.

### TEXT 19

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समाप्तः ।  
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

*iti kṣetram tathā jñānam  
jñeyam coktam samāsataḥ  
mad-bhakta etad vijñāya  
mad-bhāvāyopapadyate*

*iti*—thus; *kṣetram*—field of activities (the body); *tathā*—also; *jñānam*—knowledge; *jñeyam*—knowable; *ca*—also; *uktam*—describe; *samāsataḥ*—in summary; *mat-bhaktaḥ*—My devotee; *etat*—all this; *vijñāya*—after understanding; *mat-bhāvāya*—My nature; *upapadyate*—attains.

### TRANSLATION

Thus the field of activities [the body], knowledge, and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.

### PURPORT

The Lord has described in summary the body, knowledge and the knowable. This knowledge is of three things: the knower, the knowable and the process of knowing. Combined, these are called *vijñānam*, or the science of knowledge. Perfect knowledge can be understood by the unalloyed devotees of the Lord directly. Others are unable to understand. The monists say that at the ultimate stage these three items become one, but the devotees do not accept this. Knowledge and development of knowledge mean understanding oneself in Kṛṣṇa consciousness. We are being led by material consciousness, but as soon as we transfer all consciousness to Kṛṣṇa's activities and realize that Kṛṣṇa is

*samam paśyan hi sarvatra  
 samavasthitam iśvaram  
 na hinasti ātmanātmānam  
 tato yāti parām gatim*

*samam*—equally; *paśyan*—seeing; *hi*—certainly; *sarvatra*—everywhere; *samavasthitam*—equally situated; *iśvaram*—Supersoul; *na*—does not; *hinasti*—degrade; *ātmanā*—by the mind; *ātmānam*—the soul; *tataḥ yāti*—then reaches; *parām*—the transcendental; *gatim*—destination.

### TRANSLATION

One who sees the Supersoul in every living being and equal everywhere does not degrade himself by his mind. Thus he approaches the transcendental destination.

### PURPORT

The living entity, by accepting his material existence as just so much suffering, can become situated in his spiritual existence. If one understands that the Supreme is situated in His Paramātmā manifestation everywhere, that is, if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself, and he therefore gradually advances in the spiritual world. The mind is generally addicted to self-centered processes; but when the mind turns to the Supersoul, one becomes advanced in spiritual understanding.

### TEXT 30

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।  
 यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ ३० ॥

*prakṛtyaiva ca karmāṇi  
 kriyamāṇāni sarvaśah  
 yaḥ paśyati tathātmānam  
 akartāram sa paśyati*

## TRANSLATION

Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

## PURPORT

A living entity appears to be born because of the birth of the material body, but actually the living entity is eternal; he is not born, and in spite of his being situated in a material body, he is transcendental and eternal. Thus he cannot be destroyed. By nature he is full of bliss. He does not engage himself in any material activities; therefore the activities performed due to his contact with material bodies do not entangle him.

### TEXT 33

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३ ॥

yathā sarva-gatam saukṣmyād  
ākāśam nopalipyate  
sarvatrāvasthito dehe  
tathātmā nopalipyate

yathā—as; sarva-gatam—all-pervading; saukṣmyāt—due to being subtle; ākāśam—the sky; na—never; upalipyate—mixes; sarvatra—everywhere; avasthitah—situated; dehe—in the body; tathā—such; ātmā—the self; na—never; upalipyate—mixes.

## TRANSLATION

The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul, situated in Brahman vision, does not mix with the body, though situated in that body.

## PURPORT

The air enters into water, mud, stool and whatever else is there; still it does not mix with anything. Similarly, the living entity, even though situated in varieties of bodies, is aloof from them due to his subtle nature. Therefore it is impossible to see with the material eyes how the living entity is in contact with this body and how he is out of it after the destruction of the body. No one in science can ascertain this.

## TEXT 34

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

yathā prakāśayaty ekaḥ  
kṛtsnam lokam imam ravih  
kṣetram kṣetrī tathā kṛtsnam  
prakāśayati bhārata

yathā—as; prakāśayati—illuminates; ekaḥ—one; kṛtsnam—the whole; lokam—universe; imam—this; ravih—the sun, kṣetram—this body; kṣetrī—the soul; tathā—similarly; kṛtsnam—all; prakāśayati—illuminates; bhārata—O son of Bharata.

## TRANSLATION

O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

## PURPORT

There are various theories regarding consciousness. Here in *Bhagavad-gītā* the example of the sun and the sunshine is given. As the sun is situated in one place, but is illuminating the whole universe, so a small particle of spirit soul, although situated in the heart of this body, is illuminating the whole body by consciousness. Thus consciousness is the proof of the presence of the soul, as sunshine or light is the proof of the presence of the sun.

thus gradually become enlightened. If one accepts a spiritual master, he can learn to distinguish between matter and spirit, and that becomes the steppingstone for further spiritual realization. A spiritual master teaches his students to get free from the material concept of life by various instructions. For instance, in *Bhagavad-gītā* we find Kṛṣṇa instructing Arjuna to free him from materialistic considerations.

One can understand that this body is matter; it can be analyzed with its twenty-four elements. That is the gross manifestation. And the subtle manifestation is the mind and psychological effects. And the symptoms of life are the interaction of these features. But over and above this, there is the soul, and there is also the Supersoul. The soul and the Supersoul are two. This material world is working by the conjunction of the soul and the twenty-four material elements. One who can see the constitution of the whole material manifestation as this combination of the soul and material elements and also can see the situation of the Supreme Soul becomes eligible for transfer to the spiritual world. These things are meant for contemplation and for realization, and one should have a complete understanding of this chapter with the help of the spiritual master.

Thus end the Bhaktivedanta Purports to the Thirteenth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of Nature, the Enjoyer, and Consciousness.

# CHAPTER FOURTEEN



## The Three Modes of Material Nature

### TEXT 1

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

śrī-bhagavān uvāca  
param bhūyah pravakṣyāmi  
jñānānām jñānam uttamam  
yaj jñātvā munayah sarve  
parām siddhim ito gatāḥ

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

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

#### TEXT 4

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

*sarva-yoniṣu kaunteya  
mūrtayah sambhavanti yāḥ  
tāsāṁ brahma mahat yonir  
aham bija-pradah pitā*

*sarva-yoniṣu*—in all species of life; *kaunteya*—O son of Kuntī; *mūrtayah*—forms; *sambhavanti*—as they appear; *yāḥ*—which; *tāsām*—all of them; *brahma*—supreme; *mahat yonih*—the source of birth in the material substance; *aham*—Myself; *bija-pradah*—seed-giving; *pitā*—father.

#### TRANSLATION

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

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

### TEXT 7

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

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 8

तमस्त्वज्ञानं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

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

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

the animal form of life. From there one has to again elevate himself, by evolutionary process, to come again to the human form of life. Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become situated in Kṛṣṇa consciousness. This is the aim of human life. Otherwise, there is no guarantee that the human being will again attain to the human status.

### TEXT 16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।  
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

*karmaṇah sukṛtasyāhuḥ  
sāttvikam nirmalam phalam  
rajasas tu phalam duḥkham  
ajñānam tamasaḥ phalam*

*karmaṇah*—of work; *sukṛtasya*—in the mode of goodness; *āhuḥ*—said; *sāttvikam*—mode of goodness; *nirmalam*—purified; *phalam*—result; *rajasas*—of the mode of passion; *tu*—but; *phalam*—result; *duḥkham*—misery; *ajñānam*—nonsense; *tamasaḥ*—of the mode of ignorance; *phalam*—result.

### TRANSLATION

By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

### PURPORT

By pious activities in the mode of goodness one is purified; therefore the sages, who are free from all illusion, are situated in happiness. Similarly, activities in the mode of passion are simply miserable. Any activity for material happiness is bound to be defeated. If, for example, one wants to have a skyscraper, so much human misery has to be undergone before a big skyscraper can be built. The financier has to take much trouble to earn a mass of wealth, and those who are slaving to construct the building have to render

killed by the same animal in the next life. Because people have no education in actual knowledge, they become irresponsible. To stop this irresponsibility, education for developing the mode of goodness of the people in general must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. Then people will be happy and prosperous. Even if the majority of the people aren't happy and prosperous, if a certain percentage of the population develops Kṛṣṇa consciousness and becomes situated in the mode of goodness, then there is the possibility for peace and prosperity all over the world. Otherwise, if the world is devoted to the modes of passion and ignorance, there can be no peace or prosperity. In the mode of passion, people become greedy, and their hankering for sense enjoyment has no limit. One can see that even if one has enough money and adequate arrangement for sense gratification, there is neither happiness nor peace of mind. That is not possible because one is situated in the mode of passion. If one wants happiness at all, his money will not help him; he has to elevate himself to the mode of goodness by practicing Kṛṣṇa consciousness. One engaged in the mode of passion is not only mentally unhappy, but his profession and occupation are also very troublesome. He has to devise so many plans and schemes to acquire enough money to maintain his status quo. This is all miserable. In the mode of ignorance, people become mad. Being distressed by their circumstances, they take shelter of intoxication, and thus they sink further into ignorance. Their future in life is very dark.

### TEXT 18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

*ūrdhvam gacchanti sattva-sthā  
madhye tiṣṭhanti rājasāḥ  
jaghanya-guṇa-vṛtti-sthā  
adho gacchanti tāmasāḥ*

*ūrdhvam*—upwards; *gacchanti*—goes; *sattva-sthāḥ*—one who is situated in the mode of goodness; *madhye*—in the middle; *tiṣṭhanti*—dwell; *rājasāḥ*—those who are situated in the mode of passion; *jaghanya*—abominable; *guṇa*—

when he can see his real position, then he can attain to the transcendental platform, having the scope for spiritual life. Actually, the living entity is not the performer of different activities. He is forced to act because he is situated in a particular type of body, conducted by some particular mode of material nature. Unless one has the help of spiritual authority, he cannot understand in what position he is actually situated. With the association of a bona fide spiritual master, he can see his real position, and, by such an understanding, he can become fixed in full Kṛṣṇa consciousness. A man in Kṛṣṇa consciousness is not controlled by the spell of the material modes of nature. It has already been stated in the Seventh Chapter that one who has surrendered to Kṛṣṇa is relieved from the activities of material nature. Therefore for one who is able to see things as they are, the influence of material nature gradually ceases.

### TEXT 20

गुणानेतानतीत्य त्रीन्देही देहसमुद्धवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्वते ॥ २० ॥

*guṇān etān atītya trīn  
dehī deha-samudbhavān  
janma-mṛtyu-jarā-duḥkhair  
vimukto 'mṛtam aśnute*

*guṇān*—qualities; *etān*—all these; *atītya*—transcending; *trīn*—three; *dehī*—body; *deha*—body; *samudbhavān*—produced of; *janma*—birth; *mṛtyu*—death; *jarā*—old age; *duḥkhaiḥ*—distresses; *vimuktah*—being freed from; *amṛtam*—nectar; *aśnute*—enjoys.

### TRANSLATION

When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

*śāśvatasya*—of eternal; *ca*—and; *dharma**sya*—of the constitutional position; *sukha**sya*—happiness; *aikāntikasya*—ultimate; *ca*—also.

## TRANSLATION

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

## PURPORT

The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization.

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

## TRANSLATION

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

## PURPORT

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

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

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

## TRANSLATION

The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial.

## PURPORT

It is now clearly stated that the real form of this banyan tree cannot be understood in this material world. Since the root is upwards, the extension of the real tree is at the other end. No one can see how far the tree extends, nor can one see the beginning of this tree. Yet one has to find out the cause. "I am the son of my father, my father is the son of such and such a person, etc." By searching in this way, one comes to Brahmā, who is generated by the Garbhodakaśayī Viṣṇu. Finally, in this way, when one reaches to the Supreme Personality of Godhead, that is the end of research work. One has to search out that origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in the knowledge of that Supreme Personality of Godhead. Then by understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

The word *asaṅga* is very important in this connection because the attachment for sense enjoyment and lording it over the material nature is very strong. Therefore one must learn detachment by discussion of spiritual science based on authoritative scriptures, and one must hear from persons who are actually in knowledge. As a result of such discussion in the association of devotees, one comes to the Supreme Personality of Godhead. Then the first thing one must do is surrender to Him. The description of that place whence going no one returns to this false reflected tree is given here. The Supreme Personality of Godhead, Kṛṣṇa, is the original root from whom everything has emanated. To gain favor of that Personality of Godhead, one has only to surrender, and this is a result of performing devotional service by hearing, chanting, etc. He is the

cause of this extension of this material world. This is already explained by the Lord Himself: *aham sarvasya prabhavaḥ*. “I am the origin of everything.” Therefore to get out of the entanglement of this strong banyan tree of material life, one must surrender to Kṛṣṇa. As soon as one surrenders unto Kṛṣṇa, he becomes detached automatically from this material extension.

### TEXT 5

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

*nirmāna-mohā jita-saṅga-doṣā  
adhyātma-nityā vinivṛtta-kāmāḥ  
dvandvair vimuktāḥ sukha-duḥkha-saṁjñaiḥ  
gacchānty amūḍhāḥ padam avyayam tat*

*nir*—without; *māna*—respect; *mohāḥ*—illusion; *jita*—having conquered; *saṅga*—association; *doṣāḥ*—faulty; *adhyātma*—spiritual; *nityāḥ*—eternity; *vinivṛtta*—associated; *kāmāḥ*—lusts; *dvandvaiḥ*—with duality; *vimuktāḥ*—liberated; *sukha-duḥkha*—happiness and distress; *saṁjñaiḥ*—named; *gacchanti*—attains; *amūḍhāḥ*—unbewildered; *padam*—situation; *avyayam*—eternal; *tat*—that.

### TRANSLATION

One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.

### PURPORT

The surrendering process is described here very nicely. The first qualification is that one should not be deluded by pride. Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of

material nature; the Supreme Personality of Godhead is the Lord. When one is free from delusion caused by pride, he can begin the process of surrender. For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person. Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world. He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression. People are considering that the land, this earth, belongs to human society, and they have divided the land under the false impression that they are the proprietors. One has to get out of this false notion that human society is the proprietor of this world. When one is freed from such a false notion, he becomes free from all the false associations caused by familial, social, and national affections. These fake associations bind one to this material world. After this stage, one has to develop spiritual knowledge. One has to cultivate knowledge of what is actually his own and what is actually not his own. And, when one has an understanding of things as they are, he becomes free from all dual conceptions such as happiness and distress, pleasure and pain. He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

### TEXT 6

न तद्वासयते सूर्यो न शशाङ्को न पावकः ।  
यद्गत्वा न निवर्तन्ते तद्वाम परमं मम ॥ ६ ॥

na tad bhāsayate sūryo  
na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante  
tat dhāma paramam mama

na—not; tat—that; bhāsayate—illuminates; sūryah—sun; na—not; śaśāṅkah—the moon; na—not; pāvakah—fire, electricity; yat—where; gatvā—going; na—never; nivartante—comes back; tat dhāma—that abode; paramam—supreme; mama—My.

is there in the *Mādhyandi-nāyana-śruti*: *sa vā esa brahma-niṣṭha idam sarīram marttyam atisṛjya brahmābhisaṃpadya brahmaṇā paśyati brahmaṇā śṛnoti brahmaṇaivedam sarvam anubhavati*. It is stated here that when a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear and speak to Him face to face, and he can understand the Supreme Personality as He is. In *smṛti* also it is understood that in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's. As far as bodily construction is concerned, there is no difference between the part and parcel living entities and the expansions of *Viṣṇumūrti*. In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

The word *mamaivāṁśah* (fragmental parts and parcels of the Supreme Lord) is also very significant. The fragmental portion of the Supreme Lord is not like some material broken part. We have already understood in the Second Chapter that the spirit cannot be cut into pieces. This fragment is not materially conceived. It is not like matter which can be cut into pieces and joined together again. That conception is not applicable here because the Sanskrit word *sanātana* (eternal) is used. The fragmental portion is eternal. It is also stated in the beginning of the Second Chapter that (*dehino 'smin yathā*) in each and every individual body, the fragmental portion of the Supreme Lord is present. That fragmental portion, when liberated from the bodily entanglement, revives its original spiritual body in the spiritual sky in a spiritual planet and enjoys association with the Supreme Lord. It is, however, understood here that the living entity, being the fragmental part and parcel of the Supreme Lord, is qualitatively one, just as the parts and parcels of gold are also gold.

## TEXT 8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

śarīram yad avāpnōti  
 yac cāpy utkrāmatīśvarah  
 gṛhitvaitāni samyāti  
 vāyur gandhān ivāśayāt

śarīram—body; *yat*—as much as; *avāpnōti*—gets; *yat*—that which; *ca*—also; *api*—virtually; *utkrāmati*—gives up; *īśvarah*—the lord of the body; *gṛhitvā*—taking; *etāni*—all these; *samyāti*—goes away; *vāyuḥ*—air; *gandhān*—smell; *iva*—like; *āśayāt*—from the flower.

## TRANSLATION

**The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.**

## PURPORT

Here the living entity is described as *īśvara*, the controller of his own body. If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class. Minute independence is there. The change his body undergoes depends upon him. At the time of death, the consciousness he has created will carry him on to the next type of body. If he has made his consciousness like that of a cat or dog, he is sure to change to a cat's or dog's body. And, if he has fixed his consciousness on godly qualities, he will change into the form of a demigod. And, if he is in Kṛṣṇa consciousness, he will be transferred to Kṛṣṇaloka in the spiritual world and will associate with Kṛṣṇa. It is a false claim that after the annihilation of this body everything is finished. The individual soul is transmigrating from one body to another, and his present body and present activities are the background of his next body. One gets a different body according to *karma*, and he has to quit this body in due course. It is stated here that the subtle body, which carries the conception of the next body, develops another body in the next life. This process of transmigrating from one body to another and struggling while in the body is called *karṣati* or struggle for existence.

## TEXT 9

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

śrotram cakṣuh sparśanam ca  
rasanam ghrāṇam eva ca  
adhiṣṭhāya manaś cāyam  
viṣayān upasevate

śrotram—ears; cakṣuh—eyes; sparśanam—touch; ca—also; rasanam—tongue; ghrāṇam—smelling power; eva—also; ca—and; adhiṣṭhāya—being situated; manaḥ—mind; ca—also; ayam—this; viṣayān—sense objects; upasevate—enjoys.

## TRANSLATION

The living entity, thus taking another gross body, obtains a certain type of ear, tongue, and nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

## PURPORT

In other words, if the living entity adulterates his consciousness with the qualities of cats and dogs, in his next life he gets a cat or dog body and enjoys. Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit soul is pure. But consciousness is changed according to the association of the material qualities. Real consciousness is Kṛṣṇa consciousness. When, therefore, one is situated in Kṛṣṇa consciousness, he is in his pure life. But if his consciousness is adulterated by some type of material mentality, in the next life he gets a corresponding body. He does not necessarily get a human body again; he can get the body of a cat, dog, hog, demigod or one of many other forms, for there are 8,400,000 species.

spirit is different from the body and is changing its body and enjoying in different ways. A person in such knowledge can understand how the conditioned living entity is suffering in this material existence. Therefore those who are highly developed in Kṛṣṇa consciousness try their best to give this knowledge to the people in general, for their conditional life is very much troublesome. They should come out of it and be Kṛṣṇa conscious and liberate themselves to transfer to the spiritual world.

### TEXT 11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

yatanto yogināś cainam  
paśyanty ātmāny avasthitam  
yatanto 'py akṛtātmāno  
nainam paśyanti acetasaḥ

*yatantah*—endeavoring; *yoginah*—transcendentalists; *ca*—also; *enam*—this; *paśyanti*—can see; *ātmani*—in the self; *avasthitam*—situated; *yatantah*—although endeavoring; *api*—although; *akṛta-ātmānah*—without self-realization; *na*—does not; *enam*—this; *paśyanti*—can see; *acetasaḥ*—undeveloped mind.

### TRANSLATION

The endeavoring transcendentalist, who is situated in self-realization, can see all this clearly. But those who are not situated in self-realization cannot see what is taking place, though they may try to.

### PURPORT

There are many transcendentalists in the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity. The word *yoginah* is significant in this connection. In the present day there are many so-called *yogīs*, and there

## TEXT 14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचास्यन्नं चतुर्विधम् ॥ १४ ॥

*aham vaiśvānaro bhūtvā  
prāṇinām deham āśritaḥ  
prāṇāpāna-samāyuktaḥ  
pacāmy annam catur-vidham*

*aham*—I; *vaiśvānaraḥ*—by My plenary portion as the digesting fire; *bhūtvā*—becoming; *prāṇinām*—of all living entities; *deham*—body; *āśritaḥ*—situated; *prāṇa*—outgoing air; *apāna*—downgoing air; *samāyuktaḥ*—keep balance; *pacāmi*—digest; *annam*—foodstuff; *catur-vidham*—four kinds of.

## TRANSLATION

I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff.

## PURPORT

According to *Āyur-vedic śāstra*, we understand that there is a fire in the stomach which digests all food sent there. When the fire is not blazing, there is no hunger, and when the fire is in order, we become hungry. Sometimes when the fire is not going nicely, treatment is required. In any case, this fire is representative of the Supreme Personality of Godhead. Vedic mantras also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff. Therefore since He is helping the digestion of all kinds of foodstuff, the living entity is not independant in the eating process. Unless the Supreme Lord helps him in digesting, there is no possibility of eating. He thus produces and digests foodstuff, and, by His grace, we are enjoying life. In the *Vedānta-sūtra* this is also confirmed: *śabdādibhyo 'ntah pratiṣṭhānāc ca*. The Lord is situated within sound and within the body, within the air and even within the stomach as the digestive force. There are four kinds of foodstuff: some are swallowed, some are

According to the statement of the Supreme Personality of Godhead, Lord Kṛṣṇa, there are two classes of men. The Vedas give evidence of this, so there is no doubt about it. The living entities, who are struggling in this world with the mind and five senses, have their material bodies which are changing as long as the living entities are conditioned. One's body changes due to contact with matter; matter is changing, so the living entity appears to be changing. But in the spiritual world the body is not made of matter; therefore there is no change. In the material world the living entity undergoes six changes—birth, growth, duration, reproduction, then dwindling and vanishing. These are the changes of the material body. But in the spiritual world the body does not change; there is no old age, there is no birth, there is no death. There all exists in oneness. It is more clearly explained as *sarvāṇi bhūtāni*: any living entity who has come in contact with matter, beginning from the first created being, Brahmā, down to a small ant, is changing its body; therefore they are all fallible. In the spiritual world, however, they are always liberated in oneness.

### TEXT 17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

*uttamah puruṣas tv anyah  
paramātmety udāhṛtaḥ  
yo loka-trayam āviśya  
bibharti avyaya īśvarah*

*uttamah*—the best; *puruṣah*—personality; *tu*—but; *anyah*—another; *param*—the Supreme; *ātmā*—Self; *iti*—thus; *udāhṛtaḥ*—said; *yah*—one who; *loka*—of the universe; *trayam*—the three divisions; *āviśya*—entering; *bibharti*—maintaining; *avyayah*—inexhaustible; *īśvarah*—the Lord.

### TRANSLATION

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

## PURPORT

This verse is very nicely expressed in the *Kaṭha Upaniṣad* and *Śvetāśvatara Upaniṣad*. It is clearly stated there that above the innumerable living entities, some of whom are conditioned and some of whom are liberated, there is the Supreme Personality who is Paramātmā. The Upanisadic verse runs as follows: *nityo nityānāṁ cetanāś cetanānām*. The purport is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, the Supreme Personality of Godhead, who maintains them and gives them all the facility of enjoyment according to different work. That Supreme Personality of Godhead is situated in everyone's heart as Paramātmā. A wise man who can understand Him is eligible to attain the perfect peace, not others.

It is incorrect to think of the Supreme Lord and the living entities as being on the same level or equal in all respects. There is always the question of superiority and inferiority in their personalities. This particular word *uttama* is very significant. No one can surpass the Supreme Personality of Godhead. *Loka* is also significant because in the *Pauruṣa*, a Vedic literature, it is stated: *lokyate vedārtho 'nena*. This Supreme Lord in His localized aspect as Paramātmā explains the purpose of the Vedas. The following verse also appears in the *Vedas*:

*tāvad eṣa samprasādo 'smāc  
charīrāt samutthāya param  
jyoti-rūpam sampadya svena  
rūpenābhiniṣpadyate sa uttamah puruṣah*

"The Supersoul coming out of the body enters the impersonal *brahmajyoti*; then in His form He remains in His spiritual identity. That Supreme is called the Supreme Personality." This means that the Supreme Personality is exhibiting and diffusing His spiritual effulgence, which is the ultimate illumination. That Supreme Personality also has a localized aspect as Paramātmā. By incarnating Himself as the son of Satyavatī and Parāśara, He explains the Vedic knowledge as Vyāsadeva.

the Supreme Personality of Godhead, Śrī Kṛṣṇa, knows the purpose of the Vedas; no one else knows the purpose of the Vedas.

The word *bhajate* is very significant. In many places the word *bhajate* is expressed in relationship with the service of the Supreme Lord. If a person is engaged in full Kṛṣṇa consciousness in devotional service of the Lord, it is to be understood that he has understood all the Vedic knowledge. In the Vaiṣṇava *paramparā* it is said that if one is engaged in the devotional service of Kṛṣṇa, then there is no need for a spiritual process to understand the Supreme Absolute Truth. He has already come to the post because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding; similarly, if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Kṛṣṇa is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

### TEXT 20

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

*iti guhyatamam śāstram  
idam uktam mayānagha  
etad buddhvā buddhimān syāt  
kṛta-kṛtyaś ca bhārata*

*iti*—thus; *guhyatamam*—the most confidential; *śāstram*—revealed scriptures; *idam*—this; *uktam*—disclosed; *mayā*—by Me; *anagha*—O sinless one; *etat*—this; *buddhvā*—understanding; *buddhimān*—intelligent; *syāt*—one becomes; *kṛta-kṛtyaḥ*—the most perfect; *ca*—and; *bhārata*—O son of Bharata.

### TRANSLATION

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

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

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

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

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

Then as far as *damah* (self-control) is concerned, it is not only meant for other orders of religious society, but it is especially meant for the householder.

Although he has a wife, a householder should not use his senses for sex life

unnecessarily. There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life with contraceptive methods or more abominable methods to avoid the responsibility of children. This is not in the transcendental quality but is demoniac. If anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Kṛṣṇa. If he is able to beget children who will be in Kṛṣṇa consciousness, one can produce hundreds of children, but without this capacity one should not indulge only for sense pleasure.

Sacrifice is another item to be performed by the householders because sacrifices require a large amount of money. Other orders of life, namely the *brahmacharya*, the *vānaprastha* and *sannyāsa*, have no money; they live by begging. So performance of different types of sacrifice is meant for the householder. They should perform *agni-hotra* sacrifices as enjoined in the Vedic literature, but such sacrifices at the present moment are very expensive, and it is not possible for any householder to perform them. The best sacrifice recommended in this age is called *saṅkīrtana-yajña*, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the best and most inexpensive sacrifice; everyone can adopt it and derive benefit. So these three items, namely charity, sense control and performance of sacrifice, are meant for the householder.

Then *svādhyāyah*, Vedic study, and *tapas*, austerity, and *ārjavam*, gentleness or simplicity, are meant for the *brahmacharya* or student life. *Brahmacārīs* should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called *svādhyāyah*. *Tapas* or austerity is especially meant for the retired life. One should not remain a householder throughout his whole life; he must always remember that there are four divisions of life, *brahmacharya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. So after *gṛhastha*, householder life, one should retire. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline. A man retired from household life must practice austerities of the body, mind and tongue. That is *tapasyā*. The entire *varṇāśrama-dharma* society is meant for *tapasyā*. Without

*tapasyā* or austerity no human being can get liberation. The theory that there is no need of austerity in life, that one can go on speculating and everything will be nice, is neither recommended in the Vedic literature nor in *Bhagavad-gītā*. Such theories are manufactured by showbottle spiritualists who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students nor their own lives. But that method is not approved by the *Vedas*.

As far as simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the *brahmacharya-āśrama*, or *grastha-āśrama* or *vānaprastha-āśrama*. One must live very simply.

*Ahimsā* means not arresting the progressive life of any living entity. One should not think that since the spirit spark is never killed even after the killing of the body there is no harm in killing animals for sense gratification. People are now addicted to eating animals, in spite of having an ample supply of grains, fruits and milk. There is no necessity for animal killing. This injunction is for everyone. When there is no other alternative, one may kill an animal, but it should be offered in sacrifice. At any rate, when there is an ample food supply for humanity, persons who are desiring to make advancement in spiritual realization should not commit violence to animals. Real *ahimsā* means not checking anyone's progressive life. The animals are also making progress in their evolutionary life by transmigrating from one category of animal life to another. If a particular animal is killed, then his progress is checked. If an animal is staying in a particular body for so many days or so many years and is untimely killed, then he has to come back again in that form of life to complete the remaining days in order to be promoted to another species of life. So their progress should not be checked simply to satisfy one's palate. This is called *ahimsā*.

*Satyam*. This word means that one should not distort the truth for some personal interest. In Vedic literature there are some difficult passages, but the meaning or the purpose should be learned from a bona fide spiritual master. That is the process for understanding *Vedas*. *Śruti* means that one should hear from the authority. One should not construe some interpretation for his personal interest. There are so many commentaries on *Bhagavad-gītā* that misinterpret the original text. The real import of the word should be presented, and that should be learned from a bona fide spiritual master.

*daivī sampad vimokṣāya  
 nibandhāyāśurī matā  
 mā śucāḥ sampadāṁ daivīm  
 abhijāto 'si pāṇḍava*

*daivī*—transcendental; *sampat*—nature; *vimokṣāya*—meant for liberation; *nibandhāya*—for bondage; *āśurī*—demonic qualities; *matā*—it is considered; *mā*—do not; *śucāḥ*—worry; *sampadām*—nature; *daivīm*—transcendental; *abhijātaḥ*—born; *asi*—you are; *pāṇḍava*—O son of Pāṇḍu.

### TRANSLATION

The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, O son of Pāṇḍu, for you are born with the divine qualities.

### PURPORT

Lord Kṛṣṇa encouraged Arjuna by telling him that he was not born with demonic qualities. His involvement in the fight was not demonic because he was considering the pro's and con's. He was considering whether respectable persons such as Bhīṣma and Drona should be killed or not, so he was not acting under the influence of anger, false prestige, or harshness. Therefore he was not of the quality of the demons. For a *kṣatriya*, a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demonic. Therefore, there was no cause for Arjuna to lament. Anyone who performs the regulated principles of the different orders of life is transcendently situated.

### TEXT 6

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।  
 दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

*dvau bhūta-sargau loke 'smin  
 daiva āsura eva ca  
 daivo vistaraśah prokta  
 āsuram pārtha me śṛṇu*

*dvau*—two; *bhūta-sargau*—created living beings; *loke*—in this world; *asmin*—this; *daivah*—godly; *āsurah*—demonic; *eva*—certainly; *ca*—and; *daivah*—divine; *vistaraśah*—at great length; *proktaḥ*—said; *asuram*—demonic; *pārtha*—O son of Pṛthā; *me*—from Me; *śṛṇu*—just hear.

## TRANSLATION

O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other demonic. I have already explained to you at length the divine qualities. Now hear from Me of the demonic.

## PURPORT

Lord Kṛṣṇa, having assured Arjuna that he was born with the divine qualities, is now describing the demonic way. The conditioned living entities are divided into two classes in this world. Those who are born with divine qualities follow a regulated life; that is to say they abide by the injunctions in scriptures and by the authorities. One should perform duties in the light of authoritative scripture. This mentality is called divine. One who does not follow the regulative principles as they are laid down in the scriptures and who acts according to his whims is called demonic or asuric. There is no other criterion but obedience to the regulative principles of scriptures. It is mentioned in Vedic literature that both the demigods and the demons are born of the Prajāpati; the only difference is that one class obeys the Vedic injunctions and the other does not.

## TEXT 7

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।  
 न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

## TEXT 9

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽत्पबुद्धयः ।  
प्रभवन्त्युग्रकर्मणः क्षयाय जगतोऽहिताः ॥ ९ ॥

*etām dṛṣṭim avaṣṭabhy  
naṣṭātmāno 'lpa-buddhayah  
prabhavanty ugra-karmāṇah  
kṣayāya jagato 'hitāḥ*

*etām*—thus; *dṛṣṭim*—vision; *avaṣṭabhy*—accepting; *naṣṭa*—lost; *ātmānah*—self; *alpa-buddhayah*—less intelligent; *prabhavanti*—flourish; *ugra-karmāṇah*—in painful activities; *kṣayāya*—for destruction; *jagataḥ*—of the world; *ahitāḥ*—unbeneficial.

## TRANSLATION

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

## PURPORT

The demoniac are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But, according to *Bhagavad-gītā*, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel, cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demoniac people. Such people are considered the enemies of the world because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world is today very proud. At any moment war may take

## TEXT 18

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।  
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

*ahaṅkāram balam darpam  
kāmam krodham ca samśritāḥ  
mām ātma-para-deheṣu  
pradviṣanto 'bhyasūyakāḥ*

*ahaṅkāram*—false ego; *balam*—strength; *darpam*—pride; *kāmam*—lust; *krodham*—anger; *ca*—also; *saṁśritāḥ*—having taken shelter of; *mām*—Me; *ātma*—one's own; *para-deheṣu*—in other bodies; *pradviṣantah*—blasphemes; *abhyasūyakāḥ*—envious.

## TRANSLATION

Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion.

## PURPORT

A demoniac person, being always against God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead. This is caused by his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a preparation for the next life. Not knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward false arguments against the existence of God and refutes the scriptural authority. He thinks himself independant and powerful in every action. He thinks that since no one can equal him in strength, power, or in wealth, he can act in any way and no one can stop him. If he has an enemy who might check the

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

### TEXT 23

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

*yah śāstra-vidhim utsṛjya  
vartate kāma-kārataḥ  
na sa siddhim avāpnoti  
na sukham na parām gatim*

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

### TRANSLATION

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

### PURPORT

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

## PURPORT

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

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

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

# CHAPTER SEVENTEEN



## The Divisions of Faith

### TEXT 1

अर्जुन उवाच ।

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

*arjuna uvāca  
ye śāstra-vidhim utsṛjya  
yajante śraddhayānvitāḥ  
teṣām niṣṭhā tu kā kṛṣṇa  
sattvam āho rajas tamāḥ*

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 3

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

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

#### TEXT 4

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

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

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

although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best food is the remnant of what is offered to the Supreme Personality of Godhead. In *Bhagavad-gītā* the Supreme Lord says that He accepts preparations of vegetables, flour and milk when offered with devotion. *Patram puṣpam phalam toyam*. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the *prasādam* should be prepared in a particular way. Any food prepared by the injunction of the scripture offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such food is transcendental. Therefore to make food antiseptic, eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

### TEXT 11

अफलाकाङ्क्षिभिर्यजो विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

*aphalākāṅkṣibhir yajño  
vidhi-diṣṭo ya ijyate  
yaṣṭavyam eveti manah  
samādhāya sa sāttvikah*

*aphala-kāṅkṣibhiḥ*—devoid of desire for result; *yajñah*—sacrifice; *vidhi*—accordingly; *drṣṭah*—direction; *yah*—anyone; *ijyate*—performs; *yaṣṭavyam*—must be performed; *eva*—certainly; *iti*—thus; *manah*—mind; *saṁādhāya*—fixed in; *sah*—he; *sāttvikah*—is in the mode of goodness.

### TRANSLATION

Of sacrifices, that sacrifice performed according to duty and to scriptural rules, and with no expectation of reward, is of the nature of goodness.

### PURPORT

The general tendency is to offer sacrifice with some purpose in mind, but here it is stated that sacrifice should be performed without any such desire. It

*deva-dvija-guru-prājñā-*  
*pūjanam saucam ārjavam*  
*brahmacaryam ahimsā ca*  
*śārīram tapa ucyate*

*deva*—the Supreme Lord; *dvija*—the *brāhmaṇa*; *guru*—the spiritual master; *prājñā*—worshipable personalities; *pūjanam*—worship; *saucam*—cleanliness; *ārjavam*—simplicity; *brahma-caryam*—celibacy; *ahimsā*—nonviolence; *ca*—also; *śārīram*—pertaining to the body; *tapah*—austerity; *ucyate*—is said to be.

### TRANSLATION

The austerity of the body consists in this: worship of the Supreme Lord, the *brāhmaṇas*, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

### PURPORT

The Supreme Godhead here explains the different kinds of austerity and penance. First He explains the austerities and penances practiced by the body. One should offer, or learn to offer, respect to God or to the demigods, the perfect, qualified *brāhmaṇas* and the spiritual master and superiors like father, mother or any person who is conversant with Vedic knowledge. These should be given proper respect. One should practice cleansing oneself externally and internally, and he should learn to become simple in behavior. He should not do anything which is not sanctioned by the scriptural injunction. He should not indulge in sex outside of married life, for sex is sanctioned in the scripture only in marriage, not otherwise. This is called celibacy. These are penances and austerities as far as the body is concerned.

### TEXT 15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।  
 स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

## PURPORT

There are instances of foolish penance undertaken by demons like Hiranyakasipu, who performed austere penances to become immortal and kill the demigods. He prayed to Brahmā for such things, but ultimately he was killed by the Supreme Personality of Godhead. To undergo penances for something which is impossible is certainly in the mode of ignorance.

## TEXT 20

दातव्यमिति यदानं दीयतेऽनुपकारिणे ।  
देशे काले च पात्रे च तदानं सात्त्विकं स्मृतम् ॥ २० ॥

*dātavyam iti yad dānam  
dīyate 'nupakāriṇe  
deśe kāle ca pātre ca  
tat dānam sāttvikam smṛtam*

*dātavyam*—worth giving; *iti*—thus; *yat*—that which; *dānam*—charity; *dīyate*—given; *anupakāriṇe*—to any person irrespective of doing good; *dese*—in place; *kāle*—in time; *ca*—also; *pātre*—suitable person; *ca*—and; *tat*—that; *dānam*—charity; *sāttvikam*—in the mode of goodness; *smṛtam*—consider.

## TRANSLATION

That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.

## PURPORT

In the Vedic literature, charity given to a person engaged in spiritual activities is recommended. There is no recommendation for giving charity indiscriminately. Spiritual perfection is always a consideration. Therefore charity is recommended to be given at a place of pilgrimage and at lunar or solar eclipses or at the end of the month or to a qualified *brāhmaṇa* or a *Vaiṣṇava* (devotee) or in temples. Such charities should be given without any consideration of return. Charity to the poor is sometimes given out of

Kṛṣṇa consciousness under the guidance of a bona fide spiritual master. That is the way to make everything successful.

In the conditional state, people are attracted to worship demigods, ghosts, or Yakṣas like Kuvera. The mode of goodness is better than the modes of passion and ignorance, but one who takes directly to Kṛṣṇa consciousness is transcendental to all three modes of material nature. Although there is a process of gradual elevation, if one, by the association of pure devotees, takes directly to Kṛṣṇa consciousness, that is the best way. And that is recommended in this chapter. To achieve success in this way, one must first find the proper spiritual master and receive training under his direction. Then one can achieve faith in the Supreme. When that faith matures, in course of time, it is called love of God. This love is the ultimate goal of the living entities. One should, therefore, take to Kṛṣṇa consciousness directly. That is the message of this Seventeenth Chapter.

Thus end the Bhaktivedanta Purports to the Seventeenth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of the Divisions of Faith.

killing in a sacrifice is recommended in the Vedic literature, the animal is not considered to be killed. The sacrifice is to give a new life to the animal. Sometimes the animal is given a new animal life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life. But there are different opinions among the sages. Some say that animal killing should always be avoided, and others say that for a specific sacrifice it is good. All these different opinions on sacrificial activity are now being clarified by the Lord Himself.

#### TEXT 4

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।  
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तिः ॥ ४ ॥

*niścayam śṛṇu me tatra  
tyāge bharata-sattama  
tyāgo hi puruṣa-vyāghra  
tri-vidhah samprakīrtitah*

*niścayam*—certainly; *śṛṇu*—hear; *me*—from Me; *tatra*—there; *tyāge*—in the matter of renunciation; *bharata-sattama*—O best of the Bhāratas; *tyāgah*—renunciation; *hi*—certainly; *puruṣa-vyāghra*—O tiger among human beings; *tri-vidhah*—three kinds; *samprakīrtitah*—is declared.

#### TRANSLATION

O best of the Bhāratas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

#### PURPORT

Although there are differences of opinion about renunciation, here the Supreme Personality of Godhead, Śrī Kṛṣṇa, gives His judgment, which should be taken as final. After all, the *Vedas* are different laws given by the Lord. Here the Lord is personally present, and His word should be taken as final. The Lord says that the process of renunciation should be considered in terms of the modes of material nature in which they are performed.

purification of the heart. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

### TEXT 6

एतान्यपि तु कर्माणि सङ्गं त्यक्ता फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

*etāny api tu karmāṇi  
saṅgam tyaktvā phalāni ca  
kartavyānīti me pārtha  
niścitatam matam uttamam*

*etāni*—all this; *api*—certainly; *tu*—must; *karmāṇi*—activities; *saṅgam*—association; *tyaktvā*—renouncing; *phalāni*—results; *ca*—also; *kartavyāni*—as duty; *iti*—thus; *me*—My; *pārtha*—O son of Pṛthā; *niścitatam*—definite; *matam*—opinion; *uttamam*—the best.

### TRANSLATION

All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Pṛthā. That is My final opinion.

### PURPORT

Although all sacrifices are purifying, one should not expect any result by such performances. In other words, all sacrifices which are meant for material advancement in life should be given up, but sacrifices that purify one's existence and elevate one to the spiritual plane should not be stopped. Everything that leads to Kṛṣṇa consciousness must be encouraged. In the Śrīmad-Bhāgavatam also it is said that any activity which leads to devotional service to the Lord should be accepted. That is the highest criterion of religion. A devotee of the Lord should accept any kind of work, sacrifice, or charity which will help him in the discharge of devotional service to the Lord.

## TEXT 7

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

*niyatasya tu sannyāsaḥ  
karmaṇo nōpapadyate  
mohāt tasya parityāgas  
tāmasaḥ parikīrtitah*

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

## TRANSLATION

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

## PURPORT

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

## TEXT 8

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

### TEXTS 13–14

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

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

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

### TRANSLATION

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

### PURPORT

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

## TEXT 17

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

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

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

## TRANSLATION

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

## PURPORT

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

*sarva-bhūteṣu yenaikam  
 bhāvam avyayam īkṣate  
 avibhaktam vibhakteṣu  
 taj jñānam viddhi sāttvikam*

*sarva-bhūteṣu*—in all living entities; *yena*—by whom; *ekam*—one; *bhāvam*—situation; *avyayam*—imperishable; *īkṣate*—does see; *avibhaktam*—undivided; *vibhakteṣu*—in the numberless divided; *tat*—that; *jñānam*—knowledge; *viddhi*—knows; *sāttvikam*—in the mode of goodness.

## TRANSLATION

That knowledge by which one undivided spiritual nature is seen in all existences, undivided in the divided, is knowledge in the mode of goodness.

## PURPORT

A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness. In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work. As described in the Seventh Chapter, the manifestation of the living force in every body is due to the superior nature of the Supreme Lord. Thus to see that one superior nature, that living force, in every body is to see in the mode of goodness. That living energy is imperishable, although the bodies are perishable. The difference is perceived in terms of the body because there are many forms of material existence in conditional life; therefore they appear to be divided. Such impersonal knowledge finally leads to self-realization.

## TEXT 21

पृथक्केन तु यज्ञानं नानाभावान्युथग्विधान् ।  
 वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

*pṛthaktvena tu yaj jñānam  
 nānā-bhāvān pṛthag-vidhān  
 vetti sarveṣu bhūteṣu  
 taj jñānam viddhi rājasam*

*pṛthaktvena*—because of division; *tu*—but; *yat jñānam*—which knowledge; *nānā-bhāvān*—multifarious situations; *pṛthag-vidhān*—differently; *vetti*—one who knows; *sarveṣu*—in all; *bhūteṣu*—living entities; *tat jñānam*—that knowledge; *viddhi*—must be known; *rājasam*—in terms of passion.

### TRANSLATION

That knowledge by which a different type of living entity is seen to be dwelling in different bodies is knowledge in the mode of passion.

### PURPORT

The concept that the material body is the living entity and that with the destruction of the body the consciousness is also destroyed is called knowledge in the mode of passion. According to that knowledge, bodies differ from one another because of the development of different types of consciousness, otherwise there is no separate soul which manifests consciousness. The body is itself the soul, and there is no separate soul beyond this body. According to such knowledge, consciousness is temporary. Or else there are no individual souls, but there is an all-pervading soul, which is full of knowledge, and this body is a manifestation of temporary ignorance. Or beyond this body there is no special individual or Supreme Soul. All such conceptions are considered products of the mode of passion.

### TEXT 22

यत्तु कृत्स्ववदेकस्मिन्कार्ये सक्तमहैतुकम् ।  
 अतत्त्वार्थवदल्पं च तत्त्वामसमुदाहृतम् ॥ २२ ॥

yat tu kṛtsna-vad ekasmin  
kārye saktam ahaitukam  
atattvārtha-vad alpam ca  
tat tāmasam udāhṛtam

yat—that which; tu—but; kṛtsnavat—all in all; ekasmin—in one; kārye—work; saktam—attached; ahaitukam—without cause; atattva-arthavat—without reality; alpam ca—and very meager; tat—that; tāmasam—in the mode of darkness; udāhṛtam—is spoken.

### TRANSLATION

And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

### PURPORT

The “knowledge” of the common man is always in the mode of darkness or ignorance because every living entity in conditional life is born into the mode of ignorance. One who does not develop knowledge through the authorities or scriptural injunctions has knowledge that is limited to the body. He is not concerned about acting in terms of the directions of scripture. For him God is money, and knowledge means the satisfaction of bodily demands. Such knowledge has no connection with the Absolute Truth. It is more or less like the knowledge of the ordinary animals: the knowledge of eating, sleeping, defending and mating. Such knowledge is described here as the product of the mode of darkness. In other words, knowledge concerning the spirit soul beyond this body is called knowledge in the mode of goodness, and knowledge producing many theories and doctrines by dint of mundane logic and mental speculation is the product of the mode of passion, and knowledge concerned with only keeping the body comfortable is said to be in the mode of ignorance.

### TEXT 23

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।  
अफलप्रेप्सुना कर्म यत्तसात्त्विकमुच्यते ॥ २३ ॥

## TRANSLATION

But action performed with great effort by one seeking to gratify his desires, and which is enacted from a sense of false ego, is called action in the mode of passion.

### TEXT 25

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।  
मोहादारभ्यते कर्म यत्तामसमुच्यते ॥ २५ ॥

*anubandham kṣayam hiṁsām  
anapekṣya ca pauruṣam  
mohād ārabhyate karma  
yat tat tāmasam ucyate*

*anubandham*—future bondage; *kṣayam*—distracted; *hiṁsām*—violence; *anapekṣya*—without consideration of consequences; *ca*—also; *pauruṣam*—distressing to others; *mohāt*—by illusion; *ārabhyate*—begun; *karma*—work; *yat*—that; *tat*—which; *tāmasam*—in the mode of ignorance; *ucyate*—is said to be.

## TRANSLATION

And that action performed in ignorance and delusion without consideration of future bondage or consequences, which inflicts injury and is impractical, is said to be action in the mode of ignorance.

## PURPORT

One has to give account of one's actions to the state or to the agents of the Supreme Lord called the Yamadūtas. Irresponsible work is distraction because it destroys the regulative principles of scriptural injunction. It is often based on violence and is distressing to other living entities. Such irresponsible work is carried out in the light of one's personal experience. This is called illusion. And all such illusory work is a product of the mode of ignorance.

*aḥaṅkāram balam darpam*  
*kāmam kroḍham parigraham*  
*vimucya nirmamah sānto*  
*brahma-bhūyāya kalpate*

*buddhyā*—by the intelligence; *viśuddhayā*—fully purified; *yuktaḥ*—such engagement; *dhṛtyā*—determination; *ātmānam*—self; *niyamya*—regulated; *ca*—also; *śabdādīn*—the sense objects, such as sound, etc.; *viṣayān*—sense objects; *tyaktvā*—giving up; *rāga*—attachments; *dveṣau*—hatred; *vyudasya*—having laid aside; *ca*—also; *vivikta-sevī*—living in a secluded place; *laghu-āśī*—eating a small quantity; *yata-vāk*—control of speech; *kāya*—body; *mānasah*—control of the mind; *dhyāna-yoga-parah*—always absorbed in trance; *nityam*—twenty-four hours a day; *vairāgyam*—detachment; *samupāśritah*—taken shelter of; *aḥaṅkāram*—false ego; *balam*—false strength; *darpam*—false pride; *kāmam*—lust; *kroḍham*—anger; *parigraham*—acceptance of material things; *vimucya*—being delivered; *nirmamah*—without proprietorship; *sāntah*—peaceful; *brahma-bhūyāya*—to become self-realized; *kalpate*—is understood.

## TRANSLATION

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

## PURPORT

When one is purified by knowledge, he keeps himself in the mode of goodness. Thus one becomes the controller of the mind and is always in trance. Because he is not attached to the objects of sense gratification, he does not eat more than what he requires, and he controls the activities of his body and mind. He has no false ego because he does not accept the body as himself.

*bhaktyā mām abhijānāti  
 yāvān yaś cāsmi tattvataḥ  
 tato mām tattvato jñātvā  
 viśate tad-anantaram*

*bhaktyā*—by pure devotional service; *mām*—Me; *abhijānāti*—one can know; *yāvān*—as much as; *yah ca asmi*—as I am; *tattvataḥ*—in truth; *tataḥ*—thereafter; *mām*—Me; *tattvataḥ*—by truth; *jñātvā*—knowing; *viśate*—enters; *tat*—thereafter; *anantaram*—after

## TRANSLATION

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

## PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, and His plenary portions cannot be understood by mental speculation nor by the nondevotees. If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service under the guidance of a pure devotee.

Otherwise, the truth of the Supreme Personality of Godhead will always be hidden. It is already stated (*nāham prakāśah*) that He is not revealed to everyone. Everyone cannot understand God simply by erudite scholarship or mental speculation. Only one who is actually engaged in Kṛṣṇa consciousness and devotional service can understand what Kṛṣṇa is. University degrees are not helpful.

One who is fully conversant with the Kṛṣṇa science becomes eligible to enter into the spiritual kingdom, the abode of Kṛṣṇa. Becoming Brahman does not mean that one loses his identity. Devotional service is there, and as long as devotional service exists, there must be God, the devotee, and the process of devotional service. Such knowledge is never vanquished, even after liberation. Liberation involves getting free from the concept of material life; in spiritual life the same distinction is there, the same individuality is there, but in pure Kṛṣṇa consciousness. One should not misunderstand that the word *viśate*, “enters into Me,” supports the monist theory that one becomes homogeneous

with the impersonal Brahman. No. *Viśate* means that one can enter into the abode of the Supreme Lord in his individuality to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree. Impersonalists generally give the example of a river flowing into the ocean and merging. This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality like an aquatic in the ocean. We find so many living entities within the ocean, if we go deep. Surface acquaintance with the ocean is not sufficient; one must have complete knowledge of the aquatics living in the ocean depths.

Because of his pure devotional service, a devotee can understand the transcendental qualities and the opulences of the Supreme Lord in truth. As it is stated in the Eleventh Chapter, only by devotional service can one understand. The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and enter into His kingdom. After attainment of the *brahma-bhūta* stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord. When one hears about the Supreme Lord, automatically the *brahma-bhūta* stage develops, and material contamination—greediness and lust for sense enjoyment—disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of *Śrīmad-Bhāgavatam* also. Also after liberation the process of *bhakti* or transcendental service continues. The *Vedānta-sūtra* confirms this: *āprāyanāt tatrāpi hi dṛṣṭam*. This means that after liberation the process of devotional service continues. In the *Śrīmad-Bhāgavatam*, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position. The constitutional position is already explained: every living entity is the part and parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. After liberation, this service is never stopped. Actual liberation is getting free from misconceptions of life.

from the Supreme Lord and act. No one should neglect the order of the Supreme Personality of Godhead or the order of the spiritual master who is the representative of God. One should act unhesitatingly to execute the order of the Supreme Personality of Godhead—that will keep him safe under all circumstances.

### TEXT 60

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

*svabhāva-jena kaunteya  
nibaddhah svena karmaṇā  
kartum necchasi yan mohāt  
kariṣyasya avaśo 'pi tat*

*sva-bhāva-jena*—by one's own nature; *kaunteya*—O son of Kuntī; *nibaddhah*—conditioned; *svena*—by one's own; *karmaṇā*—activities; *kartum*—to do; *na*—not; *icchasi*—like; *yat*—that; *mohāt*—by illusion; *kariṣyasi*—you will act; *avaśah*—imperceptibly; *api*—even; *tat*—that.

### TRANSLATION

Under illusion you are now declining to act according to My direction. But, compelled by your own nature, you will act all the same, O son of Kuntī.

### PURPORT

If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by the modes in which he is situated. Everyone is under the spell of a particular combination of the modes of nature and is acting in that way. But anyone who voluntarily engages himself under the direction of the Supreme Lord becomes glorious.

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

### TEXT 62

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

*tam eva śaraṇam gaccha  
sarva-bhāvena bhārata  
tat-prasādāt parām sāntim  
sthānam prāpsyasi śāśvataṁ*

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

### TRANSLATION

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

### PURPORT

A living entity should therefore surrender unto the Supreme Personality of Godhead who is situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence. By such surrender, one will not only be released from all miseries in this life, but at the end he will reach the Supreme God. The transcendental world is described in the Vedic literature as *tad viṣṇoh paramām padam*. Since all of creation is the kingdom of God, everything material is actually spiritual, but *paramām padam* specifically refers to the eternal abode, which is called the spiritual sky or *Vaikuṇṭha*.

In the Fifteenth Chapter of *Bhagavad-gītā* it is stated: "Sarvasya cāham hṛdi sanniviṣṭah." The Lord is seated in everyone's heart, so this recommendation

## TEXT 71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।  
सोऽपि मुक्तः शुभाँलुकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

śraddhāvān anasūyaś ca  
śṛṇuyād api yo naraḥ  
so 'pi muktah śubhāl lokān  
prāpnuyāt puṇya-karmaṇām

*sraddhāvan*—faithful; *anasūyah ca*—and not envious; *śṛṇuyāt*—does hear; *api*—certainly; *yah*—who; *naraḥ*—man; *sah api*—he also; *muktah*—being liberated; *śubhān*—auspicious; *lokān*—planets; *prāpnuyāt*—attains; *puṇya-karmaṇām*—of the past.

## TRANSLATION

And one who listens with faith and without envy becomes free from sinful reaction and attains to the planets where the pious dwell.

## PURPORT

In the 67th verse of this chapter, the Lord explicitly forbade the *Gītā*'s being spoken to those who are envious of the Lord. In other words, *Bhagavad-gītā* is for the devotees only, but it so happens that sometimes a devotee of the Lord will hold open class, and in that class all the students are not expected to be devotees. Why do such persons hold open class? It is explained here that although everyone is not a devotee, still there are many men who are not envious of Kṛṣṇa. They have faith in Him as the Supreme Personality of Godhead. If such persons hear from a bona fide devotee about the Lord, the result is that they become at once free from all sinful reactions and after that attain to the planetary system where all righteous persons are situated.

Therefore simply by hearing *Bhagavad-gītā*, even a person who does not try to be a pure devotee attains the result of righteous activities. Thus a pure devotee of the Lord gives everyone a chance to become free from all sinful reactions and to become a devotee of the Lord.

Generally those who are free from sinful reaction are righteous. Such persons very easily take to Kṛṣṇa consciousness. The word *puṇya-karmaṇām* is very

significant here. This refers to the performance of great sacrifice. Those who are righteous in performing devotional service but who are not pure can attain the planetary system of the polestar, or Dhruvaloka, where Dhruva Mahārāja is presiding. He is a great devotee of the Lord, and he has a special planet which is called the polestar.

### TEXT 72

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।  
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ॥ ७२ ॥

*kaccid etac chrutam pārtha  
tvayaikāgreṇa cetasā  
kaccid ajñāna-sammohah  
praṇaṣṭas te dhanañjaya*

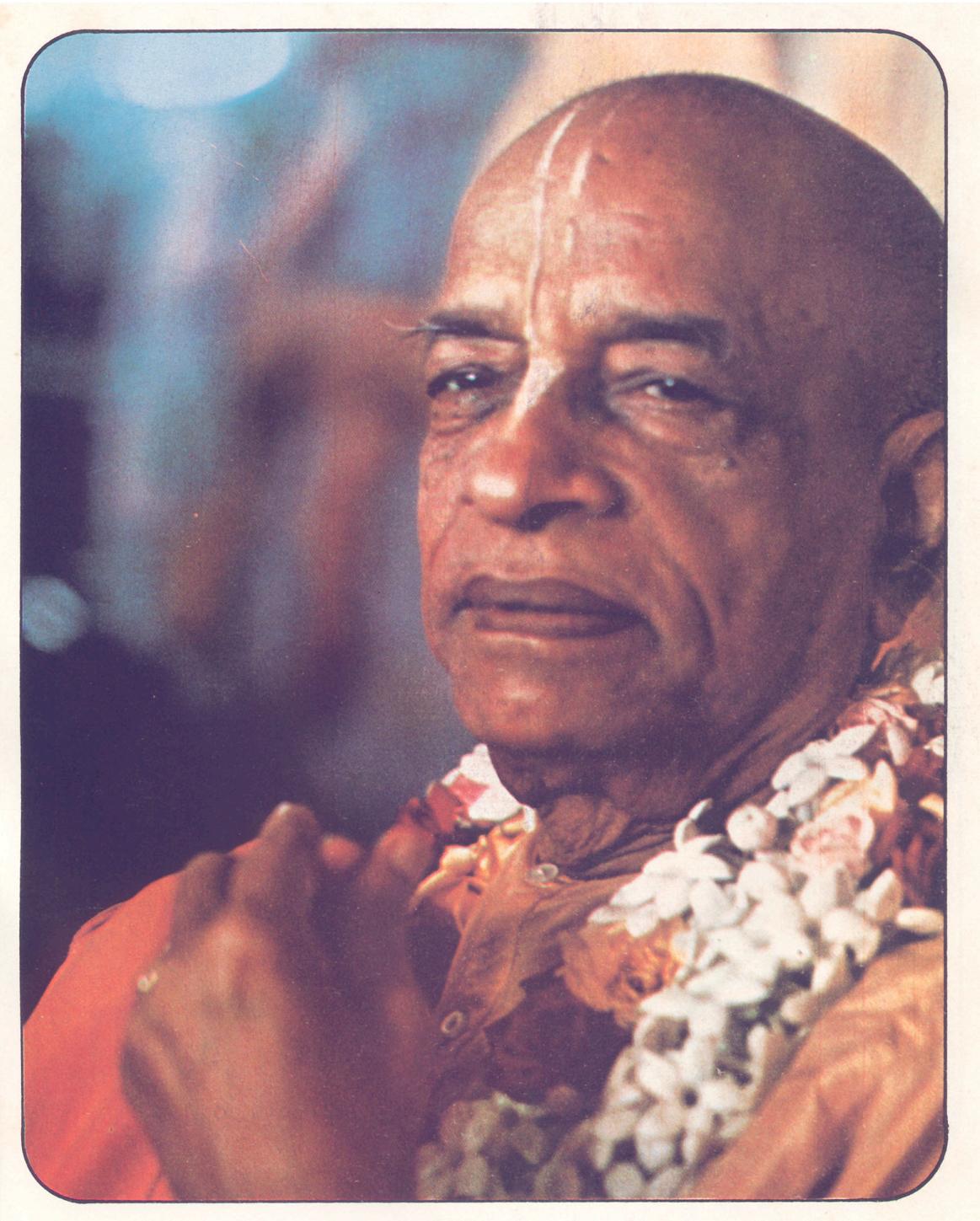
*kaccit*—whether; *etat*—this; *śrutam*—heard; *pārtha*—O son of Pṛthā; *tvayā*—by you; *ekāgreṇa*—with full attention; *cetasā*—by the mind; *kaccit*—whether; *ajñāna*—ignorant; *sammohah*—illusion; *praṇaṣṭah*—dispelled; *te*—of you; *dhanañjaya*—O conqueror of wealth (Arjuna).

### TRANSLATION

O conqueror of wealth, Arjuna, have you heard this attentively with your mind? And are your illusions and ignorance now dispelled?

### PURPORT

The Lord was acting as the spiritual master of Arjuna. Therefore it was His duty to inquire from Arjuna whether he understood the whole *Bhagavad-gītā* in its proper perspective. If not, the Lord was ready to re-explain any point, or the whole *Bhagavad-gītā* if so required. Actually, anyone who hears *Bhagavad-gītā* from a bona fide spiritual master like Kṛṣṇa or His representative will find that all his ignorance is dispelled. *Bhagavad-gītā* is not an ordinary book written by a poet or fiction writer; it is spoken by the Supreme Personality of Godhead. Any person, if he is fortunate enough to hear these teachings from



## **His Divine Grace A.C. Bhaktivedanta Swami Prabhupada**

The Founder-Acarya of ISKCON and greatest exponent of Krsna consciousness in the western world.



### Plate 3.

Krishna and Arjuna in the midst of the two armies.

**Bhagavad-gītā 1.3** A view of the military phalanx on the Battlefield of Kuruksetra.  
The chariot of Krsna and Arjuna is in the midst of the two armies.



### Plate 8.

The soul changes bodies as a person changes garments.

**Bhagavad-gītā 2.13** The conditioned spirit soul is seen changing bodies from childhood to youth to old age to death and then into the womb of another mother. Verse 22 is also illustrated by this same picture. Above, a man is changing garments, and below the soul is changing bodies



### Plate 9

The body changes, but the soul remains the same.

**Bhagavad-gītā 2.13** The many, many frames on a reel of movie film, when seen consecutively, appear as one picture on the screen, although there are actually many different pictures. Similarly, we see a man as localized (above), but actually his body is changing at every second. All this is happening without the notice of the viewer. However the soul within the heart (seen as a sparkling star) does not change; he remains eternally the same.



## Plate 17

"In order to deliver the pious and to annihilate the miscreants..."

**Bhagavad-gītā 4.8** Krsna's uncle, Kamsa, is being killed by the Lord, Balarama, Krsna's brother, is standing on Krsna's right. Behind Krsna are His parents, Devaki and Vasudeva, who were imprisoned by Kamsa but are here freed by their son. This scene takes place in Kamsa's wrestling arena in Mathura province.



### Plate 18

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

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



*Plate 20*  
The humble sage sees with equal vision.

**Bhagavad-gītā 5.18** A sage sees the Supersoul accompanying the sparklike individual soul in each body.



*Plate 25*  
Krishna's material and spiritual energies.

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



### Plate 27

"When one goes there, he never comes back. That is My supreme abode."

Bhagavad-gītā 8.21 Krsna brings His thousands of surabhi cows back home from the fields at the end of the day.



*Plate 31*  
The universal form.

**Bhagavad-gītā 11.13** Krsna's universal form is displayed to Arjuna. Still the Lord does not loose His original eternal identity,. He remains seated on the chariot with Arjuna.



### Plate 33

Krishna delivers His unalloyed devotee from the ocean of birth and death.

**Bhagavad-gītā 12.6-7** Kṛṣṇa is riding towards the devotee on Garuda, His feathered carrier,. In order to lift him out of the ocean of birth and death.



### *Plate 44*

Wherever there is Krishna and Arjuna there will certainly be opulence, victory, extraordinary power and morality.

**Bhagavad-gītā 18.78** Arjuna's illusion is now gone, and he is acting according to Krsna's instructions. Krsna, the driver of countless universes, is driving the chariot of Arjuna.