

# Preface

Originally I wrote *Bhagavad-gītā As It Is* in the form in which it is presented now. When this book was first published, the original manuscript was, unfortunately, cut short to less than 400 pages, without illustrations and without explanations for most of the original verses of the *Śrīmad Bhagavad-gītā*. In all of my other books—*Śrīmad Bhāgavatam*, *Śrī Īśopaniṣad*, etc.—the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning self-evident. I was not very happy, therefore, when I had to minimize my original manuscript. But later on, when the demand for *Bhagavad-gītā As It Is* considerably increased, I was requested by many scholars and devotees to present the book in its original form, and Messrs. Macmillan and Co. agreed to publish the complete edition. Thus the present attempt is to offer the original manuscript of this great book of knowledge with full *paramparā* explanation in order to establish the Kṛṣṇa consciousness movement more soundly and progressively.

Our Kṛṣṇa consciousness movement is genuine, historically authorized, natural and transcendental due to its being based on *Bhagavad-gītā As It Is*. It is gradually becoming the most popular movement in the entire world, especially amongst the younger generation. It is becoming more and more interesting to the older generation also. Older gentlemen are becoming interested, so much so that the fathers and grandfathers of my disciples are encouraging us by becoming life members of our great society, the International Society for Krishna Consciousness. In Los Angeles many fathers and mothers used to come to see me to express their feelings of gratitude for my leading the Kṛṣṇa consciousness movement throughout the entire world. Some of them said that it is greatly fortunate for the Americans that I have started the Kṛṣṇa consciousness movement in America. But actually the original father of this movement is Lord Kṛṣṇa Himself, since it was started a very long time ago but is coming down to human society by disciplic succession. If I have any credit in this connection, it does not belong to me personally, but it is due to my eternal spiritual master, His Divine Grace Om Viṣṇupāda Paramahāmsa Parivrājakācārya 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda.

of *Bhagavad-gītā* is really profitable and authorized for the welfare of human society in fulfilling the mission of life.

The Kṛṣṇa consciousness movement is essential in human society, for it offers the highest perfection of life. How this is so is explained fully in the *Bhagavad-gītā*. Unfortunately, mundane wranglers have taken advantage of *Bhagavad-gītā* to push forward their demonic propensities and mislead people regarding right understanding of the simple principles of life. Everyone should know how God or Kṛṣṇa is great, and everyone should know the factual position of the living entities. Everyone should know that a living entity is eternally a servant and that unless one serves Kṛṣṇa one has to serve illusion in different varieties of the three modes of material nature, and thus perpetually one has to wander within the cycle of birth and death; even the so-called liberated Māyāvādī speculator has to undergo this process. This knowledge constitutes a great science, and each and every living being has to hear it for his own interest.

People in general, especially in this age of Kali, are enamored by the external energy of Kṛṣṇa, and they wrongly think that by advancement of material comforts every man will be happy. They have no knowledge that the material or external nature is very strong, for everyone is strongly bound by the stringent laws of material nature. A living entity is happily the part and parcel of the Lord, and thus his natural function is to render immediate service to the Lord. By the spell of illusion one tries to be happy by serving his personal sense gratification in different forms which will never make him happy. Instead of satisfying his own personal material senses, he has to satisfy the senses of the Lord. That is the highest perfection of life. The Lord wants this, and He demands it. One has to understand this central point of *Bhagavad-gītā*. Our Kṛṣṇa consciousness movement is teaching the whole world this central point, and because we are not polluting the theme of *Bhagavad-gītā As It Is*, anyone seriously interested in deriving benefit by studying the *Bhagavad-gītā* must take help from the Kṛṣṇa consciousness movement for practical understanding of *Bhagavad-gītā* under the direct guidance of the Lord. We hope, therefore, that people will derive the greatest benefit by studying *Bhagavad-gītā As It Is* as we have presented it here, and if even one man becomes a pure devotee of the Lord we shall consider our attempt a success.

A handwritten signature in black ink, appearing to read "A. C. Bhaktivedanta Swami". The signature is fluid and cursive, with a horizontal line underneath it.

A. C. Bhaktivedanta Swami

12 May 1971

Sydney, Australia

I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates, Śrī Lalitā and Viśākhā.

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate  
gopeśa gopikā-kānta rādhā-kānta namo 'stu te*

O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the *gopīs* and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi praṇamāmi hari-priye*

I offer my respects to Rādhārāṇī whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namah*

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord who can fulfill the desires of everyone, just like desire trees, and who are full of compassion for the fallen souls.

*śrī kṛṣṇa caitanya prabhu nityānanda  
śrī advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

*hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare  
hare rāma, hare rāma, rāma rāma, hare hare.*

*Bhagavad-gītā* is also known as *Gītopaniṣad*. It is the essence of Vedic knowledge and one of the most important *Upaniṣads* in Vedic literature. Of course there are many commentaries in English on the *Bhagavad-gītā*, and one may question the necessity for another one. This present edition can be explained in the following way. Recently an American lady asked me to recommend an English translation of *Bhagavad-gītā*. Of course in America there are so many editions of *Bhagavad-gītā* available in English, but as far as I have seen, not only in America but also in India, none of them can be strictly said to be authoritative because in almost every one of them the commentator has expressed his own opinions without touching the spirit of *Bhagavad-gītā* as it is.

The spirit of *Bhagavad-gītā* is mentioned in *Bhagavad-gītā* itself. It is just like this: if we want to take a particular medicine, then we have to follow the directions written on the label. We cannot take the medicine according to our own whim or the direction of a friend. It must be taken according to the directions on the label or the directions given by a physician. Similarly, *Bhagavad-gītā* should be taken or accepted as it is directed by the speaker himself. The speaker of *Bhagavad-gītā* is Lord Śrī Kṛṣṇa. He is mentioned on every page of *Bhagavad-gītā* as the Supreme Personality of Godhead, Bhagavān. Of course the word “bhagavān” sometimes refers to any powerful person or any powerful demigod, and certainly here Bhagavān designates Lord Śrī Kṛṣṇa as a great personality, but at the same time we should know that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, as is confirmed by all great ācāryas (spiritual masters) like Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka Svāmī, Śrī Caitanya Mahāprabhu and many other authorities of Vedic knowledge in India. The Lord Himself also establishes Himself as the Supreme Personality of Godhead in the *Bhagavad-gītā*, and He is accepted as such in the *Brahma-saṁhitā* and all the *Purāṇas*, especially the *Śrīmad-Bhāgavatam*, known as the *Bhāgavata Purāṇa* (*Kṛṣṇas tu bhagavān svayam*). Therefore we should take *Bhagavad-gītā* as it is directed by the Personality of Godhead Himself.

In the Fourth Chapter of the *Gītā* the Lord says:

(1) *imam vivasvate yogam proktavān aham avyayam  
vivasvān manave prāha manur ikṣvākave 'bravīt*

mistaken idea. The theory that consciousness develops under certain circumstances of material combination is not accepted in the *Bhagavad-gītā*. Consciousness may be pervertedly reflected by the covering of material circumstances, just as light reflected through colored glass may appear to be a certain color, but the consciousness of the Lord is not materially affected. Lord Kṛṣṇa says, “*mayādhyakṣena prakṛtiḥ*.” When He descends into the material universe, His consciousness is not materially affected. If He were so affected, He would be unfit to speak on transcendental matters as He does in the *Bhagavad-gītā*. One cannot say anything about the transcendental world without being free from materially contaminated consciousness. So the Lord is not materially contaminated. Our consciousness, at the present moment, however, is materially contaminated. The *Bhagavad-gītā* teaches that we have to purify this materially contaminated consciousness. In pure consciousness, our actions will be dovetailed to the will of *iśvara*, and that will make us happy. It is not that we have to cease all activities. Rather, our activities are to be purified, and purified activities are called *bhakti*. Activities in *bhakti* appear to be like ordinary activities, but they are not contaminated. An ignorant person may see that a devotee is acting or working like an ordinary man, but such a person with a poor fund of knowledge does not know that the activities of the devotee or of the Lord are not contaminated by impure consciousness or matter. They are transcendental to the three modes of nature. We should know, however, that at this point our consciousness is contaminated. When we are materially contaminated, we are called conditioned. False consciousness is exhibited under the impression that I am a product of material nature. This is called false ego. One who is absorbed in the thought of bodily conceptions cannot understand his situation. *Bhagavad-gītā* was spoken to liberate one from the bodily conception of life, and Arjuna put himself in this position in order to receive this information from the Lord. One must become free from the bodily conception of life; that is the preliminary activity for the transcendentalist. One who wants to become free, who wants to become liberated, must first of all learn that he is not this material body. *Mukti* or liberation means freedom from material consciousness. In the *Śrīmad-Bhāgavatam* also the definition of liberation is given: *Mukti* means liberation from the contaminated consciousness of this material world and situation in pure consciousness. All the instructions of *Bhagavad-gītā* are intended to awaken this pure consciousness, and therefore we find at the last stage of the

*Gitā*'s instructions that Kṛṣṇa is asking Arjuna whether he is now in purified consciousness. Purified consciousness means acting in accordance with the instructions of the Lord. This is the whole sum and substance of purified consciousness. Consciousness is already there because we are part and parcel of the Lord, but for us there is the affinity of being affected by the inferior modes. But the Lord, being the Supreme, is never affected. That is the difference between the Supreme Lord and the conditioned souls.

What is this consciousness? This consciousness is "I am." Then what am I? In contaminated consciousness "I am" means "I am the lord of all I survey. I am the enjoyer." The world revolves because every living being thinks that he is the lord and creator of the material world. Material consciousness has two psychic divisions. One is that I am the creator, and the other is that I am the enjoyer. But actually the Supreme Lord is both the creator and the enjoyer, and the living entity, being part and parcel of the Supreme Lord, is neither the creator nor the enjoyer, but a cooperator. He is the created and the enjoyed. For instance, a part of a machine cooperates with the whole machine; a part of the body cooperates with the whole body. The hands, feet, eyes, legs and so on are all parts of the body, but they are not actually the enjoyers. The stomach is the enjoyer. The legs move, the hands supply food, the teeth chew and all parts of the body are engaged in satisfying the stomach because the stomach is the principal factor that nourishes the body's organization. Therefore everything is given to the stomach. One nourishes the tree by watering its root, and one nourishes the body by feeding the stomach, for if the body is to be kept in a healthy state, then the parts of the body must cooperate to feed the stomach. Similarly, the Supreme Lord is the enjoyer and the creator, and we, as subordinate living beings, are meant to cooperate to satisfy Him. This cooperation will actually help us, just as food taken by the stomach will help all other parts of the body. If the fingers of the hand think that they should take the food themselves instead of giving it to the stomach, then they will be frustrated. The central figure of creation and of enjoyment is the Supreme Lord, and the living entities are cooperators. By cooperation they enjoy. The relation is also like that of the master and the servant. If the master is fully satisfied, then the servant is satisfied. Similarly, the Supreme Lord should be satisfied, although the tendency to become the creator and the tendency to enjoy the material world are there also in the living entities because these

tendencies are there in the Supreme Lord who has created the manifested cosmic world.

We shall find, therefore, in this *Bhagavad-gītā* that the complete whole is comprised of the supreme controller, the controlled living entities, the cosmic manifestation, eternal time, and *karma*, or activities, and all of these are explained in this text. All of these taken completely form the complete whole, and the complete whole is called the Supreme Absolute Truth. The complete whole and the complete Absolute Truth are the Supreme Personality of Godhead, Śrī Kṛṣṇa. All manifestations are due to His different energies. He is the complete whole.

It is also explained in the *Gītā* that impersonal Brahman is also subordinate to the complete. Brahman is more explicitly explained in the *Brahma-sūtra* to be like the rays of the sunshine. The impersonal Brahman is the shining rays of the Supreme Personality of Godhead. Impersonal Brahman is incomplete realization of the absolute whole, and so also is the conception of Paramātmā in the Twelfth Chapter. There it shall be seen that the Supreme Personality of Godhead, Puruṣottama, is above both impersonal Brahman and the partial realization of Paramātmā. The Supreme Personality of Godhead is called *sac-cid-ānanda-vigraha*. The *Brahma-saṁhitā* begins in this way: *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/anādir ādir govindah sarva-kāraṇa-kāraṇam*. “Kṛṣṇa is the cause of all causes. He is the primal cause, and He is the very form of eternal being, knowledge and bliss.” Impersonal Brahman realization is the realization of His *sat* (being) feature. Paramātmā realization is the realization of the *cit* (eternal knowledge) feature. But realization of the Personality of Godhead, Kṛṣṇa, is realization of all the transcendental features: *sat*, *cit* and *ānanda* (being, knowledge, bliss) in complete *vigraha* (form). People with less intelligence consider the Supreme Truth to be impersonal, but He is a transcendental person, and this is confirmed in all Vedic literatures. *Nityo nityānām cetanaś cetanānām*. As we are all individual living beings and have our individuality, the Supreme Absolute Truth is also, in the ultimate issue, a person, and realization of the Personality of Godhead is realization of all of the transcendental features. The complete whole is not formless. If He is formless, or if He is less than any other thing, then He cannot be the complete whole. The complete whole must have everything within our experience and beyond our experience, otherwise it cannot be complete. The complete whole, Personality of Godhead, has immense potencies.

Lord are different from words spoken by a person of the mundane world who is infected with four defects. A mundaner 1) is sure to commit mistakes, 2) is invariably illusioned, 3) has the tendency to cheat others and 4) is limited by imperfect senses. With these four imperfections, one cannot deliver perfect information of all-pervading knowledge.

Vedic knowledge is not imparted by such defective living entities. It was imparted unto the heart of Brahmā, the first created living being, and Brahmā in his turn disseminated this knowledge to his sons and disciples, as he originally received it from the Lord. The Lord is *pūrṇam*, all-perfect, and there is no possibility of His becoming subjected to the laws of material nature. One should therefore be intelligent enough to know that the Lord is the only proprietor of everything in the universe and that He is the original creator, the creator of Brahmā. In the Eleventh Chapter the Lord is addressed as *prapitāmaha* because Brahmā is addressed as *pitāmaha*, the grandfather, and He is the creator of the grandfather. So no one should claim to be the proprietor of anything; one should accept only things which are set aside for him by the Lord as his quota for his maintenance.

There are many examples given of how we are to utilize those things which are set aside for us by the Lord. This is also explained in *Bhagavad-gītā*. In the beginning, Arjuna decided that he should not fight in the Battle of Kurukṣetra. This was his own decision. Arjuna told the Lord that it was not possible for him to enjoy the kingdom after killing his own kinsmen. This decision was based on the body because he was thinking that the body was himself and that his bodily relations or expansions were his brothers, nephews, brothers-in-law, grandfathers and so on. He was thinking in this way to satisfy his bodily demands. *Bhagavad-gītā* was spoken by the Lord just to change this view, and at the end Arjuna decides to fight under the directions of the Lord when he says, “*kariṣye vacanam tava*.” “I shall act according to Thy word.” In this world man is not meant to toil like hogs. He must be intelligent to realize the importance of human life and refuse to act like an ordinary animal. A human being should realize the aim of his life, and this direction is given in all Vedic literatures, and the essence is given in *Bhagavad-gītā*. Vedic literature is meant for human beings, not for animals. Animals can kill other living animals, and there is no question of sin on their part, but if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature. In the *Bhagavad-gītā* it is clearly explained that

Therefore, *sanātana-dharma* does not refer to any sectarian process of religion. It is the eternal function of the eternal living entities in relationship with the eternal Supreme Lord. *Sanātana-dharma* refers, as stated previously, to the eternal occupation of the living entity. Rāmānujācārya has explained the word *sanātana* as “that which has neither beginning nor end,” so when we speak of *sanātana-dharma*, we must take it for granted on the authority of Śrī Rāmānujācārya that it has neither beginning nor end.

The English word “religion” is a little different from *sanātana-dharma*. Religion conveys the idea of faith, and faith may change. One may have faith in a particular process, and he may change this faith and adopt another, but *sanātana-dharma* refers to that activity which cannot be changed. For instance, liquidity cannot be taken from water, nor can heat be taken from fire. Similarly, the eternal function of the eternal living entity cannot be taken from the living entity. *Sanātana-dharma* is eternally integral with the living entity. When we speak of *sanātana-dharma*, therefore, we must take it for granted on the authority of Śrī Rāmānujācārya that it has neither beginning nor end. That which has neither end nor beginning must not be sectarian, for it cannot be limited by any boundaries. Yet those belonging to some sectarian faith will wrongly consider that *sanātana-dharma* is also sectarian, but if we go deeply into the matter and consider it in the light of modern science, it is possible for us to see that *sanātana-dharma* is the business of all the people of the world—nay, of all the living entities of the universe. Non-*sanātana* religious faith may have some beginning in the annals of human history, but there is no beginning to the history of *sanātana-dharma* because it remains eternally with the living entities. Insofar as the living entities are concerned, the authoritative śāstras state that the living entity has neither birth nor death. In the *Gītā* it is stated that the living entity is never born, and he never dies. He is eternal and indestructible, and he continues to live after the destruction of his temporary material body. In reference to the concept of *sanātana-dharma*, we must try to understand the concept of religion from the Sanskrit root meaning of the word. *Dharma* refers to that which is constantly existing with the particular object. We conclude that there is heat and light along with the fire; without heat and light, there is no meaning to the word fire. Similarly, we must discover the essential part of the living being, that part which is his constant companion. That constant companion is his eternal quality, and that eternal quality is his eternal religion.

When Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu about the *svarūpa* of every living being, the Lord replied that the *svarūpa* or constitutional position of the living being is the rendering of service to the Supreme Personality of Godhead. If we analyze this statement of Lord Caitanya, we can easily see that every living being is constantly engaged in rendering service to another living being. A living being serves other living beings in two capacities. By doing so, the living entity enjoys life. The lower animals serve human beings as servants serve their master. A serves B master, B serves C master and C serves D master and so on. Under these circumstances, we can see that one friend serves another friend, the mother serves the son, the wife serves the husband, the husband serves the wife and so on. If we go on searching in this spirit, it will be seen that there is no exception in the society of living beings to the activity of service. The politician presents his manifesto for the public to convince them of his capacity for service. The voters therefore give the politician their valuable votes, thinking that he will render valuable service to society. The shopkeeper serves the customer, and the artisan serves the capitalist. The capitalist serves the family, and the family serves the state in the terms of the eternal capacity of the eternal living being. In this way we can see that no living being is exempt from rendering service to other living beings, and therefore we can safely conclude that service is the constant companion of the living being and that the rendering of service is the eternal religion of the living being.

Yet man professes to belong to a particular type of faith with reference to particular time and circumstance and thus claims to be a Hindu, Muslim, Christian, Buddhist or any other sect. Such designations are non-*sanātana-dharma*. A Hindu may change his faith to become a Muslim, or a Muslim may change his faith to become a Hindu, or a Christian may change his faith and so on. But in all circumstances the change of religious faith does not effect the eternal occupation of rendering service to others. The Hindu, Muslim or Christian in all circumstances is servant of someone. Thus, to profess a particular type of sect is not to profess one's *sanātana-dharma*. The rendering of service is *sanātana-dharma*.

Factually we are related to the Supreme Lord in service. The Supreme Lord is the supreme enjoyer, and we living entities are His servitors. We are created for His enjoyment, and if we participate in that eternal enjoyment with the Supreme Personality of Godhead, we become happy. We cannot become happy

otherwise. It is not possible to be happy independantly, just as no one part of the body can be happy without cooperating with the stomach. It is not possible for the living entity to be happy without rendering transcendental loving service unto the Supreme Lord.

In the *Bhagavad-gītā*, worship of different demigods or rendering service to them is not approved. It is stated in the Seventh Chapter, twentieth verse:

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

“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.” (Bg. 7.20) Here it is plainly said that those who are directed by lust worship the demigods and not the Supreme Lord Kṛṣṇa. When we mention the name Kṛṣṇa, we do not refer to any sectarian name. Kṛṣṇa means the highest pleasure, and it is confirmed that the Supreme Lord is the reservoir or storehouse of all pleasure. We are all hankering after pleasure. Ānandamayo 'bhyāsāt. (Vs. 1.1.12) The living entities, like the Lord, are full of consciousness, and they are after happiness. The Lord is perpetually happy, and if the living entities associate with the Lord, cooperate with Him and take part in His association, then they also become happy.

The Lord descends to this mortal world to show His pastimes in Vṛndāvana, which are full of happiness. When Lord Śrī Kṛṣṇa was in Vṛndāvana, His activities with His cowherd boy friends, with His damsel friends, with the inhabitants of Vṛndāvana and with the cows were all full of happiness. The total population of Vṛndāvana knew nothing but Kṛṣṇa. But Lord Kṛṣṇa even discouraged His father Nanda Mahārāja from worshiping the demigod Indra because He wanted to establish the fact that people need not worship any demigod. They need only worship the Supreme Lord because their ultimate goal is to return to His abode.

The abode of Lord Śrī Kṛṣṇa is described in the *Bhagavad-gītā*, Fifteenth Chapter, sixth verse:

*na tad bhāsayate sūryo na śāśānko na pāvakah  
yad gatvā na nivartante tad dhāma paramam mama*

"That abode of Mine is not illumined by the sun or moon, nor by electricity. And anyone who reaches it never comes back to this material world." (Bg. 15.6)

This verse gives a description of that eternal sky. Of course we have a material conception of the sky, and we think of it in relationship to the sun, moon, stars and so on, but in this verse the Lord states that in the eternal sky there is no need for the sun nor for the moon nor fire of any kind because the spiritual sky is already illuminated by the *brahmajyoti*, the rays emanating from the Supreme Lord. We are trying with difficulty to reach other planets, but it is not difficult to understand the abode of the Supreme Lord. This abode is referred to as Goloka. In the *Brahma-samhitā* it is beautifully described: *Goloka eva nivasaty akhilātma-bhūtaḥ*. The Lord resides eternally in His abode Goloka, yet He can be approached from this world, and to this end the Lord comes to manifest His real form, *sac-cid-ānanda-vigraha*. When He manifests this form, there is no need for our imagining what He looks like. To discourage such imaginative speculation, He descends and exhibits Himself as He is, as Śyāmasundara. Unfortunately, the less intelligent deride Him because He comes as one of us and plays with us as a human being. But because of this we should not consider that the Lord is one of us. It is by His potency that He presents Himself in His real form before us and displays His pastimes, which are prototypes of those pastimes found in His abode.

In the effulgent rays of the spiritual sky there are innumerable planets floating. The *brahmajyoti* emanates from the supreme abode, Kṛṣṇaloka, and the *ānandamaya-cinmaya* planets, which are not material, float in those rays. The Lord says, *na tad bhāsayate sūryo na śaśāṅko na pāvakāḥ yad gatvā na nivartante tad dhāma paramam mama*. One who can approach that spiritual sky is not required to descend again to the material sky. In the material sky, even if we approach the highest planet (Brahmaloka), what to speak of the moon, we will find the same conditions of life, namely birth, death, disease and old age. No planet in the material universe is free from these four principles of material existence. Therefore the Lord says in *Bhagavad-gītā*, *ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna*. The living entities are traveling from one planet to another, not by mechanical arrangement but by a spiritual process. This is also mentioned: *yānti deva-vratā devān pītṛn yānti pītṛ-vratāḥ*. No mechanical arrangement is necessary if we want interplanetary travel. The *Gītā* instructs: *yānti deva-vratā devān*. The moon, the sun and higher planets

the inferior energy of this material world, or we can transfer to the energy of the spiritual world.

In life we are accustomed to thinking either of the material or the spiritual energy. There are so many literatures which fill our thoughts with the material energy—newspapers, novels, etc. Our thinking, which is now absorbed in these literatures, must be transferred to the Vedic literatures. The great sages, therefore, have written so many Vedic literatures such as the *Purāṇas*, etc. The *Purāṇas* are not imaginative; they are historical records. In the *Caitanya-caritāmṛta* there is the following verse:

*māyā mugdha jīver nāhi svataḥ kṛṣṇa-jñāna  
jīvera kṛpāya kailā kṛṣṇa veda-purāṇa*  
(Cc. Madhya 20.122)

The forgetful living entities or conditioned souls have forgotten their relationship with the Supreme Lord, and they are engrossed in thinking of material activities. Just to transfer their thinking power to the spiritual sky, Kṛṣṇa has given a great number of Vedic literatures. First He divided the *Vedas* into four, then He explained them in the *Purāṇas*, and for less capable people He wrote the *Mahābhārata*. In the *Mahābhārata* there is given the *Bhagavad-gītā*. Then all Vedic literature is summarized in the *Vedānta-sūtra*, and for future guidance He gave a natural commentary on the *Vedānta-sūtra*, called *Śrīmad-Bhāgavatam*. We must always engage our minds in reading these Vedic literatures. Just as materialists engage their minds in reading newspapers, magazines and so many materialistic literatures, we must transfer our reading to these literatures which are given to us by Vyāsadeva; in that way it will be possible for us to remember the Supreme Lord at the time of death. That is the only way suggested by the Lord, and He guarantees the result: “There is no doubt.” (Bg. 8.7)

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

“Therefore, Arjuna, you should always think of Me, and at the same time you should continue your prescribed duty and fight. With your mind and activities always fixed on Me, and everything engaged in Me, you will attain to Me without any doubt.”

# CHAPTER ONE



## Observing the Armies on the Battlefield of Kurukṣetra

### TEXT 1

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।  
मामकाः पाण्डवश्चैव किमकुर्वत सञ्जय ॥ १ ॥

*dhṛtarāṣṭra uvāca  
dharma-kṣetre kuru-kṣetre  
samavetā yuyutsavaḥ  
māmakāḥ pāṇḍavāś caiva  
kim akurvata sañjaya*

*dhṛtarāṣṭrah*—King Dhṛtarāṣṭra; *uvāca*—said; *dharma-kṣetre*—in the place of pilgrimage; *kuru-kṣetre*—in the place named Kurukṣetra; *samavetāḥ*—assembled; *yuyutsavaḥ*—desiring to fight; *māmakāḥ*—my party (sons); *pāṇḍavāḥ*—the sons of Pāṇḍu; *ca*—and; *eva*—certainly; *kim*—what; *akurvata*—did they do; *sañjaya*—O Sañjaya.

*ayaneṣu ca sarveṣu  
yathā-bhāgam avasthitāḥ  
bhīṣmam evābhīrakṣantu  
bhavantāḥ sarva eva hi*

*ayaneṣu*—in the strategic points; *ca*—also; *sarveṣu*—everywhere; *yathābhāgam*—as they are differently arranged; *avasthitāḥ*—situated; *bhīṣmam*—unto Grandfather Bhīṣma; *eva*—certainly; *abhirakṣantu*—support may be given; *bhavantāḥ*—all of you; *sarve*—respectively; *eva*—certainly; *hi*—and exactly.

## TRANSLATION

**Now all of you must give full support to Grandfather Bhīṣma, standing at your respective strategic points in the phalanx of the army.**

## PURPORT

Duryodhana, after praising the prowess of Bhīṣma, further considered that others might think that they had been considered less important, so in his usual diplomatic way, he tried to adjust the situation in the above words. He emphasized that Bhīṣmadeva was undoubtedly the greatest hero, but he was an old man, so everyone must especially think of his protection from all sides. He might become engaged in the fight, and the enemy might take advantage of his full engagement on one side. Therefore, it was important that other heroes would not leave their strategic positions and allow the enemy to break the phalanx. Duryodhana clearly felt that the victory of the Kurus depended on the presence of Bhīṣmadeva. He was confident of the full support of Bhīṣmadeva and Dronācārya in the battle because he well knew that they did not even speak a word when Arjuna's wife Draupadī, in her helpless condition, had appealed to them for justice while she was being forced to strip naked in the presence of all the great generals in the assembly. Although he knew that the two generals had some sort of affection for the Pāṇḍavas, he hoped that all such affection would now be completely given up by them, as was customary during the gambling performances.

## PURPORT

In contrast with the conchshell blown by Bhīṣmadeva, the conchshells in the hands of Kṛṣṇa and Arjuna are described as transcendental. The sounding of the transcendental conchshells indicated that there was no hope of victory for the other side because Kṛṣṇa was on the side of the Pāñḍavas. *Jayas tu pāñdu-putrāṇāṁ yeśāṁ pakṣe janārdanah*. Victory is always with persons like the sons of Pāñdu because Lord Kṛṣṇa is associated with them. And whenever and wherever the Lord is present, the goddess of fortune is also there because the goddess of fortune never lives alone without her husband. Therefore, victory and fortune were awaiting Arjuna, as indicated by the transcendental sound produced by the conchshell of Viṣṇu, or Lord Kṛṣṇa. Besides that, the chariot on which both the friends were seated was donated by Agni (the fire-god) to Arjuna, and this indicated that this chariot was capable of conquering all sides, wherever it was drawn over the three worlds.

## TEXT 15

पाञ्चजन्यं हर्षिकेशो देवदत्तं धनञ्जयः ।  
पौण्ड्रं दध्मौ महाशङ्कं भीमकर्मा वृकोदरः ॥ १५ ॥

*pāñcajanyam hrṣikeśo  
devadattam dhanañjayaḥ  
pauṇḍram dadhmau mahā-śaṅkham  
bhīma-karmā vṛkodaraḥ*

*pāñcajanyam*—the conchshell named Pāñcajanya; *hrṣikeśah*—Hṛṣikeśa (Kṛṣṇa, the Lord who directs the senses of the devotees); *devadattam*—the conchshell named Devadatta; *dhanañjayaḥ*—Dhanañjaya (Arjuna, the winner of wealth); *pauṇḍram*—the conch named Pauṇḍram; *dadhmau*—blew; *mahā-śaṅkham*—the terrific conchshell; *bhīma-karmā*—one who performs Herculean tasks; *vṛkodaraḥ*—the voracious eater (Bhīma).

the battle—and that was the message announced by the sounds of the conchshells.

### TEXTS 16–18

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।  
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥  
काश्यश्च परमेष्वासः शिखण्डी च महारथः ।  
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥  
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।  
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

*anantavijayam rājā  
kuntī-putro yudhiṣṭhirah  
nakulaḥ sahadevaś ca  
sughoṣa-maṇipuṣpakau*  
*kāśyaś ca parameṣv-āsaḥ  
śikhaṇḍī ca mahā-rathaḥ  
dhṛṣṭadyumno virātaś ca  
sātyakiś cāparājitaḥ*  
*drupado draupadeyāś ca  
sarvaśaḥ pṛthivī-pate  
saubhadraś ca mahā-bāhuḥ  
saṅkhān dadhmuḥ pṛthak pṛthak*

### TRANSLATION

King Yudhiṣṭhira, the son of Kuntī, blew his conchshell, the Anantavijaya, and Nakula and Sahadeva blew the Sughoṣa and Maṇipuṣpaka. That great archer the King of Kāśī, the great fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāta and the unconquerable Sātyaki, Drupada, the sons of Draupadī, and the others, O King, such as the son of Subhadrā, greatly armed, all blew their respective conchshells.

## TEXT 23

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।  
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

yotsyamānān avekṣe 'ham  
ya ete 'tra samāgatāḥ  
dhārtarāṣṭrasya durbuddher  
yuddhe priya-cikīrṣavah

yotsyamānān—those who will be fighting; avekṣe—let me see; aham—I; ye—who; ete—those; atra—here; samāgatāḥ—assembled; dhārtarāṣṭrasya—the son of Dhṛtarāṣṭra; durbuddheḥ—evil-minded; yuddhe—in the fight; priya—well; cikīrṣavah—wishing.

## TRANSLATION

Let me see those who have come here to fight, wishing to please the evil-minded son of Dhṛtarāṣṭra.

## PURPORT

It was an open secret that Duryodhana wanted to usurp the kingdom of the Pāṇḍavas by evil plans, in collaboration with his father, Dhṛtarāṣṭra.

Therefore, all persons who had joined the side of Duryodhana must have been birds of the same feather. Arjuna wanted to see them in the battlefield before the fight was begun, just to learn who they were, but he had no intention of proposing peace negotiations with them. It was also a fact that he wanted to see them to make an estimate of the strength which he had to face, although he was quite confident of victory because Kṛṣṇa was sitting by his side.

## TEXT 24

सञ्चय उवाच  
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

*bhīṣma-droṇa-pramukhataḥ*  
*sarveśāṁ ca mahī-kṣitām*  
*uvāca pārtha paśyaitān*  
*samavetān kurūn iti*

*bhīṣma*—Grandfather Bhīṣma; *droṇa*—the teacher Droṇa; *pramukhataḥ*—in the front of; *sarveśāṁ*—all; *ca*—also; *mahī-kṣitām*—chiefs of the world; *uvāca*—said; *pārtha*—O Pārtha (son of Pṛthā); *paśya*—just behold; *etān*—all of them; *samavetān*—assembled; *kurūn*—all the members of the *Kuru* dynasty; *iti*—thus.

## TRANSLATION

In the presence of Bhīṣma, Droṇa and all other chieftains of the world, Hṛṣīkeśa, the Lord, said, Just behold, Pārtha, all the Kurus who are assembled here.

## PURPORT

As the Supersoul of all living entities, Lord Kṛṣṇa could understand what was going on in the mind of Arjuna. The use of the word Hṛṣīkeśa in this connection indicates that He knew everything. And the word Pārtha, or the son of Kuntī or Pṛthā, is also similarly significant in reference to Arjuna. As a friend, He wanted to inform Arjuna that because Arjuna was the son of Pṛthā, the sister of His own father Vasudeva, He had agreed to be the charioteer of Arjuna. Now what did Kṛṣṇa mean when He told Arjuna to “behold the Kurus”? Did Arjuna want to stop there and not fight? Kṛṣṇa never expected such things from the son of His aunt Pṛthā. The mind of Arjuna was thus predicated by the Lord in friendly joking.

## TEXT 26

तत्रापश्यत्स्थितान्यार्थः पितृनथं पितामहान् ।  
 आचार्यान्मातुलान्प्रातृन्पुत्रान्पौत्रान्सर्वीस्तथा ।  
 श्वशुरान्सुहृदश्वैव सेनयोरुभयोरपि ॥ २६ ॥

*na*—nor; *ca*—also; *śreyah*—good; *anupaśyāmi*—do I foresee; *hatvā*—by killing; *svajanam*—own kinsmen; *āhave*—in the fight; *na*—nor; *kānkṣe*—do I desire; *vijayam*—victory; *kṛṣṇa*—O Kṛṣṇa; *na*—nor; *ca*—also; *rājyam*—kingdom; *sukhāni*—happiness thereof; *ca*—also.

## TRANSLATION

I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Kṛṣṇa, desire any subsequent victory, kingdom, or happiness.

## PURPORT

Without knowing that one's self-interest is in Viṣṇu (or Kṛṣṇa), conditioned souls are attracted by bodily relationships, hoping to be happy in such situations. Under delusion, they forget that Kṛṣṇa is also the cause of material happiness. Arjuna appears to have even forgotten the moral codes for a *kṣatriya*. It is said that two kinds of men, namely the *kṣatriya* who dies directly in front of the battlefield under Kṛṣṇa's personal orders and the person in the renounced order of life who is absolutely devoted to spiritual culture, are eligible to enter into the sun-globe, which is so powerful and dazzling. Arjuna is reluctant even to kill his enemies, let alone his relatives. He thought that by killing his kinsmen there would be no happiness in his life, and therefore he was not willing to fight, just as a person who does not feel hunger is not inclined to cook. He has now decided to go into the forest and live a secluded life in frustration. But as a *kṣatriya*, he requires a kingdom for his subsistence, because the *kṣatriyas* cannot engage themselves in any other occupation. But Arjuna has had no kingdom. Arjuna's sole opportunity for gaining a kingdom lay in fighting with his cousins and brothers and reclaiming the kingdom inherited from his father, which he does not like to do. Therefore he considers himself fit to go to the forest to live a secluded life of frustration.

## TEXTS 32–35

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।  
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥ ३२ ॥

relatives; *tathā*—as well as; *etān*—all these; *na*—never; *hantum*—for killing; *icchāmi*—do I wish; *ghnataḥ*—being killed; *api*—even; *madhusūdana*—O killer of the demon Madhu (Kṛṣṇa); *api*—even if; *trailokya*—of the three worlds; *rājyasya*—of the kingdoms; *hetoh*—in exchange; *kim*—what to speak of; *nu*—only; *mahī-kṛte*—for the sake of earth; *nihatya*—by killing; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *nah*—our; *kā*—what; *prītiḥ*—pleasure; *syāt*—will there be; *janārdana*—O maintainer of all living entities.

## TRANSLATION

O Govinda, of what avail to us are kingdoms, happiness or even life itself when all those for whom we may desire them are now arrayed in this battlefield? O Madhusūdana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and all relatives are ready to give up their lives and properties and are standing before me, then why should I wish to kill them, though I may survive? O maintainer of all creatures, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth.

## PURPORT

Arjuna has addressed Lord Kṛṣṇa as Govinda because Kṛṣṇa is the object of all pleasures for cows and the senses. By using this significant word, Arjuna indicates what will satisfy his senses. Although Govinda is not meant for satisfying our senses, if we try to satisfy the senses of Govinda then automatically our own senses are satisfied. Materially, everyone wants to satisfy his senses, and he wants God to be the order supplier for such satisfaction. The Lord will satisfy the senses of the living entities as much as they deserve, but not to the extent that they may covet. But when one takes the opposite way—namely, when one tries to satisfy the senses of Govinda without desiring to satisfy one's own senses—then by the grace of Govinda all desires of the living entity are satisfied. Arjuna's deep affection for community and family members is exhibited here partly due to his natural compassion for them. He is therefore not prepared to fight. Everyone wants to show his opulence to friends and relatives, but Arjuna fears that all his relatives and friends will be killed in the battlefield, and he will be unable to share his

## TRANSLATION

Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāṣṭra and our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

## PURPORT

According to Vedic injunctions there are six kinds of aggressors: 1) a poison giver, 2) one who sets fire to the house, 3) one who attacks with deadly weapons, 4) one who plunders riches, 5) one who occupies another's land, and 6) one who kidnaps a wife. Such aggressors are at once to be killed, and no sin is incurred by killing such aggressors. Such killing of aggressors is quite befitting for any ordinary man, but Arjuna was not an ordinary person. He was saintly by character, and therefore he wanted to deal with them in saintliness. This kind of saintliness, however, is not for a *kṣatriya*. Although a responsible man in the administration of a state is required to be saintly, he should not be cowardly. For example, Lord Rāma was so saintly that people were anxious to live in His kingdom, (*Rāma-rājya*), but Lord Rāma never showed any cowardice. Rāvaṇa was an aggressor against Rāma because he kidnapped Rāma's wife, Sītā, but Lord Rāma gave him sufficient lessons, unparalleled in the history of the world. In Arjuna's case, however, one should consider the special type of aggressors, namely his own grandfather, own teacher, friends, sons, grandsons, etc. Because of them, Arjuna thought that he should not take the severe steps necessary against ordinary aggressors. Besides that, saintly persons are advised to forgive. Such injunctions for saintly persons are more important than any political emergency. Arjuna considered that rather than kill his own kinsmen for political reasons, it would be better to forgive them on grounds of religion and saintly behavior. He did not, therefore, consider such killing profitable simply for the matter of temporary bodily happiness. After all, kingdoms and pleasures derived therefrom are not permanent, so why should he risk his life and eternal salvation by killing his own kinsmen? Arjuna's addressing of Kṛṣṇa as "Mādhava," or the husband of the goddess of fortune, is also significant in this connection. He wanted to point out to Kṛṣṇa that, as husband of the goddess of fortune, He should not

religious activities should always engage them, and thus their chastity and devotion will give birth to a good population eligible for participating in the *varṇāśrama* system. On the failure of such *varṇāśrama-dharma*, naturally the women become free to act and mix with men, and thus adultery is indulged in at the risk of unwanted population. Irresponsible men also provoke adultery in society, and thus unwanted children flood the human race at the risk of war and pestilence.

### TEXT 41

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।  
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४१ ॥

sankaro narakāyaiva  
kula-ghnānām kulasya ca  
patanti pitaro hy eṣāṁ  
lupta-piṇḍodaka-kriyāḥ

*sankaraḥ*—such unwanted children; *narakāya*—for hellish life; *eva*—certainly; *kula-ghnānām*—of those who are killers of the family; *kulasya*—of the family; *ca*—also; *patanti*—fall down; *pitaraḥ*—forefathers; *hi*—certainly; *eṣām*—of them; *lupta*—stopped; *piṇḍa*—offerings; *udaka*—water; *kriyāḥ*—performance.

### TRANSLATION

When there is increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family tradition. In such corrupt families, there is no offering of oblations of food and water to the ancestors.

### PURPORT

According to the rules and regulations of fruitive activities, there is a need to offer periodical food and water to the forefathers of the family. This offering is performed by worship of Viṣṇu, because eating the remnants of food offered to Viṣṇu can deliver one from all kinds of sinful actions. Sometimes

## TRANSLATION

Sañjaya said: Seeing Arjuna full of compassion and very sorrowful, his eyes brimming with tears, Madhusūdana, Kṛṣṇa, spoke the following words.

## PURPORT

Material compassion, lamentation and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. The word “Madhusūdana” is significant in this verse. Lord Kṛṣṇa killed the demon Madhu, and now Arjuna wanted Kṛṣṇa to kill the demon of misunderstanding that had overtaken him in the discharge of his duty. No one knows where compassion should be applied. Compassion for the dress of a drowning man is senseless. A man fallen in the ocean of nescience cannot be saved simply by rescuing his outward dress—the gross material body. One who does not know this and laments for the outward dress is called a śūdra, or one who laments unnecessarily. Arjuna was a kṣatriya, and this conduct was not expected from him. Lord Kṛṣṇa, however, can dissipate the lamentation of the ignorant man, and for this purpose the *Bhagavad-gītā* was sung by Him. This chapter instructs us in self-realization by an analytical study of the material body and the spirit soul, as explained by the supreme authority, Lord Śrī Kṛṣṇa. This realization is made possible by working with the fruitive being situated in the fixed conception of the real self.

## TEXT 2

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।  
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

śrī-bhagavān uvāca  
kutas tvā kaśmalam idam  
viṣame samupasthitam  
anārya-juṣṭam asvargyam  
akīrti-karam arjuna

“All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself.” (Bhag. 1.3.28)

Therefore, Kṛṣṇa is the original Supreme Personality of Godhead, the Absolute Truth, the source of both the Supersoul and the impersonal Brahman.

In the presence of the Supreme Personality of Godhead, Arjuna's lamentation for his kinsmen is certainly unbecoming, and therefore Kṛṣṇa expressed His surprise with the word *kutas*, “wherfrom.” Such unmanly sentiments were never expected from a person belonging to the civilized class of men known as Āryans. The word *āryan* is applicable to persons who know the value of life and have a civilization based on spiritual realization. Persons who are led by the material conception of life do not know that the aim of life is realization of the Absolute Truth, Viṣṇu, or Bhagavān, and they are captivated by the external features of the material world, and therefore they do not know what liberation is. Persons who have no knowledge of liberation from material bondage are called non-Āryans. Although Arjuna was a *kṣatriya*, he was deviating from his prescribed duties by declining to fight. This act of cowardice is described as befitting the non-Āryans. Such deviation from duty does not help one in the progress of spiritual life, nor does it even give one the opportunity to become famous in this world. Lord Kṛṣṇa did not approve of the so-called compassion of Arjuna for his kinsmen.

### TEXT 3

कैव्यं मा स्म गमः पार्थं नैतत्त्वयुपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं त्यक्तोत्तिष्ठ परन्तप ॥ ३ ॥

*klaibyam mā sma gamah pārtha  
naitat tvayy upapadyate  
kṣudram hṛdaya-daurbalyam  
tyaktvottisṭha parantapa*

*klaibyam*—impotence; *mā*—do not; *sma*—take it; *gamah*—go in; *pārtha*—O son of Pṛthā; *na*—never; *etat*—like this; *tvayi*—unto you; *upapadyate*—is

*yac chreyah syān niścitam brūhi tan me  
śiṣyas te 'ham sādhi mām tvām prapannam*

*kārpanya*—miserly; *dosa*—weakness; *upahata*—being inflicted by; *svabhāvah*—characteristics; *pṛcchāmi*—I am asking; *tvām*—unto You; *dharma*—religion; *sammūḍha*—bewildered; *cetāḥ*—in heart; *yat*—what; *śreyah*—all-good; *syāt*—may be; *niścitam*—confidently; *brūhi*—tell; *tat*—that; *me*—unto me; *śiṣyah*—disciple; *te*—Your; *aham*—I am; *sādhi*—just instruct; *mām*—me; *tvām*—unto You; *prapannam*—surrendered.

## TRANSLATION

Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

## PURPORT

By nature's own way the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and therefore it behooves one to approach a bona fide spiritual master who can give one proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life which happen without our desire. They are like a forest fire that somehow blazes without being set by anyone. Similarly, the world situation is such that perplexities of life automatically appear, without our wanting such confusion. No one wants fire, and yet it takes place, and we become perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution, one must approach a spiritual master who is in the disciplic succession. A person with a bona fide spiritual master is supposed to know everything. One should not, therefore, remain in material perplexities but should approach a spiritual master. This is the purport of this verse.

Who is the man in material perplexities? It is he who does not understand the problems of life. In the *Garga Upaniṣad* the perplexed man is described as follows:

## TEXT 8

न हि प्रपश्यामि ममापनुद्या-  
द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
अवाप्य भूमावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

*na hi prapaśyāmi mamāpanudyād  
yat chokam ucchoṣaṇam indriyāṇām  
avāpya bhūmāv asapatnam ḥddham  
rājyam surāṇām api cādhipatyam*

*na*—do not; *hi*—certainly; *prapaśyāmi*—I see; *mama*—my; *a**panudyāt*—they can drive away; *yat*—that; *śokam*—lamentation; *ucchoṣaṇam*—drying up; *indriyāṇām*—of the senses; *avāpya*—achieving; *bhūmau*—on the earth; *asapatnam*—without rival; *ṛddham*—prosperous; *rājyam*—kingdom; *surāṇām*—of the demigods; *api*—even; *ca*—also; *ādhipatyam*—supremacy.

## TRANSLATION

I can find no means to drive away this grief which is drying up my senses. I will not be able to destroy it even if I win an unrivalled kingdom on the earth with sovereignty like the demigods in heaven.

## PURPORT

Although Arjuna was putting forward so many arguments based on knowledge of the principles of religion and moral codes, it appears that he was unable to solve his real problem without the help of the spiritual master, Lord Śrī Kṛṣṇa. He could understand that his so-called knowledge was useless in driving away his problems, which were drying up his whole existence; and it was impossible for him to solve such perplexities without the help of a spiritual master like Lord Kṛṣṇa. Academic knowledge, scholarship, high position, etc., are all useless in solving the problems of life; help can only be given by a spiritual master like Kṛṣṇa. Therefore, the conclusion is that a spiritual master who is one hundred percent Kṛṣṇa conscious is the bona fide spiritual master, for he can solve the problems of life. Lord Caitanya said that one who is

master in the science of Kṛṣṇa consciousness, regardless of his social position, is the real spiritual master.

*kibāvīpra, kibā nyāsī, śūdra kene naya  
yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya.*

(Caitanya-caritāmṛta, Madhya 8.127)

“It does not matter whether a person is a *vipra* [learned scholar in Vedic wisdom] or is born in a lower family, or is in the renounced order of life—if he is master in the science of Kṛṣṇa, he is the perfect and bona fide spiritual master.” So without being a master in the science of Kṛṣṇa consciousness, no one is a bona fide spiritual master. It is also said in Vedic literatures:

*śat-karma-nipuno vipro mantra-tantra-viśāradah  
avaiṣṇavo gurur na syād vaiṣṇavah śvapaco guruḥ*

“A scholarly *brāhmaṇa*, expert in all subjects of Vedic knowledge, is unfit to become a spiritual master without being a Vaiṣṇava, or expert in the science of Kṛṣṇa consciousness. But a person born in a family of a lower caste can become a spiritual master if he is a Vaiṣṇava, or Kṛṣṇa conscious.”

The problems of material existence—birth, old age, disease and death—cannot be counteracted by accumulation of wealth and economic development. In many parts of the world there are states which are replete with all facilities of life, which are full of wealth, and economically developed, yet the problems of material existence are still present. They are seeking peace in different ways, but they can achieve real happiness only if they consult Kṛṣṇa, or the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*—which constitute the science of Kṛṣṇa—or the bona fide representative of Kṛṣṇa, the man in Kṛṣṇa consciousness.

If economic development and material comforts could drive away one’s lamentations for family, social, national or international ineptitudes, then Arjuna would not have said that even an unrivalled kingdom on earth or supremacy like that of the demigods in the heavenly planets would not be able to drive away his lamentations. He sought, therefore, refuge in Kṛṣṇa consciousness, and that is the right path for peace and harmony. Economic development or supremacy over the world can be finished at any moment by the cataclysms of material nature. Even elevation into a higher planetary

superior position as the master of everyone, and yet the Lord accepts one who wishes to be a friend, a son, a lover or a devotee, or who wants Him in such a role. But when He was accepted as the master, He at once assumed the role and talked with the disciple like the master—with gravity, as it is required. It appears that the talk between the master and the disciple was openly exchanged in the presence of both armies so that all were benefitted. So the talks of *Bhagavad-gītā* are not for any particular person, society, or community, but they are for all, and friends or enemies are equally entitled to hear them.

### TEXT 11

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासून्श्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

śrī-bhagavān uvāca  
aśocyān anvaśocas tvam  
prajñā-vādāṁś ca bhāṣase  
gatāsūn agatāsūmś ca  
nānuśocanti paṇḍitāḥ

śrī bhagavān uvāca—the Supreme Personality of Godhead said; aśocyān—that which is not worthy of lamentation; anvaśocah—you are lamenting; tvam—you; prajñā-vādāḥ—learned talks; ca—also; bhāṣase—speaking; gata—lost; asūn—life; agata—not past; asūn—life; ca—also; na—never; anuśocanti—lament; paṇḍitāḥ—the learned.

### TRANSLATION

The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.

### PURPORT

The Lord at once took the position of the teacher and chastised the student, calling him, indirectly, a fool. The Lord said, you are talking like a

*āgamāpāyino 'nityās  
tāṁs titikṣasva bhārata*

*mātrā*—sensuous; *sparsāḥ*—perception; *tu*—only; *kaunteya*—O son of Kuntī; *sīta*—winter; *uṣṇa*—summer; *sukha*—happiness; *duḥkha-dah*—giving pain; *āgama*—appearing; *apāyinah*—disappearing; *anityāḥ*—nonpermanent; *tāṁ*—all of them; *titikṣasva*—just try to tolerate; *bhārata*—O descendant of the Bhārata dynasty.

## TRANSLATION

O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

## PURPORT

In the proper discharge of duty, one has to learn to tolerate nonpermanent appearances and disappearances of happiness and distress. According to Vedic injunction, one has to take his bath early in the morning even during the month of *Māgha* (January-February). It is very cold at that time, but in spite of that a man who abides by the religious principles does not hesitate to take his bath. Similarly, a woman does not hesitate to cook in the kitchen in the months of May and June, the hottest part of the summer season. One has to execute his duty in spite of climatic inconveniences. Similarly, to fight is the religious principle of the *kṣatriyas*, and although one has to fight with some friend or relative, one should not deviate from his prescribed duty. One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge because by knowledge and devotion only can one liberate himself from the clutches of *māyā* (illusion).

The two different names of address given to Arjuna are also significant. To address him as Kaunteya signifies his great blood relations from his mother's side; and to address him as Bhārata signifies his greatness from his father's side. From both sides he is supposed to have a great heritage. A great heritage brings responsibility in the matter of proper discharge of duties; therefore, he cannot avoid fighting.

## TEXT 16

नासतो विद्यते भावो नाभावो विद्यते सतः ।  
उभयोरपि दृष्टेऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

*nāsato vidyate bhāvo  
nābhāvo vidyate sataḥ  
ubhayor api dṛṣṭo 'ntas  
tv anayos tattva-darśibhiḥ*

*na*—never; *asataḥ*—of the nonexistent; *vidyate*—there is; *bhāvah*—endurance; *na*—never; *abhāvah*—changing quality; *vidyate*—there is; *sataḥ*—of the eternal; *ubhayoh*—of the two; *api*—verily; *dṛṣṭah*—observed; *antah*—conclusion; *tu*—but; *anayoh*—of them; *tattva*—truth; *darśibhiḥ*—by the seers.

## TRANSLATION

Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both.

## PURPORT

There is no endurance of the changing body. That the body is changing every moment by the actions and reactions of the different cells is admitted by modern medical science; and thus growth and old age are taking place in the body. But the spirit soul exists permanently, remaining the same despite all changes of the body and the mind. That is the difference between matter and spirit. By nature, the body is ever changing, and the soul is eternal. This conclusion is established by all classes of seers of the truth, both impersonalist and personalist. In the *Viṣṇu Purāṇa* it is stated that Viṣṇu and His abodes all have self-illuminated spiritual existence. “*Jyotiṁśi viṣṇur bhavanāni viṣṇuh*.” The words existent and nonexistent refer only to spirit and matter. That is the version of all seers of truth.

This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance. Removal of ignorance involves the reestablishment of the eternal relationship between the worshiper and the

## PURPORT

This verse more clearly explains the real nature of the soul, which is spread all over the body. Anyone can understand what is spread all over the body: it is consciousness. Everyone is conscious of the pains and pleasures of the body in part or as a whole. This spreading of consciousness is limited within one's own body. The pains and pleasures of one body are unknown to another. Therefore, each and every body is the embodiment of an individual soul, and the symptom of the soul's presence is perceived as individual consciousness. This soul is described as one ten-thousandth part of the upper portion of the hair point in size. The *Śvetāśvatara Upaniṣad* confirms this:

*bālāgra-śata-bhāgasya śatadhā kalpitasya ca  
bhāgo jīvah sa vijñeyah sa cānanyāya kalpate.*

“When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul.” (Svet. 5.9)  
Similarly, in the *Bhāgavatam* the same version is stated:

*keśāgra-śata-bhāgasya śatāṁśah sādrśātmakah  
jīvah sūkṣma-svarupo 'yam saṅkhyātīto hi cit-kaṇah*

“There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair.”

Therefore, the individual particle of spirit soul is a spiritual atom smaller than the material atoms, and such atoms are innumerable. This very small spiritual spark is the basic principle of the material body, and the influence of such a spiritual spark is spread all over the body as the influence of the active principle of some medicine spreads throughout the body. This current of the spirit soul is felt all over the body as consciousness, and that is the proof of the presence of the soul. Any layman can understand that the material body minus consciousness is a dead body, and this consciousness cannot be revived in the body by any means of material administration. Therefore, consciousness is not due to any amount of material combination, but to the spirit soul. In the *Muṇḍaka Upaniṣad* the measurement of the atomic spirit soul is further explained:

is prone to be forgetful. When he is forgetful of his real nature, he obtains education and enlightenment from the superior lessons of Kṛṣṇa. But Kṛṣṇa is not like the forgetful soul. If so, Kṛṣṇa's teachings of *Bhagavad-gītā* would be useless.

There are two kinds of souls—namely the minute particle soul (*aṇu-ātmā*) and the Supersoul (the *vibhu-ātmā*). This is also confirmed in the *Kaṭha Upaniṣad* in this way:

*aṇor aṇīyān mahato mahīyān  
ātmāsyā jantor nihito guhāyām  
tam akratuh paśyati vīta-śoko  
dhātuḥ prasādān mahimānam ātmanah*

(Kaṭha 1.2.20)

“Both the Supersoul [*Paramātmā*] and the atomic soul [*jīvātmā*] are situated on the same tree of the body within the same heart of the living being, and only one who has become free from all material desires as well as lamentations can, by the grace of the Supreme, understand the glories of the soul.” Kṛṣṇa is the fountainhead of the Supersoul also, as it will be disclosed in the following chapters, and Arjuna is the atomic soul, forgetful of his real nature; therefore he requires to be enlightened by Kṛṣṇa, or by His bona fide representative (the spiritual master).

## TEXT 21

वेदाविनाशिनं नित्यं य एनमज्जमव्ययम् ।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

*vedāvināśinam nityam  
ya enam ajam avyayam  
katham sa puruṣah pārtha  
kam ghātayati hanti kam*

*veda*—in knowledge; *avināśinam*—indestructible; *nityam*—always; *yah*—one who; *enam*—this (soul); *ajam*—unborn; *avyayam*—immutable; *katham*—how; *sah*—he; *puruṣah*—person; *pārtha*—O Pārtha (Arjuna); *kam*—whom; *ghātayati*—hurts; *hanti*—kills; *kam*—whom.

*anyāni samyāti navāni dehī*

*vāsāmsi*—garments; *jīrṇāni*—old and worn out; *yathā*—as it is; *vihāya*—giving up; *navāni*—new garments; *grhnāti*—does accept; *narah*—a man; *aparāṇi*—other; *tathā*—in the same way; *śarīrāṇi*—bodies; *vihāya*—giving up; *jīrṇāni*—old and useless; *anyāni*—different; *samyāti*—verily accepts; *navāni*—new sets; *dehī*—the embodied.

## TRANSLATION

**As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.**

## PURPORT

Change of body by the atomic individual soul is an accepted fact. Even some of the modern scientists who do not believe in the existence of the soul, but at the same time cannot explain the source of energy from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age, the change is transferred to another body. This has already been explained in the previous verse.

Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul. The Supersoul fulfills the desire of the atomic soul as one friend fulfills the desire of another. The *Vedas*, like the *Muṇḍaka Upaniṣad*, as well as the *Śvetāśvatara Upanisad*, compare the soul and the Supersoul to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Kṛṣṇa) is simply watching His friend. Of these two birds—although they are the same in quality—one is captivated by the fruits of the material tree, while the other is simply witnessing the activities of His friend. Kṛṣṇa is the witnessing bird, and Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant. Forgetfulness of this relationship by the atomic soul is the cause of one's changing his position from one tree to another or from one body to another. The *jīva* soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master—as Arjuna agreed to do by

*na*—never; *ca*—also; *enam*—unto this soul; *kledayanti*—moistens; *āpaḥ*—water; *na*—never; *śoṣayati*—dries; *mārutah*—wind.

## TRANSLATION

The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind.

## PURPORT

All kinds of weapons, swords, flames, rains, tornadoes, etc., are unable to kill the spirit soul. It appears that there were many kinds of weapons made of earth, water, air, ether, etc., in addition to the modern weapons of fire. Even the nuclear weapons of the modern age are classified as fire weapons, but formerly there were other weapons made of all different types of material elements. Firearms were counteracted by water weapons, which are now unknown to modern science. Nor do modern scientists have knowledge of tornado weapons. Nonetheless, the soul can never be cut into pieces, nor annihilated by any number of weapons, regardless of scientific devices.

Nor was it ever possible to cut the individual souls from the original Soul. The Māyāvādī, however, cannot describe how the individual soul evolved from ignorance and consequently became covered by illusory energy. Because they are atomic individual souls (*sanātana*) eternally, they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord, just as the sparks of the fire, although one in quality with the fire, are prone to be extinguished when out of the fire. In the *Varāha Purāṇa*, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the *Bhagavad-gītā* also. So, even after being liberated from illusion, the living entity remains a separate identity, as is evident from the teachings of the Lord to Arjuna. Arjuna became liberated by the knowledge received from Kṛṣṇa, but he never became one with Kṛṣṇa.

## TEXT 24

अच्छेद्योऽयमदाद्योऽयमकृद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

## TEXT 25

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

*avyakto 'yam acintyo 'yam  
avikāryo 'yam ucyate  
tasmād evam vidiitvainam  
nānuśocitum arhasi*

*avyaktaḥ*—invisible; *ayam*—this soul; *acintyah*—inconceivable; *ayam*—this soul; *avikāryah*—unchangeable; *ayam*—this soul; *ucyate*—is said; *tasmāt*—therefore; *evam*—like this; *viditvā*—knowing it well; *enam*—this soul; *na*—do not; *anuśocitum*—may lament over; *arhasi*—you deserve.

## TRANSLATION

It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body.

## PURPORT

As described previously, the magnitude of the soul is so small for our material calculation that he cannot be seen even by the most powerful microscope; therefore, he is invisible. As far as the soul's existence is concerned, no one can establish his existence experimentally beyond the proof of *śruti* or Vedic wisdom. We have to accept this truth, because there is no other source of understanding the existence of the soul, although it is a fact by perception. There are many things we have to accept solely on grounds of superior authority. No one can deny the existence of his father, based upon the authority of his mother. There is no other source of understanding the identity of the father except by the authority of the mother. Similarly, there is no other source of understanding the soul except by studying the *Vedas*. In other words, the soul is inconceivable by human experimental knowledge. The soul is consciousness and conscious—that also is the statement of the *Vedas*, and we have to accept that. Unlike the bodily changes, there is no change in the soul. As eternally unchangeable, the soul remains atomic in comparison to

also; *tasmāt*—therefore; *aparihārye*—for that which is unavoidable; *arthe*—in the matter of; *na*—do not; *tvam*—you; *śocitum*—to lament; *arhasi*—deserve.

## TRANSLATION

For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

## PURPORT

One has to take birth according to one's activities of life. And, after finishing one term of activities, one has to die to take birth for the next. In this way the cycle of birth and death is revolving, one after the other without liberation. This cycle of birth and death does not, however, support unnecessary murder, slaughter and war. But at the same time, violence and war are inevitable factors in human society for keeping law and order.

The Battle of Kurukṣetra, being the will of the Supreme, was an inevitable event, and to fight for the right cause is the duty of a *kṣatriya*. Why should he be afraid of or aggrieved at the death of his relatives since he was discharging his proper duty? He did not deserve to break the law, thereby becoming subjected to the reactions of sinful acts, of which he was so afraid. By avoiding the discharge of his proper duty, he would not be able to stop the death of his relatives, and he would be degraded due to his selection of the wrong path of action.

## TEXT 28

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

*avyaktādīni bhūtāni  
vyakta-madhyāni bhārata  
avyakta-nidhanāny eva  
tatram kā paridevanā*

## TEXT 31

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
धर्म्याद्वि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

*sva-dharmam api cāvekṣya  
na vikampitum arhasi  
dharmyād dhi yuddhāc chreyo 'nyat  
kṣatriyasya na vidyate*

*svadharmam*—one's own religious principles; *api*—also; *ca*—indeed; *avekṣya*—considering; *na*—never; *vikampitum*—to hesitate; *arhasi*—you deserve; *dharmyāt*—from religious principles; *hi*—indeed; *yuddhāt*—of fighting; *śreyah*—better engagements; *anyat*—anything else; *kṣatriyasya*—of the *kṣatriya*; *na*—does not; *vidyate*—exist.

## TRANSLATION

Considering your specific duty as a *kṣatriya*, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

## PURPORT

Out of the four orders of social administration, the second order, for the matter of good administration, is called *kṣatriya*. *Kṣat* means hurt. One who gives protection from harm is called *kṣatriya* (*trayate*—to give protection). The *kṣatriyas* are trained for killing in the forest. A *kṣatriya* would go into the forest and challenge a tiger face to face and fight with the tiger with his sword. When the tiger was killed, it would be offered the royal order of cremation. This system is being followed even up to the present day by the *kṣatriya* kings of Jaipur state. The *kṣatriyas* are specially trained for challenging and killing because religious violence is sometimes a necessary factor. Therefore, *kṣatriyas* are never meant for accepting directly the order of *sannyāsa* or renunciation. Nonviolence in politics may be a diplomacy, but it is never a factor or principle. In the religious law books it is stated:

*akīrtim cāpi bhūtāni  
kathayiṣyanti te 'vyayām  
sambhāvitasya cākīrtir  
marañād atiricyate*

*akīrtim*—infamy; *ca*—also; *api*—over and above; *bhūtāni*—all people; *kathayiṣyanti*—will speak; *te*—of you; *avyayām*—forever; *sambhāvitasya*—for a respectable man; *ca*—also; *akīrtih*—ill fame; *marañāt*—than death; *atiricyate*—becomes more than.

### TRANSLATION

People will always speak of your infamy, and for one who has been honored, dishonor is worse than death.

### PURPORT

Both as friend and philosopher to Arjuna, Lord Kṛṣṇa now gives His final judgement regarding Arjuna's refusal to fight. The Lord says, "Arjuna, if you leave the battlefield, people will call you a coward even before your actual flight. And if you think that people may call you bad names but that you will save your life by fleeing the battlefield, then My advice is that you'd do better to die in the battle. For a respectable man like you, ill fame is worse than death. So, you should not flee for fear of your life; better to die in the battle. That will save you from the ill fame of misusing My friendship and from losing your prestige in society."

So, the final judgement of the Lord was for Arjuna to die in the battle and not withdraw.

### TEXT 35

भयाद्रणादुपरतं मस्यन्ते त्वां महारथाः ।  
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

## TEXT 38

सुखदुःखे समे कृत्वा लाभालभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

*sukha-duḥkhe same kṛtvā  
lābhālābhau jayājayau  
tato yuddhāya yujyasva  
naivam pāpam avāpsyasi*

*sukha*—happiness; *duḥkhe*—in distress; *same*—in equanimity; *kṛtvā*—doing so; *lābhālābhau*—both in loss and profit; *jayājayau*—both in defeat and victory; *tataḥ*—thereafter; *yuddhāya*—for the sake of fighting; *yujyasva*—do fight; *na*—never; *evam*—in this way; *pāpam*—sinful reaction; *avāpsyasi*—you will gain.

## TRANSLATION

**Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat—and, by so doing, you shall never incur sin.**

## PURPORT

Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Kṛṣṇa consciousness. That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness; so there is no reaction to material activities. He who acts for his own sense gratification, either in goodness or in passion, is subject to the reaction, good or bad. But he who has completely surrendered himself in the activities of Kṛṣṇa consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as one is in the ordinary course of activities. It is said:

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

Forgetting his prime duty, he wanted to cease fighting because he thought that by not killing his relatives and kinsmen he would be happier than by enjoying the kingdom by conquering his cousins and brothers, the sons of Dhṛtarāṣṭra. In both ways, the basic principles were for sense gratification. Happiness derived from conquering them and happiness derived by seeing kinsmen alive are both on the basis of personal sense gratification, for there is a sacrifice of wisdom and duty. Kṛṣṇa, therefore, wanted to explain to Arjuna that by killing the body of his grandfather he would not be killing the soul proper, and He explained that all individual persons, including the Lord Himself, are eternal individuals; they were individuals in the past, they are individuals in the present, and they will continue to remain individuals in the future, because all of us are individual souls eternally, and we simply change our bodily dress in different manners. But, actually, we keep our individuality even after liberation from the bondage of material dress. An analytical study of the soul and the body has been very graphically explained by Lord Kṛṣṇa. And this descriptive knowledge of the soul and the body from different angles of vision has been described here as *sāṅkhya*, in terms of the *Nirukti* dictionary. This *sāṅkhya* has nothing to do with the *sāṅkhya* philosophy of the atheist Kapila. Long before the imposter Kapila's *sāṅkhya*, the *sāṅkhya* philosophy was expounded in the *Śrīmad-Bhāgavatam* by the true Lord Kapila, the incarnation of Lord Kṛṣṇa, who explained it to His mother, Devahūti. It is clearly explained by Him that the *Puruṣa*, or the Supreme Lord, is active and that He creates by looking over the *prakṛti*. This is accepted in the *Vedas* and in the *Gītā*. The description in the *Vedas* indicates that the Lord glanced over the *prakṛti*, or nature, and impregnated it with atomic individuals souls. All these individuals are working in the material world for sense gratification, and under the spell of material energy they are thinking of being enjoyers. This mentality is dragged to the last point of liberation when the living entity wants to become one with the Lord. This is the last snare of *māyā* or sense gratificatory illusion, and it is only after many, many births of such sense gratificatory activities that a great soul surrenders unto Vāsudeva, Lord Kṛṣṇa, thereby fulfilling the search after the ultimate truth.

Arjuna has already accepted Kṛṣṇa as his spiritual master by surrendering himself unto Him: *śiṣyas te 'ham sādhī mām tvāṁ prapannam*. Consequently, Kṛṣṇa will now tell him about the working process in *buddhi-yoga*, or *karma-yoga*, or in other words, the practice of devotional service only for the sense

consciousness and work for fruitive results, especially in the matter of sense gratification for achieving results in terms of family or material happiness. *Buddhi-yoga* is therefore the transcendental quality of the work that we perform.

### TEXT 40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।  
स्वत्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

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

*na*—there is not; *iha*—in this world; *abhikrama*—endeavoring; *nāśah*—loss; *asti*—there is; *pratyavāyah*—diminution; *na*—never; *vidyate*—there is; *svalpam*—little; *api*—although; *asya*—of this; *dharmasya*—of this occupation; *trāyate*—releases; *mahataḥ*—of very great; *bhayāt*—from danger.

### TRANSLATION

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.

### PURPORT

Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be completed, otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished. The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete. One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent; whereas, in material activity, without a hundred percent

knows the nature of the student and who can guide him to act in Kṛṣṇa consciousness. As such, to be well-versed in Kṛṣṇa consciousness one has to act firmly and obey the representative of Kṛṣṇa, and one should accept the instruction of the bona fide spiritual master as one's mission in life. Śrīla Viśvanātha Cakravartī Ṭhākur instructs us, in his famous prayers for the spiritual master, as follows:

yasya prasādād bhagavat-prasādo  
yasyāprasādānna gatiḥ kuto 'pi  
dhyāyam stuvam̄ tasya yaśas tri-sandhyam̄  
vande guroḥ śrī-caraṇāravindam.

“By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Kṛṣṇa consciousness. I should, therefore, meditate and pray for his mercy three times a day, and offer my respectful obeisances unto him, my spiritual master.”

The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body—not theoretically but practically, when there is no longer chance for sense gratification manifested in fruitive activities. One who is not firmly fixed in mind is diverted by various types of fruitive acts.

### TEXTS 42–43

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥  
कामात्सानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।  
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

yām imām puṣpitām vācam  
pravadanty avipaścitaḥ  
veda-vāda-ratāḥ pārtha  
nānyad astīti vādinaḥ

*kāmātmānah svarga-parā*  
*janma-karma-phala-pradām*  
*kriyā-viśeṣa-bahulāṁ*  
*bhogaiśvarya-gatīm prati*

*yām imām*—all these; *puṣpitām*—flowery; *vācam*—words; *pravadanti*—say; *avipaścitah*—men with a poor fund of knowledge; *veda-vāda-ratāḥ*—supposed followers of the Vedas; *pārtha*—O son of Pṛthā; *na*—never; *anyat*—anything else; *asti*—there is; *iti*—this; *vādināḥ*—advocates; *kāma-ātmānah*—desirous of sense gratification; *svarga-parāḥ*—aiming to achieve heavenly planets; *janma-karma-phala-pradām*—resulting in fruitive action, good birth, etc.; *kriyā-viśeṣa*—pompous ceremonies; *bahulāṁ*—various; *bhoga*—sense enjoyment; *aiśvarya*—opulence; *gatīm*—progress; *prati*—towards.

## TRANSLATION

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

## PURPORT

People in general are not very intelligent, and due to their ignorance they are most attached to the fruitive activities recommended in the *karma-kāṇḍa* portions of the Vedas. They do not want anything more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available and material opulence is very common. In the Vedas many sacrifices are recommended for elevation to the heavenly planets, especially the *jyotiṣṭoma* sacrifices. In fact, it is stated that anyone desiring elevation to heavenly planets must perform these sacrifices, and men with a poor fund of knowledge think that this is the whole purpose of Vedic wisdom. It is very difficult for such inexperienced persons to be situated in the determined action of Kṛṣṇa consciousness. As fools are attached to the flowers of poisonous trees without knowing the results of such attractions, similarly unenlightened men are attracted by such heavenly opulence and the sense enjoyment thereof.

## TEXT 55

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

*śrī-bhagavān uvāca  
prajahāti yadā kāmān  
sarvān pārtha mano-gatān  
ātmany evātmanā tuṣṭah  
sthita-prajñas tadocaye*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *prajahāti*—gives up; *yadā*—when; *kāmān*—desires for sense gratification; *sarvān*—of all varieties; *pārtha*—O son of Pṛthā; *manah-gatān*—of mental concoction; *ātmani*—in the pure state of the soul; *eva*—certainly; *ātmanā*—by the purified mind; *tuṣṭah*—satisfied; *sthita-prajñah*—transcendentally situated; *tadā*—at that time; *ucyate*—is said.

## TRANSLATION

The Blessed Lord said: O Pārtha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

## PURPORT

The *Bhāgavatam* affirms that any person who is fully in Kṛṣṇa consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendentally situated has no good qualifications, because he is sure to be taking refuge in his own mental concoctions. Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Kṛṣṇa consciousness, then, automatically, sense desires subside without extraneous efforts. Therefore, one has to engage himself in Kṛṣṇa consciousness without hesitation, for this devotional service will instantly help one on to the

## PURPORT

There is always some upheaval in the material world which may be good or evil. One who is not agitated by such material upheavals, who is unaffected by good and evil, is to be understood to be fixed in Kṛṣṇa consciousness. As long as one is in the material world there is always the possibility of good and evil because this world is full of duality. But one who is fixed in Kṛṣṇa consciousness is not affected by good and evil because he is simply concerned with Kṛṣṇa, who is all good absolute. Such consciousness in Kṛṣṇa situates one in a perfect transcendental position called, technically, *samādhi*.

## TEXT 58

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

*yadā samharate cāyam  
kūrmo 'ṅgānīva sarvaśah  
indriyāṇīndriyārthebhyaḥ  
tasya prajñā pratiṣṭhitā*

*yadā*—when; *samharate*—winds up; *ca*—also; *ayam*—all these; *kūrmah*—tortoise; *aṅgāni*—limbs; *iva*—like; *sarvaśah*—altogether; *indriyāni*—senses; *indriya-arthebhyaḥ*—from the sense objects; *tasya*—his; *prajñā*—consciousness; *pratiṣṭhitā*—fixed up.

## TRANSLATION

One who is able to withdraw his senses from sense objects, as the tortoise draws his limbs within the shell, is to be understood as truly situated in knowledge.

## PURPORT

The test of a *yogī*, devotee, or self-realized soul is that he is able to control the senses according to his plan. Most people, however, are servants of the senses and are thus directed by the dictation of the senses. That is the answer to the question as to how the *yogī* is situated. The senses are compared to venomous serpents. They want to act very loosely and without restriction. The

## PURPORT

One who is not Kṛṣṇa conscious is subjected to material desires while contemplating the objects of senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Śiva and Lord Brahmā—to say nothing of other demigods in the heavenly planets—is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Kṛṣṇa conscious. Lord Śiva was deep in meditation, but when Pārvatī agitated him for sense pleasure, he agreed to the proposal, and as a result Kārtikeya was born. When Haridāsa Ṭhākur was a young devotee of the Lord, he was similarly allured by the incarnation of Māyā Devī, but Haridāsa easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa. As illustrated in the above-mentioned verse of Śrī Yāmunācārya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.

### TEXT 63

क्रोधाद्वति सम्मोहः सम्मोहात्सृतिविभ्रमः ।  
सृतिप्रशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

*krodhād bhavati sammohah  
sammohāt smṛti-vibhramah  
smṛti-bhramśāt buddhi-nāśo  
buddhi-nāśāt prāṇasyati*

*krodhāt*—from anger; *bhavati*—takes place; *sammohah*—perfect illusion; *sammohāt*—from illusion; *smṛti*—of memory; *vibhramah*—bewilderment; *smṛti-bhramśāt*—after bewilderment of memory; *buddhi-nāśah*—loss of intelligence; *buddhi-nāśāt*—and from loss of intelligence; *prāṇasyati*—falls down.

## TRANSLATION

From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

## PURPORT

By development of Kṛṣṇa consciousness one can know that everything has its use in the service of the Lord. Those who are without knowledge of Kṛṣṇa consciousness artificially try to avoid material objects, and as a result, although they desire liberation from material bondage, they do not attain to the perfect stage of renunciation. On the other hand, a person in Kṛṣṇa consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness. For example, for an impersonalist, the Lord, or the Absolute, being impersonal, cannot eat. Whereas an impersonalist tries to avoid good eatables, a devotee knows that Kṛṣṇa is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called *prasādam*. Thus everything becomes spiritualized and there is no danger of a downfall. The devotee takes *prasādam* in Kṛṣṇa consciousness, whereas the nondevotee rejects it as material. The impersonalist, therefore, cannot enjoy life due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

## TEXT 64

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

*rāga-dveṣa-vimuktais tu  
viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā  
prasādam adhigacchati*

*rāga*—attachment; *dveṣa*—detachment; *vimuktaiḥ*—by one who has been free from such things; *tu*—but; *viṣayān*—sense objects; *indriyaiḥ*—by the senses; *caran*—acting; *ātma-vaśyaiḥ*—one who has control over; *vidheyātma*—one who follows regulated freedom; *prasādam*—the mercy of the Lord; *adhigacchati*—attains.

## TRANSLATION

One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion.

## PURPORT

It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall. Although the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, because of his being Kṛṣṇa conscious, he has no attachment to sensual activities. The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa, and nothing else. Therefore he is transcendental to all attachment. If Kṛṣṇa wants, the devotee can do anything which is ordinarily undesirable; and if Kṛṣṇa does not want, he shall not do that which he would have ordinarily done for his own satisfaction. Therefore to act or not to act is within his control because he acts only under the direction of Kṛṣṇa. This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform.

## TEXT 65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्यशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

*prasāde sarva-duḥkhānām*  
*hānir asyopajāyate*  
*prasanna-cetaso hy āśu*  
*buddhiḥ paryavatiṣṭhate*

Kṛṣṇa is the only enjoyer of all the good results of sacrifice and penance, and that He is the proprietor of all universal manifestations, that He is the real friend of all living entities, then only can one have real peace. Therefore, if one is not in Kṛṣṇa consciousness, there cannot be a final goal for the mind. Disturbance is due to want of an ultimate goal, and when one is certain that Kṛṣṇa is the enjoyer, proprietor and friend of everyone and everything, then one can, with a steady mind, bring about peace. Therefore, one who is engaged without a relationship with Kṛṣṇa is certainly always in distress and is without peace, however much one may make a show of peace and spiritual advancement in life. Kṛṣṇa consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Kṛṣṇa.

### TEXT 67

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।  
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

*indriyāṇāṁ hi caratāṁ  
yan mano 'nuvidhīyate  
tad asya harati prajñāṁ  
vāyur nāvam ivāmbhasi*

*indriyāṇām*—of the senses; *hi*—certainly; *caratām*—while herding over; *yat*—that; *manah*—mind; *anuvidhīyate*—becomes constantly engaged; *tat*—that; *asya*—his; *harati*—takes away; *prajñām*—intelligence; *vāyuh*—wind; *nāvam*—a boat; *iva*—like; *ambhasi*—on the water.

### TRANSLATION

As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man's intelligence.

### PURPORT

Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement. As mentioned in the life of Mahārāja Ambarīṣa,

ocean, and therefore enjoy full peace. Others, however, who fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace. The fruitive workers, the salvationists, and also the yogīs who are after mystic powers, are all unhappy because of unfulfilled desires. But the person in Kṛṣṇa consciousness is happy in the service of the Lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage. The devotees of Kṛṣṇa have no material desires, and therefore they are in perfect peace.

### TEXT 71

विहाय कामान्यः सर्वान्पुमांश्वरति निःस्पृहः ।  
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

*vihāya kāmān yaḥ sarvān  
pumāṁś carati nihspṛhaḥ  
nirmamo nirahaṅkāraḥ  
sa śāntim adhigacchati*

*vihāya*—after giving up; *kāmān*—all material desires for sense gratification; *yaḥ*—the person; *sarvān*—all; *pumān*—a person; *carati*—lives; *nihspṛhaḥ*—desireless; *nirmamah*—without a sense of proprietorship; *nirahaṅkāraḥ*—without false ego; *sah*—all; *śāntim*—perfect peace; *adhigacchati*—attains.

### TRANSLATION

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.

### PURPORT

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Kṛṣṇa conscious is actually desirelessness. To understand one's actual position as the eternal servitor of Kṛṣṇa, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Kṛṣṇa

# CHAPTER THREE



## Karma-yoga

### TEXT 1

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

*arjuna uvāca  
jyāyasi cet karmaṇas te  
matā buddhir janārdana  
tat kim karmaṇi ghore māṁ  
niyojayasi keśava*

*arjunah*—Arjuna; *uvāca*—said; *jyāyasi*—speaking very highly; *cet*—although; *karmaṇah*—than fruitive action; *te*—your; *matā*—opinion; *buddhiḥ*—intelligence; *janārdana*—O Kṛṣṇa; *tat*—therefore; *kim*—why; *karmaṇi*—in action; *ghore*—ghastly; *mām*—me; *niyojayasi*—engaging me; *keśava*—O Kṛṣṇa.

*vada*—please tell; *niścītya*—ascertaining; *yena*—by which; *śreyah*—real benefit; *aham*—I; *āpnuyām*—may have it.

## TRANSLATION

My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively what is most beneficial for me.

## PURPORT

In the previous chapter, as a prelude to the *Bhagavad-gītā*, many different paths were explained, such as *sāṅkhyā-yoga*, *buddhi-yoga*, control of the senses by intelligence, work without fruitive desire, and the position of the neophyte. This was all presented unsystematically. A more organized outline of the path would be necessary for action and understanding. Arjuna, therefore, wanted to clear up these apparently confusing matters so that any common man could accept them without misinterpretation. Although Kṛṣṇa had no intention of confusing Arjuna by any jugglery of words, Arjuna could not follow the process of Kṛṣṇa consciousness—either by inertia or active service. In other words, by his questions he is clearing the path of Kṛṣṇa consciousness for all students who seriously want to understand the mystery of the *Bhagavad-gītā*.

## TEXT 3

श्रीभगवानुवाच  
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

śrī-bhagavān uvāca  
loke 'smiñ dvi-vidhā niṣṭhā  
purā proktā mayānagh  
jñāna-yogena sāṅkhyānām  
karma-yogena yoginām

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *loke*—in the world; *asmin*—this; *dvi-vidhā*—two kinds of; *niṣṭhā*—faith; *purā*—formerly; *proktā*—was said; *mayā*—by Me; *anagha*—O sinless one; *jñāna-yogena*—by

## PURPORT

There are many pseudo-meditators who misrepresent themselves as belonging to high parentage, and great professional men who falsely pose that they have sacrificed everything for the sake of advancement in spiritual life. Lord Kṛṣṇa did not want Arjuna to become a pretender, but that he perform his prescribed duties as set forth for *kṣatriyas*. Arjuna was a householder and a military general, and therefore it was better for him to remain as such and perform his religious duties as prescribed for the householder *kṣatriya*. Such activities gradually cleanse the heart of a mundane man and free him from material contamination. So-called renunciation for the purpose of maintenance is never approved by the Lord, nor by any religious scripture. After all, one has to maintain one's body and soul together by some work. Work should not be given up capriciously, without purification of materialistic propensities. Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification. Such polluted propensities have to be cleared. Without doing so, through prescribed duties, one should never attempt to become a so-called transcendentalist, renouncing work and living at the cost of others.

## TEXT 9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

yajñārthāt karmaṇo 'nyatra  
loko 'yam karma-bandhanah  
tat-arthaṁ karma kaunteya  
mukta-saṅgah samācara

*yajñārthāt*—only for the sake of Yajña, or Viṣṇu; *karmaṇah*—work done; *anyatra*—otherwise; *lokah*—this world; *ayam*—this; *karma-bandhanah*—bondage by work; *tat*—Him; *artham*—for the sake of; *karma*—work; *kaunteya*—O son of Kuntī; *mukta-saṅgah*—liberated from association; *samācara*—do it perfectly.

transcendental worship of Viṣṇu is recommended. But ultimately, all *yajñas* are meant for gradual promotion to the transcendental position. For ordinary men, at least five *yajñas*, known as *pañca-mahāyajña*, are necessary.

One should know, however, that all the necessities of life that the human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything. Take, for example, all the eatables of human society. These eatables include grains, fruits, vegetables, milk, sugar, etc., for the persons in the mode of goodness, and also eatables for the nonvegetarians, like meats, etc., none of which can be manufactured by men. Then again, take for example heat, light, water, air, etc., which are also necessities of life—none of them can be manufactured by the human society. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall, breeze, etc., without which no one can live. Obviously, our life is dependant on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese, and so many essentials—all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of *yajñas*. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy because they have no aim in life. The gross materialist thieves have no ultimate goal of life. They are simply directed to sense gratification; nor do they have knowledge of how to perform *yajñas*. Lord Caitanya, however, inaugurated the easiest performance of *yajña*, namely the *sankīrtana-yajña*, which can be performed by anyone in the world who accepts the principles of Kṛṣṇa consciousness.

### TEXT 13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः  
भुञ्जते ते त्वधं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

## PURPORT

The mammonist philosophy of work very hard and enjoy sense gratification is condemned herein by the Lord. Therefore, for those who want to enjoy this material world, the above-mentioned cycle of performing *yajñas* is absolutely necessary. One who does not follow such regulations is living a very risky life, being condemned more and more. By nature's law, this human form of life is specifically meant for self-realization, in either of the three ways—namely *karma-yoga*, *jñāna-yoga*, or *bhakti-yoga*. There is no necessity of rigidly following the performances of the prescribed *yajñas* for the transcendentalists who are above vice and virtue; but those who are engaged in sense gratification require purification by the above-mentioned cycle of *yajña* performances. There are different kinds of activities. Those who are not Kṛṣṇa conscious are certainly engaged in sensory consciousness; therefore they need to execute pious work. The *yajña* system is planned in such a way that sensory conscious persons may satisfy their desires without becoming entangled in the reaction of sense-gratificatory work. The prosperity of the world depends not on our own efforts but on the background arrangement of the Supreme Lord, directly carried out by the demigods. Therefore, the *yajñas* are directly aimed at the particular demigod mentioned in the *Vedas*. Indirectly, it is the practice of Kṛṣṇa consciousness, because when one masters the performance of *yajñas*, one is sure to become Kṛṣṇa conscious. But if by performing *yajñas* one does not become Kṛṣṇa conscious, such principles are counted as only moral codes. One should not, therefore, limit his progress only to the point of moral codes, but should transcend them, to attain Kṛṣṇa consciousness.

## TEXT 17

यस्त्वात्मरतिरेव स्यादात्मतुसश्च मानवः ।  
आत्मन्येव च सन्तुष्टस्य कार्यं न विद्यते ॥ १७ ॥

yas tv ātma-ratir eva syād  
ātma-tṛptaś ca mānavaḥ  
ātmany eva ca santuṣṭas  
tasya kāryam na vidyate

## TRANSLATION

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight.

## PURPORT

This verse clearly indicates the purpose of the *Bhagavad-gītā*. The Lord instructs that one has to become fully Kṛṣṇa conscious to discharge duties, as if in military discipline. Such an injunction may make things a little difficult; nevertheless duties must be carried out, with dependence on Kṛṣṇa, because that is the constitutional position of the living entity. The living entity cannot be happy independant of the cooperation of the Supreme Lord because the eternal constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was, therefore, ordered by Śrī Kṛṣṇa to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order. The Supreme Lord is the Soul of all souls; therefore, one who depends solely and wholly on the Supreme Soul without personal consideration, or in other words, one who is fully Kṛṣṇa conscious, is called *adhyātma-cetasā*. *Nirāśih* means that one has to act on the order of the master. Nor should one ever expect fruitive results. The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord. That is the real purport of *mayi*, or unto Me. And when one acts in such Kṛṣṇa consciousness, certainly he does not claim proprietorship over anything. This consciousness is called *nirmama*, or nothing is mine. And, if there is any reluctance to execute such a stern order which is without consideration of so-called kinsmen in the bodily relationship, that reluctance should be thrown off; in this way one may become *vigata-jvara*, or without feverish mentality or lethargy. Everyone, according to his quality and position, has a particular type of work to discharge, and all such duties may be discharged in Kṛṣṇa consciousness, as described above. That will lead one to the path of liberation.

## TEXT 34

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

*indriyasyendriyasyārthe  
rāga-dveṣau vyavasthitau  
tayor na vaśam āgacchet  
tau hy asya paripanthinau*

*indriyasya*—of the senses; *indriyasya arthe*—in the sense objects; *rāga*—attachment; *dveṣau*—also in detachment; *vyavasthitau*—put under regulations; *tayoh*—of them; *na*—never; *vaśam*—control; *āgacchet*—one should come; *tau*—those; *hi*—certainly are; *asya*—his; *paripanthinau*—stumbling blocks.

## TRANSLATION

Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization.

## PURPORT

Those who are in Kṛṣṇa consciousness are naturally reluctant to engage in material sense gratifications. But those who are not in such consciousness should follow the rules and regulations of the revealed scriptures. Unrestricted sense enjoyment is the cause of material engagement, but one who follows the rules and regulations of the revealed scriptures does not become entangled by the sense objects. For example, sex enjoyment is a necessity for the conditioned soul, and sex enjoyment is allowed under the license of marriage ties. For example, according to scriptural injunctions, one is forbidden to engage in sex relationships with any women other than one's wife. All other women are to be considered as one's mother. But, in spite of such injunctions, a man is still inclined to have sex relationships with other women. These propensities are to be curbed; otherwise they will be stumbling blocks on the path of self-realization. As long as the material body is there, the necessities of the material body are allowed, but under rules and regulations. And yet, we

duty is better than engaging in another's duties, for to follow another's path is dangerous.

## PURPORT

One should therefore discharge his prescribed duties in full Kṛṣṇa consciousness rather than those prescribed for others. Prescribed duties complement one's psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Kṛṣṇa. But both materially or spiritually, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. When one is under the spell of the modes of material nature, one should follow the prescribed rules for particular situations and should not imitate others. For example, a *brāhmaṇa*, who is in the mode of goodness, is nonviolent, whereas a *kṣatriya*, who is in the mode of passion, is allowed to be violent. As such, for a *kṣatriya* it is better to be vanquished following the rules of violence than to imitate a *brāhmaṇa* who follows the principles of nonviolence. Everyone has to cleanse his heart by a gradual process, not abruptly. However, when one transcends the modes of material nature and is fully situated in Kṛṣṇa consciousness, he can perform anything and everything under the direction of the bona fide spiritual master. In that complete stage of Kṛṣṇa consciousness, the *kṣatriya* may act as a *brāhmaṇa*, or a *brāhmaṇa* may act as a *kṣatriya*. In the transcendental stage, the distinctions of the material world do not apply. For example, Viśvāmitra was originally a *kṣatriya*, but later on he acted as a *brāhmaṇa*, whereas Paraśurāma was a *brāhmaṇa*, but later on he acted as a *kṣatriya*. Being transcendently situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Kṛṣṇa consciousness.

## TEXT 37

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।  
महाशनो महापापा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

śrī-bhagavān uvāca  
kāma eṣa krodha eṣa  
rajo-guṇa-samudbhavaḥ  
mahāśano mahā-pāpmā  
viddhy enam iha vairiṇam

śrī bhagavān uvāca—the Personality of Godhead said; *kāmāḥ*—lust; *eṣāḥ*—all these; *kroḍhāḥ*—wrath; *eṣāḥ*—all these; *rajo-guṇa*—the mode of passion; *saṁudbhavaḥ*—born of; *mahā-śanāḥ*—all-devouring; *mahā-pāpmā*—greatly sinful; *viddhi*—know; *enam*—this; *iha*—in the material world; *vairiṇam*—greatest enemy.

## TRANSLATION

The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.

## PURPORT

When a living entity comes in contact with the material creation, his eternal love for Kṛṣṇa is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the modes of passion, instead of being degraded into the modes of ignorance, are elevated to the modes of

without mundane interpretation. The mundane wranglers may speculate on the *Gītā* in their own ways, but that is not *Bhagavad-gītā* as it is. Therefore, *Bhagavad-gītā* has to be accepted as it is, from the disciplic succession, and it is described herein that the Lord spoke to the sun-god, the sun-god spoke to his son Manu, and Manu spoke to his son Ikṣvāku.

## TEXT 2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

*evam paramparā-prāptam  
imam rājarṣayo viduh  
sa kālēneha mahatā  
yoga naṣṭah parantapa*

*evam*—thus; *paramparā*—disciplic succession; *prāptam*—received; *imam*—this science; *rājarṣayah*—the saintly kings; *viduh*—understood; *sah*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—by great; *yogah*—the science of one's relationship with the Supreme; *naṣṭah*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

## TRANSLATION

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

## PURPORT

It is clearly stated that the *Gītā* was especially meant for the saintly kings because they were to execute its purpose in ruling over the citizens. Certainly *Bhagavad-gītā* was never meant for the demonic persons, who would dissipate its value for no one's benefit and would devise all types of interpretations according to personal whims. As soon as the original purpose was scattered by the motives of the unscrupulous commentators, there arose the need to

Therefore, it is clear that in spite of His being in the material world, He is the same unborn, eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually, His appearance and disappearance is like the sun's rising, moving before us, and then disappearing from our eyesight. When the sun is out of sight, we think that the sun is set, and when the sun is before our eyes, we think that the sun is on the horizon. Actually, the sun is always in its fixed position, but owing to our defective, insufficient senses, we calculate the appearance and disappearance of the sun in the sky. And, because His appearance and disappearance are completely different from that of any ordinary, common living entity, it is evident that He is eternal, blissful knowledge by His internal potency—and He is never contaminated by material nature. The *Vedas* also confirm that the Supreme Personality of Godhead is unborn, yet He still appears to take His birth in multi-manifestations. The Vedic supplementary literatures also confirm that even though the Lord appears to be taking His birth, He is still without change of body. In the *Bhāgavatam*, He appears before His mother as Nārāyaṇa, with four hands and the decorations of the six kinds of full opulences. His appearance in His original eternal form is His causeless mercy, according to the *Viśvakoṣa* dictionary. The Lord is conscious of all of His previous appearances and disappearances, but a common living entity forgets everything about his past body as soon as he gets another body. He is the Lord of all living entities because He performs wonderful and superhuman activities while He is on this earth. Therefore, the Lord is always the same Absolute Truth and is without differentiation between His form and self, or between His quality and body. A question may now be raised as to why the Lord appears and disappears in this world. This is explained in the next verse.

### TEXT 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सुजाम्यहम् ॥ ७ ॥

*yadā yadā hi dharmasya  
glānir bhavati bhārata  
abhyutthānam adharmasya  
tadātmānam sṛjāmy aham*

*yadā*—whenever; *yadā*—wherever; *hi*—certainly; *dharma*—of religion; *glāniḥ*—discrepancies; *bhavati*—manifested, becomes; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

## TRANSLATION

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

## PURPORT

The word *sṛjāmi* is significant herein. *Sṛjāmi* cannot be used in the sense of creation, because, according to the previous verse, there is no creation of the Lord's form or body, since all of the forms are eternally existent. Therefore *sṛjāmi* means that the Lord manifests Himself as He is. Although the Lord appears on schedule, namely at the end of Dvāpara-yuga of the twenty-eighth millennium of the eighth Manu, in one day of Brahmā, still He has no obligation to adhere to such rules and regulations because He is completely free to act in many ways at His will. He therefore appears by His own will whenever there is a predominance of irreligiosity and a disappearance of true religion. Principles of religion are laid down in the *Vedas*, and any discrepancy in the matter of properly executing the rules of the *Vedas* makes one irreligious. In the *Bhāgavatam* it is stated that such principles are the laws of the Lord. Only the Lord can manufacture a system of religion. The *Vedas* are also accepted as originally spoken by the Lord Himself to Brahmā, from within his heart. Therefore, the principles of *dharma*, or religion, are the direct orders of the Supreme Personality of Godhead (*dharmaṁ tu sākṣat-bhagavat-praṇītam*). These principles are clearly indicated throughout the *Bhagavad-gītā*. The purpose of the *Vedas* is to establish such principles under the order of the Supreme Lord, and the Lord directly orders, at the end of the *Gītā*, that the highest principle of religion is to surrender unto Him only, and nothing more. The Vedic principles push one towards complete surrender unto Him; and, whenever such principles are disturbed by the demonic, the Lord appears. From the *Bhāgavatam* we understand that Lord Buddha is the incarnation of Kṛṣṇa who appeared when materialism was rampant and materialists were

## TEXT 9

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।  
त्यक्ता देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

*janma karma ca me divyam  
evam yo vetti tattvataḥ  
tyaktvā deham punar janma  
naiti mām eti so 'rjuna*

*janma*—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evam*—like this; *yah*—anyone who; *vetti*—knows; *tattvataḥ*—in reality; *tyaktvā*—leaving aside; *deham*—this body; *punah*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *sah*—he; *arjuna*—O Arjuna.

## TRANSLATION

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

## PURPORT

The Lord's descent from His transcendental abode is already explained in the 6th verse. One who can understand the truth of the appearance of the Personality of Godhead is already liberated from material bondage, and therefore he returns to the kingdom of God immediately after quitting this present material body. Such liberation of the living entity from material bondage is not at all easy. The impersonalists and the *yogīs* attain liberation only after much trouble and many, many births. Even then, the liberation they achieve—merging into the impersonal *brahmajyoti* of the Lord—is only partial, and there is the risk of returning again to this material world. But the devotee, simply by understanding the transcendental nature of the body and activities of the Lord, attains the abode of the Lord after ending this body and does not run the risk of returning again to this material world. In the *Brahma-saṁhitā* it is stated that the Lord has many, many forms and incarnations:

*brāhmaṇas*, because a *brāhmaṇa* by quality is supposed to know about Brahman, the Supreme Absolute Truth. Most of them approach the impersonal Brahman manifestation of Lord Kṛṣṇa, but only a man who transcends the limited knowledge of a *brāhmaṇa* and reaches the knowledge of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, becomes a person in Kṛṣṇa consciousness—or, in other words, a *Vaiṣṇava*. Kṛṣṇa consciousness includes knowledge of all different plenary expansions of Kṛṣṇa, namely Rāma, Nṛsiṁha, Varāha, etc. However, as Kṛṣṇa is transcendental to this system of the four divisions of human society, a person in Kṛṣṇa consciousness is also transcendental to all divisions of human society, whether we consider the divisions of community, nation or species.

#### TEXT 14

न मां कर्माणि लिप्पन्ति न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

*na māṁ karmāṇi limpanti  
na me karma-phale spṛhā  
iti māṁ yo 'bhijānāti  
karmabhir na sa badhyate*

*na*—never; *mām*—unto Me; *karmāṇi*—all kinds of work; *limpanti*—do affect; *na*—nor; *me*—My; *karma-phale*—in fruitive action; *spṛhā*—aspiration; *iti*—thus; *mām*—unto Me; *yah*—one who; *abhijānāti*—does know; *karmabhiḥ*—by the reaction of such work; *na*—never does; *sah*—he; *badhyate*—become entangled.

#### TRANSLATION

There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

## PURPORT

As there are constitutional laws in the material world stating that the king can do no wrong, or that the king is not subject to the state laws, similarly the Lord, although He is the creator of this material world, is not affected by the activities of the material world. He creates and remains aloof from the creation, whereas the living entities are entangled in the fruitive results of material activities because of their propensity for lording it over material resources. The proprietor of an establishment is not responsible for the right and wrong activities of the workers, but the workers are themselves responsible. The living entities are engaged in their respective activities of sense gratification, and these activities are not ordained by the Lord. For advancement of sense gratification, the living entities are engaged in the work of this world, and they aspire to heavenly happiness after death. The Lord, being full in Himself, has no attraction for so-called heavenly happiness. The heavenly demigods are only His engaged servants. The proprietor never desires the low-grade happiness such as the workers may desire. He is aloof from the material actions and reactions. For example, the rains are not responsible for different types of vegetation that appear on the earth, although without such rains there is no possibility of vegetative growth. Vedic *smṛti* confirms this fact as follows:

*nimitta-mātram evāsau sṛjyānāṁ sarga-karmani  
pradhāna-kāraṇī-bhūtā yato vai sṛjya-śaktayah.*

In the material creations, the Lord is only the supreme cause. The immediate cause is material nature by which the cosmic manifestation is visible. The created beings are of many varieties, such as the demigods, human beings and lower animals, and all of them are subject to the reactions of their past good or bad activities. The Lord only gives them the proper facilities for such activities and the regulations of the modes of nature, but He is never responsible for their past and present activities. In the *Vedānta-sūtras* it is confirmed that the Lord is never partial to any living entity. The living entity is responsible for his own acts. The Lord only gives him facilities, through the agency of material nature, the external energy. Anyone who is fully

conversant with all the intricacies of this law of *karma*, or fruitive activities, does not become affected by the results of his activities. In other words, the person who understands this transcendental nature of the Lord is an experienced man in Kṛṣṇa consciousness, and thus he is never subjected to the laws of *karma*. One who does not know the transcendental nature of the Lord and who thinks that the activities of the Lord are aimed at fruitive results, as are the activities of the ordinary living entities, certainly becomes entangled himself in fruitive reaction. But one who knows the Supreme Truth is a liberated soul fixed in Kṛṣṇa consciousness.

### TEXT 15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
कुरु कर्मैव तस्माच्चं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

evam jñātvā kṛtam karma  
pūrvair api mumukṣubhiḥ  
kuru karmaiva tasmāt tvam  
pūrvaiḥ pūrvataram kṛtam

*evam*—thus; *jñātvā*—knowing well; *kṛtam*—performed; *karma*—work; *pūrvaiḥ*—by past authorities; *api*—although; *mumukṣubhiḥ*—who attained liberation; *kuru*—just perform; *karma*—prescribed duty; *eva*—certainly; *tasmāt*—therefore; *tvam*—you; *pūrvaiḥ*—by the predecessors; *pūrvataram*—ancient predecessors; *kṛtam*—as performed.

### TRANSLATION

All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness.

### PURPORT

There are two classes of men. Some of them are full of polluted material things within their hearts, and some of them are materially free. Kṛṣṇa consciousness is equally beneficial for both of these persons. Those who are

accumulating money. He does not, therefore, become contaminated by such material sins. He is free from all reactions to his actions.

## TEXT 22

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

*yadṛcchā-lābha-santuṣṭo  
dvandvātīto vimatsaraḥ  
samah siddhāv asiddhau ca  
kṛtvāpi na nibadhyate*

*yadṛcchā*—out of its own accord; *lābha*—gain; *santuṣṭah*—satisfied; *dvandva*—duality; *atītaḥ*—surpassed; *vimatsaraḥ*—free from envy; *samah*—steady; *siddhau*—in success; *asiddhau*—failure; *ca*—also; *kṛtvā*—doing; *api*—although; *na*—never; *nibadhyate*—is affected.

## TRANSLATION

He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady both in success and failure, is never entangled, although performing actions.

## PURPORT

A Kṛṣṇa conscious person does not make much endeavor even to maintain his body. He is satisfied with gains which are obtained of their own accord. He neither begs nor borrows, but he labors honestly as far as is in his power, and is satisfied with whatever is obtained by his own honest labor. He is therefore independant in his livelihood. He does not allow anyone's service to hamper his own service in Kṛṣṇa consciousness. However, for the service of the Lord he can participate in any kind of action without being disturbed by the duality of the material world. The duality of the material world is felt in terms of heat and cold, or misery and happiness. A Kṛṣṇa conscious person is above duality because he does not hesitate to act in any way for the satisfaction of Kṛṣṇa.

*brahmacārī* hears only words concerning Kṛṣṇa consciousness; hearing is the basic principle for understanding, and therefore the pure *brahmacārī* engages fully in *harer nāmānukirtanam*—chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds, and his hearing is engaged in the transcendental sound vibration of Hare Kṛṣṇa, Hare Kṛṣṇa. Similarly, the householders, who have some license for sense gratification, perform such acts with great restraint. Sex life, intoxication and meat eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratifications. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for restricted sex life. This restricted, unattached sex life is also a kind of *yajña* because the restricted householder sacrifices his general tendency toward sense gratification for higher transcendental life.

### TEXT 27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

*sarvāṇīndriya-karmāṇi  
prāṇa-karmāṇi cāpare  
ātma-saṁyama-yogaagnau  
juhvati jñāna-dīpite*

*sarvāṇī*—all; *indriya*—senses; *karmāṇi*—functions; *prāṇa-karmāṇi*—functions of the life breath; *ca*—also; *apare*—others; *ātma-saṁyama*—controlling the mind; *yoga*—linking process; *agnau*—in the fire of; *juhvati*—offers; *jñāna-dīpite*—because of the urge for self-realization.

### TRANSLATION

Those who are interested in self-realization, in terms of mind and sense control, offer the functions of all the senses, as well as the vital force [breath], as oblations into the fire of the controlled mind.

## PURPORT

The *yoga* system conceived by Patañjali is referred to herein. In the *Yoga-sūtra* of Patañjali, the soul is called *pratyag-ātmā* and *parag-ātmā*. As long as the soul is attached to sense enjoyment, it is called *parag-ātmā*. The soul is subjected to the functions of ten kinds of air at work within the body, and this is perceived through the breathing system. The Pātañjala system of *yoga* instructs one on how to control the functions of the body's air in a technical manner so that ultimately all the functions of the air within become favorable for purifying the soul of material attachment. According to this *yoga* system, *pratyag ātmā* is the ultimate goal. This *pratyag ātmā* is a withdrawal from activities in matter. The senses interact with the sense objects, like the ear for hearing, eyes for seeing, nose for smelling, tongue for tasting, hand for touching, and all of them are thus engaged in activities outside the self. They are called the functions of the *prāṇa-vāyu*. The *apāna-vāyu* goes downwards, *vyāna-vāyu* acts to shrink and expand, *samāna-vāyu* adjusts equilibrium, *udāna-vāyu* goes upwards—and when one is enlightened, one engages all these in searching for self-realization.

## TEXT 28

द्रव्यज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

*dravya-yajñās tapo-yajñā  
yoga-yajñās tathāpare  
svādhyāya-jñāna-yajñāś ca  
yatayah samśita-vratāḥ*

*dravya-yajñāḥ*—sacrificing one's possessions; *tapo-yajñāḥ*—sacrifice in austerities; *yoga-yajñāḥ*—sacrifice in eightfold mysticism; *tathā*—thus; *apare*—others; *svādhyāya*—sacrifice in the study of the *Vedas*; *jñāna-yajñāḥ*—sacrifice in advancement of transcendental knowledge; *ca*—also; *yatayah*—enlightened; *saṁśita*—taken to strict; *vratāḥ*—vows.

*śraddhāvān*—a faithful man; *labhate*—achieves; *jñānam*—knowledge; *tat-parah*—very much attached to it; *samyata*—controlled; *indriyah*—senses; *jñanam*—knowledge; *labdhvā*—having achieved; *parām*—transcendental; *śāntim*—peace; *acireṇa*—very soon; *adhigacchati*—attains.

## TRANSLATION

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

## PURPORT

Such knowledge in Kṛṣṇa consciousness can be achieved by a faithful person who believes firmly in Kṛṣṇa. One is called a faithful man who thinks that, simply by acting in Kṛṣṇa consciousness, he can attain the highest perfection. This faith is attained by the discharge of devotional service, and by chanting "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare," which cleanses one's heart of all material dirt. Over and above this, one should control the senses. A person who is faithful to Kṛṣṇa and who controls the senses can easily attain perfection in the knowledge of Kṛṣṇa consciousness without delay.

## TEXT 40

अज्ञाश्रद्धानश्च संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

*ajñāś cāśraddadhānaś ca  
saṁśayātmā vinaśyati  
nāyam loko 'sti na paro  
na sukham saṁśayātmanah*

*ajñah*—fools who have no knowledge in standard scriptures; *ca*—and; *āśraddadhānah*—without faith in revealed scriptures; *ca*—also; *saṁśaya*—doubts; *ātmā*—person; *vinaśyati*—falls back; *na*—never; *ayam*—this; *lokah*—world; *asti*—there is; *na*—neither; *paraḥ*—next life; *na*—not; *sukham*—happiness; *saṁśaya*—doubtful; *ātmanah*—of the person.

## TRANSLATION

Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bhārata, stand and fight.

## PURPORT

The *yoga* system instructed in this chapter is called *sanātana-yoga*, or eternal activities performed by the living entity. This *yoga* has two divisions of sacrificial actions: one is called sacrifice of one's material possessions, and the other is called knowledge of self, which is pure spiritual activity. If sacrifice of one's material possessions is not dovetailed for spiritual realization, then such sacrifice becomes material. But one who performs such sacrifices with a spiritual objective, or in devotional service, makes a perfect sacrifice. When we come to spiritual activities, we find that these are also divided into two: namely, understanding of one's own self (or one's constitutional position), and the truth regarding the Supreme Personality of Godhead. One who follows the path of the *Gītā* as it is can very easily understand these two important divisions of spiritual knowledge. For him there is no difficulty in obtaining perfect knowledge of the self as part and parcel of the Lord. And such understanding is beneficial for such a person who easily understands the transcendental activities of the Lord. In the beginning of this chapter, the transcendental activities of the Lord were discussed by the Supreme Lord Himself. One who does not understand the instructions of the *Gītā* is faithless, and is to be considered to be misusing the fragmental independence awarded to him by the Lord. In spite of such instructions, one who does not understand the real nature of the Lord as the eternal, blissful, all-knowing Personality of Godhead, is certainly fool number one. Ignorance can be removed by gradual acceptance of the principles of Kṛṣṇa consciousness. Kṛṣṇa consciousness is awakened by different types of sacrifices to the demigods, sacrifice to Brahman, sacrifice in celibacy, in household life, in controlling the senses, in practicing mystic *yoga*, in penance, in foregoing material possessions, in studying the *Vedas*, and in partaking of the social institution called *varṇāśrama-dharma*. All of these are known as sacrifice, and all of them are based on regulated action. But within all these activities, the important factor

## TRANSLATION

Arjuna said: O Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?

## PURPORT

In this Fifth Chapter of the *Bhagavad-gītā*, the Lord says that work in devotional service is better than dry mental speculation. Devotional service is easier than the latter because, being transcendental in nature, it frees one from reaction. In the Second Chapter, preliminary knowledge of the soul and its entanglement in the material body were explained. How to get out of this material engagement by *buddhi-yoga*, or devotional service, was also explained therein. In the Third Chapter, it was explained that a person who is situated on the platform of knowledge no longer has any duties to perform. And, in the Fourth Chapter, the Lord told Arjuna that all kinds of sacrificial work culminate in knowledge. However, at the end of the Fourth Chapter, the Lord advised Arjuna to wake up and fight, being situated in perfect knowledge. Therefore, by simultaneously stressing the importance of both work in devotion and inaction in knowledge, Kṛṣṇa has perplexed Arjuna and confused his determination. Arjuna understands that renunciation in knowledge involves cessation of all kinds of work performed as sense activities. But if one performs work in devotional service, then how is work stopped? In other words, he thinks that *sannyāsam*, or renunciation in knowledge, should be altogether free from all kinds of activity because work and renunciation appear to him to be incompatible. He appears not to have understood that work in full knowledge is nonreactive and is therefore the same as inaction. He inquires, therefore, whether he should cease work altogether, or work with full knowledge.

## TEXT 2

श्रीभगवानुवाच  
सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
तयोस्तु कर्मसन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

## TEXT 5

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

*yat sāṅkhyaiḥ prāpyate sthānam  
tad yogair api gamyate  
ekam sāṅkhyam ca yogam ca  
yah paśyati sa paśyati*

*yat*—what; *sāṅkhyaiḥ*—by means of *sāṅkhya* philosophy; *prāpyate*—is achieved; *sthānam*—place; *tat*—that; *yogaiḥ*—by devotional service; *api*—also; *gamyate*—one can attain; *ekam*—one; *sāṅkhyam*—analytical study; *ca*—and; *yogam*—action in devotion; *ca*—and; *yah*—one who; *paśyati*—sees; *sah*—he; *paśyati*—actually sees.

## TRANSLATION

One who knows that the position reached by means of renunciation can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they are.

## PURPORT

The real purpose of philosophical research is to find the ultimate goal of life. Since the ultimate goal of life is self-realization, there is no difference between the conclusions reached by the two processes. By *sāṅkhya* philosophical research one comes to the conclusion that a living entity is not a part and parcel of the material world, but of the supreme spirit whole. Consequently, the spirit soul has nothing to do with the material world; his actions must be in some relation with the Supreme. When he acts in Kṛṣṇa consciousness, he is actually in his constitutional position. In the first process of *sāṅkhya*, one has to become detached from matter, and in the devotional *yoga* process one has to attach himself to the work of Kṛṣṇa. Factually, both processes are the same, although superficially one process appears to involve detachment and the other process appears to involve attachment. However,

## PURPORT

One who is on the path of liberation by Kṛṣṇa consciousness is very dear to every living being, and every living being is dear to him. This is due to his Kṛṣṇa consciousness. Such a person cannot think of any living being as separate from Kṛṣṇa, just as the leaves and branches of a tree are not separate from the tree. He knows very well that by pouring water on the root of the tree, the water will be distributed to all the leaves and branches, or by supplying food to the stomach, the energy is automatically distributed throughout the body. Because one who works in Kṛṣṇa consciousness is servant to all, he is very dear to everyone. And, because everyone is satisfied by his work, he is pure in consciousness. Because he is pure in consciousness, his mind is completely controlled. And, because his mind is controlled, his senses are also controlled. Because his mind is always fixed on Kṛṣṇa, there is no chance of his being deviated from Kṛṣṇa. Nor is there a chance that he will engage his senses in matters other than the service of the Lord. He does not like to hear anything except topics relating to Kṛṣṇa; he does not like to eat anything which is not offered to Kṛṣṇa; and he does not wish to go anywhere if Kṛṣṇa is not involved. Therefore, his senses are controlled. A man of controlled senses cannot be offensive to anyone. One may ask, "Why then was Arjuna offensive (in battle) to others? Wasn't he in Kṛṣṇa consciousness?" Arjuna was only superficially offensive because (as has already been explained in the Second Chapter) all the assembled persons on the battlefield would continue to live individually, as the soul cannot be slain. So, spiritually, no one was killed on the Battlefield of Kurukṣetra. Only their dresses were changed by the order of Kṛṣṇa, who was personally present. Therefore Arjuna, while fighting on the Battlefield of Kurukṣetra, was not really fighting at all; he was simply carrying out the orders of Kṛṣṇa in full Kṛṣṇa consciousness. Such a person is never entangled in the reactions of work.

## TEXTS 8–9

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शुण्वन्स्पृशञ्चिद्रव्वश्वन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥  
प्रलपन्विसुजन्गृह्णन्विमिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

*naiva kiñcit karomīti  
yukto manyeta tattva-vit  
paśyañ śṛṇvan spṛṣāñ jighrann  
aśnan gacchan svapan śvasan*

*pralapan visṛjan gr̄hṇann  
unmiṣan nimiṣann api  
indriyāṇīndriyārtheṣu  
vartanta iti dhārayan*

*na*—never; *eva*—certainly; *kiñcit*—anything; *karomi*—do I do; *iti*—thus; *yuktah*—engaged in the divine consciousness; *manyeta*—thinks; *tattvavit*—one who knows the truth; *paśyan*—by seeing; *śṛṇvan*—by hearing; *spṛṣān*—by touching; *jighran*—by smelling; *aśnan*—by eating; *gacchan*—by going; *svapan*—by dreaming; *śvasan*—by breathing; *pralapan*—by talking; *visṛjan*—by giving up; *gr̄hṇan*—by accepting; *unmiṣan*—opening; *nimiṣan*—closing; *api*—in spite of; *indriyāṇi*—the senses; *indriya-artheṣu*—in sense gratification; *vartante*—let them be so engaged; *iti*—thus; *dhārayan*—considering.

## TRANSLATION

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping, and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

## PURPORT

A person in Kṛṣṇa consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes: the doer, the work, the situation, the endeavor and fortune. This is because he is engaged in the loving transcendental service of Kṛṣṇa. Although he appears to be acting with his body and senses, he is always conscious of his actual position, which is spiritual engagement. In material consciousness, the senses are engaged in sense gratification, but in Kṛṣṇa

consciousness the senses are engaged in the satisfaction of Kṛṣṇa's senses. Therefore, the Kṛṣṇa conscious person is always free, even though he appears to be engaged in things of the senses. Activities such as seeing, hearing, speaking, evacuating, etc., are actions of the senses meant for work. A Kṛṣṇa consciousness person is never affected by the actions of the senses. He cannot perform any act except in the service of the Lord because he knows that he is the eternal servitor of the Lord.

### TEXT 10

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्ता करोति यः ।  
लिप्यते न स पापेन पद्मपत्रमिवाभसा ॥ १० ॥

*brahmaṇy ādhāya karmāṇi  
saṅgam tyaktvā karoti yaḥ  
lipyate na sa pāpena  
padma-patram ivāmbhasā*

*brahmaṇi*—the Supreme Personality of Godhead; *ādhāya*—resigning unto; *karmāṇi*—all works; *saṅgam*—attachment; *tyaktvā*—giving up; *karoti*—performs; *yaḥ*—who; *lipyate*—is affected; *na*—never; *sah*—he; *pāpena*—by sin; *padma-patram*—lotus leaf; *iva*—like; *ambhasā*—in the water.

### TRANSLATION

One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.

### PURPORT

Here *brahmaṇi* means in Kṛṣṇa consciousness. The material world is a sum total manifestation of the three modes of material nature, technically called the *pradhāna*. The Vedic hymns, *sarvam etad brahma, tasmād etad brahma nāma-rūpam annam ca jāyate*, and, in the *Bhagavad-gītā*, *mama yonir mahad brahma*, indicate that everything in the material world is the manifestation of Brahman; and, although the effects are differently manifested, they are

*sarva*—all; *karmāṇi*—activities; *manasā*—by the mind; *sannyasya*—giving up; *āste*—remains; *sukham*—in happiness; *vaśī*—one who is controlled; *nava-dvāre*—in the place where there are nine gates; *pure*—in the city; *dehī*—the embodied soul; *na*—never; *eva*—certainly; *kurvan*—doing anything; *na*—not; *kārayan*—causing to be done.

## TRANSLATION

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

## PURPORT

The embodied soul lives in the city of nine gates. The activities of the body, or the figurative city of body, are conducted automatically by the particular modes of nature. The soul, although subjecting himself to the conditions of the body, can be beyond those conditions, if he so desires. Owing only to forgetfulness of his superior nature, he identifies with the material body, and therefore suffers. By Kṛṣṇa consciousness, he can revive his real position and thus come out of his embodiment. Therefore, when one takes to Kṛṣṇa consciousness, one at once becomes completely aloof from bodily activities. In such a controlled life, in which his deliberations are changed, he lives happily within the city of nine gates. The nine gates are described as follows:

*nava-dvāre pure dehī hamso lelāyate bahih  
vaśī sarvasya lokasya sthāvarasya carasya ca.*

"The Supreme Personality of Godhead, who is living within the body of a living entity, is the controller of all living entities all over the universe. The body consists of nine gates: two eyes, two nostrils, two ears, one mouth, the anus and the genital. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body." (Śvet. 3.18)

Therefore, a Kṛṣṇa conscious person is free from both the outer and inner activities of the material body.

## TEXT 19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

*ihāiva tair jitah sargō  
yeṣāṁ sāmye sthitam manah  
nirdoṣam hi samam brahma  
tasmād brahmaṇi te sthitāḥ*

*ihā*—in this life; *eva*—certainly; *taiḥ*—by them; *jitah*—conquered; *sargah*—birth and death; *yeṣām*—of those; *sāmye*—in equanimity; *sthitam*—so situated; *manah*—mind; *nirdoṣam*—flawless; *hi*—certainly; *samam*—in equanimity; *brahma*—the Supreme; *tasmāt*—therefore; *brahmaṇi*—in the Supreme; *te*—they; *sthitāḥ*—are situated.

## TRANSLATION

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

## PURPORT

Equanimity of mind, as mentioned above, is the sign of self-realization. Those who have actually attained to such a stage should be considered to have conquered material conditions, specifically birth and death. As long as one identifies with this body, he is considered a conditioned soul, but as soon as he is elevated to the stage of equanimity through realization of self, he is liberated from conditional life. In other words, he is no longer subject to take birth in the material world but can enter into the spiritual sky after his death. The Lord is flawless because He is without attraction or hatred. Similarly, when a living entity is without attraction or hatred, he also becomes flawless and eligible to enter into the spiritual sky. Such persons are to be considered already liberated, and their symptoms are described below.

*ramante yogino 'nante satyānanda-cid-ātmani  
iti rāma-padenāsau param brahmābhidhīyate*

"The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rāma."

In the *Śrīmad-Bhāgavatam* also it is said:

*nāyam deho deha-bhājām nr-loke  
kaṣṭān kāmān arhate viḍ-bhajām ye  
tapo divyam putrakā yena sattvam  
śuddhyed yasmād brahma-saukhyam tv anantam.*

"My dear sons, there is no reason to labor very hard for sense pleasure while in this human form of life; such pleasures are available to the stool-eaters [hogs]. Rather, you should undergo penances in this life by which your existence will be purified, and, as a result, you will be able to enjoy unlimited transcendental bliss." (*Bhāg.* 5.5.1)

Therefore, those who are true yogīs or learned transcendentalists are not attracted by sense pleasures, which are the causes of continuous material existence. The more one is addicted to material pleasures, the more he is entrapped by material miseries.

### TEXT 23

**शक्नोतीहैव यः सोदुं प्राक्शरीरविमोक्षणात् ।  
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥**

*śaknotīhaiva yaḥ soḍhum  
prāk śarīra-vimokṣaṇāt  
kāma-krodhodbhavam vegam  
sa yuktaḥ sa sukhī naraḥ*

*śaknoti*—able to do; *iha eva*—in the present body; *yaḥ*—one who; *soḍhum*—to tolerate; *prāk*—before; *śarīra*—body; *vimokṣaṇāt*—giving up; *kāma*—desire; *kroda*—anger; *udbhavam*—generated from; *vegam*—urge; *sah*—he; *yuktaḥ*—in trance; *sah*—he; *sukhī*—happy; *narah*—human being.

## TRANSLATION

Those who are free from anger and all material desires, who are selfrealized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

## PURPORT

Of the saintly persons who are constantly engaged in striving toward salvation, one who is in Kṛṣṇa consciousness is the best of all. The *Bhāgavatam* confirms this fact as follows:

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā  
karmāśayam grathitam udgrathayanti santaḥ  
tadvan na rikta-matayo yatayo 'pi ruddha-  
srotogaṇās tam arañam bhaja vāsudevam.

"Just try to worship, in devotional service, Vāsudeva, the Supreme Personality of Godhead. Even great sages are not able to control the forces of the senses as effectively as those who are engaged in transcendental bliss by serving the lotus feet of the Lord, uprooting the deep grown desire for fruitive activities." (*Bhāg.* 4.22.39)

In the conditioned soul the desire to enjoy the fruitive results of work is so deep-rooted that it is very difficult even for the great sages to control such desires, despite great endeavors. A devotee of the Lord, constantly engaged in devotional service in Kṛṣṇa consciousness, perfect in self-realization, very quickly attains liberation in the Supreme. Owing to his complete knowledge in self-realization, he always remains in trance. To cite an analogous example of this:

darśana-dhyāna-saṁsparsair matsya-kūrma-vihāngamāḥ  
svānya patyāni puṣṭanti tathāham api padmaja.

"By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmaja!"

The fish brings up its offspring simply by looking at them. The tortoise brings up its offspring simply by meditation. The eggs of the tortoise are laid on land, and the tortoise meditates on the eggs while in the water. Similarly, a

to accept favorable and reject unfavorable conditions that affect his realization. And, in perfect determination, he should not hanker after unnecessary material things that entangle him by feelings of possessiveness. All these perfections and precautions are perfectly executed when one is directly in Kṛṣṇa consciousness because direct Kṛṣṇa consciousness means self-abnegation, wherein there is very little chance for material possessiveness. Śrīla Rūpa Gosvāmī characterizes Kṛṣṇa consciousness in this way:

*anāsaktasya viśayān yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe yuktam vairāgyam ucyate  
prāpañcikatayā buddhyā hari-sambandhi-vastunah  
mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate.*

(Bhakti-rasāmṛta-sindhu 2.255–256)

"When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation."

A Kṛṣṇa conscious person well knows that everything belongs to Kṛṣṇa, and thus he is always free from feelings of personal possession. As such, he has no hankering for anything on his own personal account. He knows how to accept things in favor of Kṛṣṇa consciousness and how to reject things unfavorable to Kṛṣṇa consciousness. He is always aloof from material things because he is always transcendental, and he is always alone, having nothing to do with persons not in Kṛṣṇa consciousness. Therefore a person in Kṛṣṇa consciousness is the perfect yogī.

### TEXTS 11–12

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥  
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युज्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

sexual relationship only with his wife (and that also under regulation), is also called *brahmacārī*. Such a restrained householder *brahmacārī* may be accepted in the *bhakti* school, but the *jñāna* and *dhyāna* schools do not admit even householder *brahmacārīs*. They require complete abstinence without compromise. In the *bhakti* school, a householder *brahmacārī* is allowed controlled sex life because the cult of *bhakti-yoga* is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the *Bhagavad-gītā* it is said:

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

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste.

*Vigatabhīḥ*. One cannot be fearless unless one is fully in Kṛṣṇa consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Kṛṣṇa. The *Bhāgavatam* says, *bhayam dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ*: Kṛṣṇa consciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Kṛṣṇa conscious. And since the ultimate goal of *yoga* practice is to see the Lord within, a Kṛṣṇa conscious person is already the best of all *yogīs*. The principles of the *yoga* system mentioned herein are different from those of the popular so-called *yoga* societies.

## TEXT 15

युञ्जनेवं सदात्मानं योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

*yuñjann evam sadātmānam  
yogī niyata-mānasah  
śāntim nirvāṇa-paramām  
mat-samsthām adhigacchati*

*yuñjan*—practicing like this; *evam*—as mentioned above; *sadā*—constantly; *ātmānam*—body, mind and soul; *yogī*—the mystic transcendentalist; *niyata-*

*mānasah*—regulated mind; *sāntim*—peace; *nirvāṇa-paramām*—cessation of material existence; *mat-saṁsthām*—in the spiritual sky (the kingdom of God); *adhigacchati*—does attain.

## TRANSLATION

Thus practicing control of the body, mind and activities, the mystic transcendentalist attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.

## PURPORT

The ultimate goal in practicing *yoga* is now clearly explained. *Yoga* practice is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence. One who seeks an improvement in health or aspires after material perfection is no *yogī* according to *Bhagavad-gītā*. Nor does cessation of material existence entail one's entering into "the void," which is only a myth. There is no void anywhere within the creation of the Lord. Rather, the cessation of material existence enables one to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the *Bhagavad-gītā* as that place where there is no need of sun, moon, nor electricity. All the planets in the spiritual kingdom are self-illuminated like the sun in the material sky. The kingdom of God is everywhere, but the spiritual sky and the planets thereof are called *param dhāma*, or superior abodes.

A consummate *yogī*, who is perfect in understanding Lord Kṛṣṇa, as is clearly stated herein (*mat-cittah*, *mat-parah*, *mat-sthānam*) by the Lord Himself, can attain real peace and can ultimately reach His supreme abode, the Kṛṣṇa-loka known as Goloka Vṛndāvana. In the *Brahma-saṁhitā* it is clearly stated (*goloka eva nivasaty akhilātma-bhūtaḥ*) that the Lord, although residing always in His abode called Goloka, is the all-pervading Brahman and the localized Paramātmā as well by dint of His superior spiritual energies. No one can reach the spiritual sky or enter into the eternal abode (Vaikuṇṭha Goloka Vṛndāvana) of the Lord without the proper understanding of Kṛṣṇa and His plenary expansion Viṣṇu. Therefore a person working in Kṛṣṇa consciousness is the perfect *yogī*, because his mind is always absorbed in Kṛṣṇa's activities. Sa-

## PURPORT

Extravagance in the matter of eating, sleeping, defending and mating—which are demands of the body—can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept *prasādam*, sanctified food. Lord Kṛṣṇa is offered, according to the *Bhagavad-gītā* (Bg. 9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Kṛṣṇa consciousness becomes automatically trained not to accept food not meant for human consumption, or which is not in the category of goodness. As far as sleeping is concerned, a Kṛṣṇa conscious person is always alert in the discharge of his duties in Kṛṣṇa consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. A Kṛṣṇa conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. His ideal in this respect is Śrīla Rūpa Gosvāmī, who was always engaged in the service of Kṛṣṇa and who could not sleep more than two hours a day, and sometimes not even that. Ṭhākura Haridāsa would not even accept *prasādam* nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names. As far as work is concerned, a Kṛṣṇa conscious person does not do anything which is not connected with Kṛṣṇa's interest, and thus his work is always regulated and is untainted by sense gratification. Since there is no question of sense gratification, there is no material leisure for a person in Kṛṣṇa consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

## TEXT 18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।  
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

*yadā viniyatam cittam  
ātmany evāvatiṣṭhate  
nispr̥haḥ sarva-kāmebhyo  
yukta ity ucyate tadaḥ*

any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses. When the yogī is once situated in that transcendental position, he is never shaken from it. Unless the yogī is able to reach this position, he is unsuccessful. Today's so-called *yoga* practice, which involves various sense pleasures, is contradictory. A yogī indulging in sex and intoxication is a mockery. Even those yogīs who are attracted by the *siddhis* (perfections) in the process of *yoga* are not perfectly situated. If the yogīs are attracted by the by-products of *yoga*, then they cannot attain the stage of perfection, as is stated in this verse. Persons, therefore, indulging in the make-show practice of gymnastic feats or *siddhis* should know that the aim of *yoga* is lost in that way.

The best practice of *yoga* in this age is Kṛṣṇa consciousness, which is not baffling. A Kṛṣṇa conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments, especially in this age of hypocrisy, to practicing *haṭha-yoga*, *dhyāna-yoga*, and *jñāna-yoga*, but there is no such problem in executing *karma-yoga* or *bhakti-yoga*.

As long as the material body exists, one has to meet the demands of the body, namely eating, sleeping, defending and mating. But a person who is in pure *bhakti-yoga* or in Kṛṣṇa consciousness does not arouse the senses while meeting the demands of the body. Rather, he accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kṛṣṇa consciousness. He is callous toward incidental occurrences—such as accidents, disease, scarcity and even the death of a most dear relative—but he is always alert to execute his duties in Kṛṣṇa consciousness or *bhakti-yoga*. Accidents never deviate him from his duty. As stated in the *Bhagavad-gītā*, *āgamāpāyino 'nityās tāṁs titikṣasva bhārata*. He endures all such incidental occurrences because he knows that they come and go and do not affect his duties. In this way he achieves the highest perfection in *yoga* practice.

#### TEXT 24

स निश्चयेन योक्तव्यो योगोऽनिर्विणचेतसा ।  
सङ्कल्पप्रभवान्कामांस्त्यक्ता सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuḍa, the gigantic bird carrier of Lord Viṣṇu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuḍa was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuḍa at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuḍa.

Similarly, the practice of *yoga*, especially *bhakti-yoga* in Kṛṣṇa consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.

### TEXT 25

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

*śanaiḥ śanair uparamed  
buddhyā dhṛti-grhītayā  
ātma-saṁsthām manah kṛtvā  
na kiñcid api cintayet*

*śanaiḥ*—gradually; *śanaiḥ*—step by step; *uparamet*—hesitated; *buddhyā*—by intelligence; *dhṛti-grhītayā*—carrying the conviction; *ātma-saṁsthām*—placed in transcendence; *manah*—mind; *kṛtvā*—doing so; *na*—nothing; *kiñcit*—anything else; *api*—even; *cintayet*—be thinking of.

### TRANSLATION

Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the Self alone and should think of nothing else.

realization at which the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee, and the devotee becomes full in loving Kṛṣṇa. An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity attains his immortality. Nor is the Personality of Godhead ever out of the sight of the devotee. To merge in Kṛṣṇa is spiritual annihilation. A devotee takes no such risk. It is stated in the *Brahma-saṁhitā*:

premāñjana-cchurita-bhakti-vilocanena  
santah sadaiva hṛdayeṣu vilokayanti  
yam syāmasundaram acintya-guṇa-svarūpam  
govindam ādi-puruṣam tam aham bhajāmi

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara situated within the heart of the devotee." (Bs. 5.38)

At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of a yogī who sees the Lord as Paramātmā within the heart, the same applies. Such a yogī turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself.

### TEXT 31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

sarva-bhūta-sthitam yo mām  
bhajaty ekatvam āsthitaḥ  
sarvathā vartamāno 'pi  
sa yogī mayi vartate

*sarva-bhūta-sthitam*—situated in everyone's heart; *yah*—he who; *mām*—unto Me; *bhajati*—serves in devotional service; *ekatvam*—oneness; *āsthitaḥ*—thus situated; *sarvathā*—in all respects; *vartamānah*—being situated; *api*—in spite of; *sah*—he; *yogī*—transcendentalist; *mayi*—unto Me; *vartate*—remains.

## TRANSLATION

For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it is, it seems to me, more difficult than controlling the wind.

## PURPORT

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said:

*ātmānam rathinam viddhi śarīram ratham eva ca  
buddhīntu sārathīm viddhi manah pragrahām eva ca  
indriyāṇi hayānāhur viśayāṁs teṣu gocarān  
ātmendriya-mano-yukto bhoktety āhur maniṣināḥ.*

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers." Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be controlled by the practice of *yoga*, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Kṛṣṇa," the great mantra for deliverance, in all humility. The method prescribed is *sa vai manah kṛṣṇa-padāravindayoh*: one must engage one's mind fully in Kṛṣṇa. Only then will there remain no other engagements to agitate the mind.

perfectly—but no one knows Him. Kṛṣṇa and Kṛṣṇa conscious devotees alone can know what is what.

### TEXT 40

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्क्षिद्गर्जिं तात गच्छति ॥ ४० ॥

śrī-bhagavān uvāca  
pārtha naiveha nāmutra  
vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścid  
durgatim tāta gacchati

śrī bhagavān uvāca—the Supreme Personality of Godhead said; pārtha—O son of Prthā; na eva—never is it so; iha—in this material world; na—never; amutra—in the next life; vināśah—destruction; tasya—his; vidyate—exists; na—never; hi—certainly; kalyāṇa-kṛt—one who is engaged in auspicious activities; kaścit—anyone; durgatim—degradation; tāta—thereafter; gacchati—going.

### TRANSLATION

The Blessed Lord said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

### PURPORT

In the Śrīmad-Bhāgavatam (1.5.17) Śrī Nārada Muni instructs Vyāsadeva as follows:

tyaktvā sva-dharmam caranāmbujam harer  
bhajann apakko 'tha patet tato yadi  
yatram kva vābhadrām abhūd amuṣya kim  
ko vārtha āpto 'bhajatām sva-dharmataḥ

## PURPORT

The unsuccessful yogīs are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga. The yogī who falls after a short period of practice goes to the higher planets where pious living entities are allowed to enter. After prolonged life there, he is sent back again to this planet, to take birth in the family of a righteous *brāhmaṇa vaisṇava* or of aristocratic merchants.

The real purpose of *yoga* practice is to achieve the highest perfection of Kṛṣṇa consciousness. But those who do not persevere to such an extent and fail due to material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities. And after that, they are given opportunities to live prosperous lives in righteous or aristocratic families. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Kṛṣṇa consciousness.

## TEXT 42

अथवा योगिनामेव कुले भवति धीमताम् ।  
एतद्वि दुर्लभतरं लोके जन्म यदीदूशम् ॥ ४२ ॥

atha vā yoginām eva  
kule bhavati dhīmatām  
etad dhi durlabhataram  
loke janma yad īdṛśam

*athavā*—or; *yoginām*—of learned transcendentalists; *eva*—certainly; *kule*—in the family of; *bhavati*—takes birth; *dhīmatām*—of those who are endowed with great wisdom; *etat*—this; *hi*—certainly; *durlabhataram*—very rare; *loke*—in this world; *janma*—birth; *yat*—that which; *īdṛśam*—like this.

## TRANSLATION

Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.

## PURPORT

Birth in a family of yogīs or transcendentalists—those with great wisdom—is praised herein because the child born in such a family receives spiritual impetus from the very beginning of his life. It is especially the case in the ācārya or gosvāmī families. Such families are very learned and devoted by tradition and training, and thus they become spiritual masters. In India there are many such ācārya families, but they have now degenerated due to insufficient education and training. By the grace of the Lord, there are still families that foster transcendentalists generation after generation. It is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master, Oṁ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and our humble self, had the opportunity to take birth in such families, by the grace of the Lord, and both of us were trained in the devotional service of the Lord from the very beginning of our lives. Later on we met by the order of the transcendental system.

## TEXT 43

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

*tatra tam buddhi-samyogam  
labhate paurva-dehikam  
yatate ca tato bhūyah  
saṁsiddhau kuru-nandana*

*tatra*—thereupon; *tam*—that; *buddhi-samyogam*—revival of such consciousness; *labhate*—regains; *paurva*—previous; *dehikam*—bodily consciousness; *yatate*—endeavors; *ca*—also; *tataḥ*—thereafter; *bhūyah*—again; *saṁsiddhau*—for perfection; *kuru-nandana*—O son of Kuru.

## TRANSLATION

On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru.

*tasmād yogī bhavārjuna*

*tapasvibhyah*—than the ascetic; *adhikah*—greater; *yogī*—the yogī; *jñānibhyah*—than the wise; *api*—also; *mataḥ*—considered; *adhikah*—greater than; *karmibhyah*—than the fruitive worker; *ca*—also; *adhikah*—greater than; *yogī*—the yogī; *tasmāt*—therefore; *yogī*—a transcendentalist; *bhava*—just become; *arjuna*—O Arjuna.

## TRANSLATION

A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.

## PURPORT

When we speak of *yoga* we refer to linking up our consciousness with the Supreme Absolute Truth. Such a process is named differently by various practitioners in terms of the particular method adopted. When the linking up process is predominantly in fruitive activities, it is called *karma-yoga*, when it is predominantly empirical, it is called *jñāna-yoga*, and when it is predominantly in a devotional relationship with the Supreme Lord, it is called *bhakti-yoga*. *Bhakti-yoga* or Kṛṣṇa consciousness is the ultimate perfection of all *yogas*, as will be explained in the next verse. The Lord has confirmed herein the superiority of *yoga*, but He has not mentioned that it is better than *bhakti-yoga*. *Bhakti-yoga* is full spiritual knowledge, and as such, nothing can excel it. Asceticism without self-knowledge is imperfect. Empiric knowledge without surrender to the Supreme Lord is also imperfect. And fruitive work without Kṛṣṇa consciousness is a waste of time. Therefore, the most highly praised form of *yoga* performance mentioned here is *bhakti-yoga*, and this is still more clearly explained in the next verse.

## TEXT 47

योगिनामपि सर्वेषां मङ्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां स मे युक्तमो मतः ॥ ४७ ॥

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyāḥ  
sevonaṁkhe hi jihvādau svayam eva sphuraty adaḥ*

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (*Padma Purāṇa*)

#### TEXT 4

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

*bhūmir āpo 'nalo vāyuḥ  
kham mano buddhir eva ca  
ahaṅkāra itīyam me  
bhinnā prakṛtir aṣṭadhā*

*bhūmih*—earth; *āpah*—water; *analah*—fire; *vāyuh*—air; *kham*—ether; *manah*—mind; *buddhih*—intelligence; *eva*—certainly; *ca*—and; *ahaṅkārah*—false ego; *iti*—thus; *iyam*—all these; *me*—My; *bhinnā*—separated; *prakṛtih*—energies; *aṣṭadhā*—total eight.

#### TRANSLATION

Earth, water, fire, air, ether, mind, intelligence and false ego—altogether these eight comprise My separated material energies.

#### PURPORT

The science of God analyzes the constitutional position of God and His diverse energies. Material nature is called *prakṛti*, or the energy of the Lord in His different *puruṣa* incarnations (expansions) as described in the *Svatvata Tantra*:

*viśnos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ  
ekantu mahataḥ sraṣṭṛ dvitīyam tv aṇḍa-saṁsthitaṁ  
tṛtīyam sarvabhūta-sthaṁ tāni jñātvā vimucyate*

"For material creation, Lord Kṛṣṇa's plenary expansion assumes three Viṣṇus. The first one, Mahā-Viṣṇu, creates the total material energy, known as *mahat-tattva*. The second, Garbhodakaśāyī Viṣṇu, enters into all the universes to create diversities in each of them. The third, Kṣīrodakaśāyī Viṣṇu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramātmā, who is present even within the atoms. Anyone who knows these three Viṣṇus can be liberated from material entanglement."

This material world is a temporary manifestation of one of the energies of the Lord. All the activities of the material world are directed by these three Viṣṇu expansions of Lord Kṛṣṇa. These *Puruṣas* are called incarnations. Generally one who does not know the science of God (Kṛṣṇa) assumes that this material world is for the enjoyment of the living entities and that the living entities are the causes (*Puruṣas*), controllers and enjoyers of the material energy. According to *Bhagavad-gītā* this atheistic conclusion is false. In the verse under discussion it is stated that Kṛṣṇa is the original cause of the material manifestation. *Śrīmad-Bhāgavatam* also confirms this. The ingredients of the material manifestation are separated energies of the Lord. Even the *brahmajyoti*, which is the ultimate goal of the impersonalists, is a spiritual energy manifested in the spiritual sky. There are no spiritual diversities in *brahmajyoti* as there are in the Vaikuṇṭhalokas, and the impersonalist accepts this *brahmajyoti* as the ultimate eternal goal. The Paramātmā manifestation is also a temporary all-pervasive aspect of the Kṣīrodakaśāyī Viṣṇu. The Paramātmā manifestation is not eternal in the spiritual world. Therefore the factual Absolute Truth is the Supreme Personality of Godhead Kṛṣṇa. He is the complete energetic person, and He possesses different separated and internal energies.

In the material energy, the principal manifestations are eight, as above mentioned. Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science comprises these ten items and nothing more. But the other three items, namely mind, intelligence and false ego, are neglected by the materialists. Philosophers who deal with mental activities are also not perfect in knowledge because they do not know the ultimate source, Kṛṣṇa. The false ego—"I am," and "It is mine," which constitute the basic principle of material existence—includes ten sense

*raso 'ham apsu kaunteya  
 prabhāsmi śaśi-sūryayoh  
 praṇavah sarva-vedeṣu  
 śabdaḥ khe pauruṣam nṛṣu*

*rasah*—taste; *aham*—I; *apsu*—in water; *kaunteya*—O son of Kuntī; *prabhāsmi*—I am the light; *śaśi-sūryayoh*—in the sun and the moon; *praṇavah*—the three letters A.U.M.; *sarva*—in all; *vedeṣu*—in the Vedas; *śabdaḥ*—sound vibration; *khe*—in the ether; *pauruṣam*—ability; *nṛṣu*—in man.

## TRANSLATION

O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

## PURPORT

This verse explains how the Lord is all-pervasive by His diverse material and spiritual energies. The Supreme Lord can be preliminarily perceived by His different energies, and in this way He is realized impersonally. As the demigod in the sun is a person and is perceived by his all-pervading energy, the sunshine, similarly, the Lord, although in His eternal abode, is perceived by His all-pervading, diffusive energies. The taste of water is the active principle of water. No one likes to drink sea water because the pure taste of water is mixed with salt. Attraction for water depends on the purity of the taste, and this pure taste is one of the energies of the Lord. The impersonalist perceives the presence of the Lord in water by its taste, and the personalist also glorifies the Lord for His kindly supplying water to quench man's thirst. That is the way of perceiving the Supreme. Practically speaking, there is no conflict between personalism and impersonalism. One who knows God knows that the impersonal conception and personal conception are simultaneously present in everything and that there is no contradiction. Therefore Lord Caitanya established His sublime doctrine: *acintya-bheda* and *abheda-tattvam*—simultaneously one and different.

The light of the sun and the moon is also originally emanating from the *brahmajyoti*, which is the impersonal effulgence of the Lord. Similarly *praṇava*

are moving and some of them are inert. In all cases, however, the seed of their life is Kṛṣṇa. As stated in Vedic literature, Brahman, or the Supreme Absolute Truth, is that from which everything is emanating. Kṛṣṇa is Parabrahman, the Supreme Spirit. Brahman is impersonal and Parabrahman is personal. Impersonal Brahman is situated in the personal aspect—that is stated in *Bhagavad-gītā*. Therefore, originally, Kṛṣṇa is the source of everything. He is the root. As the root of a tree maintains the whole tree, Kṛṣṇa, being the original root of all things, maintains everything in this material manifestation. This is also confirmed in the Vedic literature. *Yato vā imāni bhūtāni jāyante.* "The Supreme Absolute Truth is that from which everything is born." He is the prime eternal among all eternals. He is the supreme living entity of all living entities, and He alone is maintaining all life. Kṛṣṇa also says that He is the root of all intelligence. Unless a person is intelligent he cannot understand the Supreme Personality of Godhead, Kṛṣṇa.

### TEXT 11

बलं बलवतां चाहं कामरागविवर्जितम् ।  
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

*balam balavatām cāham  
kāma-rāga-vivarjitaṁ  
dharmāviruddho bhūteṣu  
kāmo 'smi bharatarṣabha*

*balam*—strength; *balavatām*—of the strong; *ca*—and; *aham*—I am; *kāma*—passion; *rāga*—attachment; *vivarjitaṁ*—devoid of; *dharma-aviruddha*—not against the religious principles; *bhūteṣu*—in all beings; *kāmaḥ*—sex-life; *asmī*—I am; *bharatarṣabha*—O lord of the Bhāratas.

### TRANSLATION

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O Lord of the Bhāratas [Arjuna].

### PURPORT

The strong man's strength should be applied to protect the weak, not for personal aggression. Similarly, sex life, according to religious principles (*dharma*), should be for the propagation of children, not otherwise. The responsibility of parents is then to make their offspring Kṛṣṇa conscious.

### TEXT 12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

*ye caiva sāttvikā bhāvā  
rājasās tāmasāś ca ye  
matta eveti tān viddhi  
na tv aham teṣu te mayi*

*ye*—all those; *ca*—and; *eva*—certainly; *sāttvikāḥ*—in goodness; *bhāvāḥ*—states of being; *rājasāḥ*—mode of passion; *tāmasāḥ*—mode of ignorance; *ca*—also; *ye*—although; *mattah*—from Me; *eva*—certainly; *iti*—thus; *tān*—those; *viddhi*—try to know; *na*—not; *tu*—but; *aham*—I; *teṣu*—in those; *te*—they; *mayi*—unto Me.

### TRANSLATION

All states of being—be they of goodness, passion or ignorance—are manifested by My energy. I am, in one sense, everything—but I am independent. I am not under the modes of this material nature.

### PURPORT

All material activities in the world are being conducted under the three modes of material nature. Although these material modes of nature are emanations from the Supreme Lord, Kṛṣṇa, He is not subject to them. For instance, under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature—goodness, passion and ignorance—are emanations from the Supreme Lord Kṛṣṇa, but Kṛṣṇa is not subject to material nature. Therefore He is *nirguṇa*, which means that these *guṇas*, or modes, although issuing from Him, do not

difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

## TRANSLATION

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

## PURPORT

The Supreme Personality of Godhead has innumerable energies, and all these energies are divine. Although the living entities are part of His energies and are therefore divine, due to contact with material energy, their original superior power is covered. Being thus covered by material energy, one cannot possibly overcome its influence. As previously stated, both the material and spiritual natures, being emanations from the Supreme Personality of Godhead, are eternal. The living entities belong to the eternal superior nature of the Lord, but due to contamination by the inferior nature, matter, their illusion is also eternal. The conditioned soul is therefore called *nitya-baddha*, or eternally conditioned. No one can trace out the history of his becoming conditioned at a certain date in material history. Consequently, his release from the clutches of material nature is very difficult, even though that material nature is an inferior energy, because material energy is ultimately conducted by the supreme will, which the living entity cannot overcome. Inferior material nature is defined herein as divine nature due to its divine connection and movement by the divine will. Being conducted by divine will, material nature, although inferior, acts so wonderfully in the construction and destruction of the cosmic manifestation. The Vedas confirm this as follows:

*māyāṁ tu prakṛtiṁ vidyān māyināṁ tu maheśvaram.*

"Although *māyā* [illusion] is false or temporary, the background of *māyā* is the supreme magician, the Personality of Godhead, who is Maheśvara, the supreme controller."

Another meaning of *guṇa* is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion. A man bound by the

*priyah*—very dear; *hi*—certainly; *jñāninah*—person in knowledge; *atyartham* highly; *aham*—I am; *sah*—he; *ca*—also; *mama*—Mine; *priyah*—dear.

## TRANSLATION

Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best. For I am very dear to him, and he is dear to Me.

## PURPORT

Free from all contaminations of material desires, the distressed, the inquisitive, the penniless, and the seeker after supreme knowledge can all become pure devotees. But out of them, he who is in knowledge of the Absolute Truth and free from all material desires becomes a really pure devotee of the Lord. And of the four orders, the devotee who is in full knowledge and is at the same time engaged in devotional service is, the Lord says, the best. By searching after knowledge one realizes that his self is different from his material body, and when further advanced he comes to the knowledge of impersonal Brahman and Paramātmā. When one is fully purified, he realizes that his constitutional position is to be the eternal servant of God. So by association with pure devotees, the inquisitive, the distressed, the seeker after material amelioration and the man in knowledge all become themselves pure. But in the preparatory stage, the man who is in full knowledge of the Supreme Lord and is at the same time executing devotional service is very dear to the Lord. He who is situated in pure knowledge of the transcendence of the Supreme Personality of God is so protected in devotional service that material contaminations cannot touch him.

## TEXT 18

उदारः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

*udārāḥ sarva evaite  
jñānī tv ātmaiva me matam  
āsthitah sa hi yuktātmā  
mām evānuttamāṁ gatim*

are not so much attracted by external nature; because of approaching the right goal, they soon become free from all material lust. In the *Śrīmad-Bhāgavatam* it is recommended that whether one is free from all material desires, or is full of material desires, or desires liberation from material contamination, or is a pure devotee and has no desire for material sense gratification, he should in all cases surrender to Vāsudeva and worship Him.

It is said in the *Bhāgavatam* that less intelligent people who have lost their spiritual sense take shelter of demigods for immediate fulfillment of material desires.

Generally, such people do not go to the Supreme Personality of Godhead, because they are in particular modes of nature (ignorance and passion) and therefore worship various demigods. Following the rules and regulations of worship, they are satisfied. The worshipers of demigods are motivated by small desires and do not know how to reach the supreme goal, but a devotee of the Supreme Lord is not misguided. Because in Vedic literature there are recommendations for worshiping different gods for different purposes (e.g., a diseased man is recommended to worship the sun), those who are not devotees of the Lord think that for certain purposes demigods are better than the Supreme Lord. But a pure devotee knows that the Supreme Lord Kāñēa is the master of all. In the *Caitanya-caritāmṛta* it is said that only the Supreme Personality of Godhead, Kāñēa, is master and all others are servants. Therefore a pure devotee never goes to demigods for satisfaction of his material needs. He depends on the Supreme Lord. And the pure devotee is satisfied with whatever He gives.

### TEXT 21

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

yo yo yāṁ yāṁ tanum bhaktah  
śraddhayārcitum icchati  
tasya tasyācalāṁ śraddhām  
tām eva vidadhāmy aham

*yah*—that; *yah*—that; *yām*—which; *yām*—which; *tanum*—form of the demigods; *bhaktah*—devotee; *śraddhayā*—with faith; *arcitum*—to worship; *icchati*—desires; *tasya*—of that; *tasya*—of that; *acalām*—steady; *śraddhām*—faith; *tam*—him; *eva*—surely; *vidadhāmi*—give; *aham*—I.

where the demigods reside. This is not the same destination the devotee reaches.

The results achieved by the demigods' benedictions are perishable because within this material world the planets, the demigods and their worshipers are all perishable. Therefore it is clearly stated in this verse that all results achieved by worshiping demigods are perishable, and therefore such worship is performed by the less intelligent living entity. Because the pure devotee engaged in Kṛṣṇa consciousness in devotional service of the Supreme Lord achieves eternal blissful existence that is full of knowledge, his achievements and those of the common worshiper of the demigods are different. The Supreme Lord is unlimited; His favor is unlimited; His mercy is unlimited. Therefore the mercy of the Supreme Lord upon His pure devotees is unlimited.

#### TEXT 24

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।  
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

*avyaktam vyaktim āpannam  
manyante mām abuddhayah  
param bhāvam ajānanto  
mamāvyayam anuttamam*

*avyaktam*—nonmanifested; *vyaktim*—personality; *āpannam*—achieved; *manyante*—think; *mām*—unto Me; *abuddhayah*—less intelligent persons; *param*—supreme; *bhāvam*—state of being; *ajānantah*—without knowing; *mama*—My; *avyayam*—imperishable; *anuttamam*—the finest.

#### TRANSLATION

Unintelligent men, who know Me not, think that I have assumed this form and personality. Due to their small knowledge, they do not know My higher nature, which is changeless and supreme.

rendering devotional service and without developing Kṛṣṇa consciousness. The Gītā confirms this.

One cannot understand the Supreme Personality of Godhead, Kṛṣṇa, or His form, quality or name simply by mental speculation or by discussing Vedic literature. One must understand Him by devotional service. When one is fully engaged in Kṛṣṇa consciousness, beginning by chanting the *mahāmantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—then only can one understand the Supreme Personality of Godhead. Nondevotee impersonalists think that Kṛṣṇa has a body made of this material nature and that all His activities, His form and everything, are *māyā*. These impersonalists are known as Māyāvādī. They do not know the ultimate truth.

The twentieth verse clearly states: "Those who are blinded by lusty desires surrender unto the different demigods." It is accepted that besides the Supreme Personality of Godhead, there are demigods who have their different planets (Bg. 7.23), and the Lord also has a planet. It is also stated that the worshipers of the demigods go to the different planets of the demigods, and those who are devotees of Lord Kṛṣṇa go to the Kṛṣṇaloka planet. Although this is clearly stated, the foolish impersonalists still maintain that the Lord is formless and that these forms are impositions. From the study of the Gītā does it appear that the demigods and their abodes are impersonal? Clearly, neither the demigods nor Kṛṣṇa, the Supreme Personality of Godhead, are impersonal. They are all persons; Lord Kṛṣṇa is the Supreme Personality of Godhead, and He has His own planet, and the demigods have theirs.

Therefore the monistic contention that ultimate truth is formless and that form is imposed does not hold true. It is clearly stated here that it is not imposed. From the Gītā we can clearly understand that the forms of the demigods and the form of the Supreme Lord are simultaneously existing and that Lord Kṛṣṇa is *sac-cid-ānanda*, eternal blissful knowledge. The Vedas also confirm that the Supreme Absolute Truth is *ānandamaya*, or full of blissful pleasure, and that He is *abhyāsāt*, by nature the reservoir of unlimited auspicious qualities. And in the Gītā the Lord says that although He is *aja* (unborn), He still appears. These are the facts that we should understand from the Gītā. We cannot understand how the Supreme Personality of Godhead can be impersonal; the imposition theory of the impersonalist monist is false as

*veda*—know; *aham*—I; *sama*—equally; *atītāni*—past; *vartamānāni*—present; *ca*—and; *arjuna*—O Arjuna; *bhaviṣyāṇi*—future; *ca*—also; *bhūtāni*—living entities; *mām*—Me; *tu*—but; *veda*—knows; *na*—not; *kaścana*—anyone.

## TRANSLATION

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

## PURPORT

Here the question of personality and impersonality is clearly stated. If Kṛṣṇa, the form of the Supreme Personality of Godhead, is considered by the impersonalists to be *māyā*, to be material, then He would, like the living entity, change His body and forget everything in His past life. Anyone with a material body cannot remember his past life, nor can he foretell his future life, nor can he predict the outcome of his present life; therefore he cannot know what is happening in past, present and future. Unless one is liberated from material contamination, he cannot know past, present and future.

Unlike the ordinary human being, Lord Kṛṣṇa clearly says that He completely knows what happened in the past, what is happening in the present, and what will happen in the future. In the Fourth Chapter we have seen that Lord Kṛṣṇa remembers instructing Vivasvān, the sun-god, millions of years ago. Kṛṣṇa knows every living entity because He is situated in every living being's heart as the Supreme Soul. But despite His presence in every living entity as Supersoul and His presence beyond the material sky, as the Supreme Personality of Godhead, the less intelligent cannot realize Him as the Supreme Person. Certainly the transcendental body of Śrī Kṛṣṇa is not perishable. He is just like the sun, and *māyā* is like the cloud. In the material world we can see that there is the sun and that there are clouds and different stars and planets. The clouds may cover all these in the sky temporarily, but this covering is only apparent to our limited vision. The sun, moon and stars are not actually covered. Similarly, *māyā* cannot cover the Supreme Lord. By His internal potency He is not manifest to the less intelligent class of men. As it is stated in the third verse of this chapter, out of millions and millions of men, some try to

service and gradually rise to the pure knowledge of the Supreme Personality of Godhead. Then, gradually, they can meditate in trance on the Supreme Personality of Godhead. That is the process of being situated on the spiritual platform. This elevation is possible in Kṛṣṇa consciousness in the association of pure devotees who can deliver one from delusion.

It is stated in the Śrīmad-Bhāgavatam that if one actually wants to be liberated he must render service to the devotees; but one who associates with materialistic people is on the path leading to the darkest region of existence. All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion. The impersonalists do not know that forgetting their constitutional position as subordinate to the Supreme Lord is the greatest violation of God's law. Unless one is reinstated in his own constitutional position, it is not possible to understand the Supreme Personality or to be fully engaged in His transcendental loving service with determination.

### TEXT 29

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

jarā-maraṇa-mokṣāya  
mām āśritya yatanti ye  
te brahma tad viduh kṛtsnam  
adhyātmaṁ karma cākhilam

*jarā*—old age; *maraṇa*—death; *mokṣāya*—for the purpose of liberation; *mām*—unto Me; *āśritya*—taking shelter of; *yatanti*—endeavor; *ye*—all those; *te*—such persons; *brahma*—Brahman; *tat*—actually that; *viduh*—they know; *kṛtsnam*—everything; *adhyātmaṁ*—transcendental; *karma*—fruitive activities; *ca*—also; *akhilam*—entirely.

### TRANSLATION

Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service. They are actually Brahman because they entirely know everything about transcendental and fruitive activities.

*sa-adhibhūta*—the governing principle of the material manifestation; *adhidaivam*—underlying all the demigods; *mām*—Me; *sa-adhiyajñam*—sustaining all sacrifices; *ca*—and; *ye*—those; *viduh*—know; *prayāṇa*—of death; *kāle*—at the time; *api*—even; *ca*—and; *mām*—Me; *te*—they; *viduh*—know; *yukta-cetasah*—with steadfast mind.

## TRANSLATION

Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me even at the time of death.

## PURPORT

Persons acting in Kṛṣṇa consciousness are never entirely deviated from the path of understanding the Supreme Personality of Godhead. In the transcendental association of Kṛṣṇa consciousness, one can understand how the Supreme Lord is the governing principle of the material manifestation and even of the demigods. Gradually, by such transcendental association, one becomes convinced of the Supreme Personality of Godhead Himself, and at the time of death such a Kṛṣṇa conscious person can never forget Kṛṣṇa. Naturally he is thus promoted to the planet of the Supreme Lord, Goloka Vṛndāvana.

This Seventh Chapter particularly explains how one can become a fully Kṛṣṇa conscious person. The beginning of Kṛṣṇa consciousness is association of persons who are Kṛṣṇa conscious. Such association is spiritual and puts one directly in touch with the Supreme Lord, and, by His grace, one can understand Kṛṣṇa to be the Supreme God. At the same time one can really understand the constitutional position of the living entity and how the living entity forgets Kṛṣṇa and becomes entangled in material activities. By gradual development of Kṛṣṇa consciousness in good association, the living entity can understand that due to forgetfulness of Kṛṣṇa he has become conditioned by the laws of material nature. He can also understand that this human form of life is an opportunity to regain Kṛṣṇa consciousness and that it should be fully utilized to attain the causeless mercy of the Supreme Lord.

Many subjects have been discussed in this chapter: the man in distress, the inquisitive man, the man in want of material necessities, knowledge of Brahman, knowledge of Paramātmā, liberation from birth, death and diseases, and worship of the Supreme Lord. However, he who is actually elevated in Kṛṣṇa consciousness does not care for the different processes. He simply directly engages himself in activities of Kṛṣṇa consciousness and thereby factually attains his constitutional position as eternal servitor of Lord Kṛṣṇa. In such a situation he takes pleasure in hearing and glorifying the Supreme Lord in pure devotional service. He is convinced that by doing so, all his objectives will be fulfilled. This determined faith is called *dṛḍha-vrata*, and it is the beginning of *bhakti-yoga* or transcendental loving service. That is the verdict of all scriptures. This Seventh Chapter of the *Gītā* is the substance of that conviction.

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

material nature he is sometimes manifested as a man, demigod, an animal, a beast, bird, etc., according to his *karma*. To attain material heavenly planets and enjoy their facilities, he sometimes performs sacrifices (*yajña*), but when his merit is exhausted, he returns to earth again in the form of a man.

In the process of sacrifice, the living entity makes specific sacrifices to attain specific heavenly planets and consequently reaches them. When the merit of sacrifice is exhausted, then the living entity descends to earth in the form of rain, then takes on the form of grains, and the grains are eaten by man and transformed into semen, which impregnates a woman, and thus the living entity once again attains the human form to perform sacrifice and so repeat the same cycle. In this way, the living entity perpetually comes and goes on the material path. The Kṛṣṇa conscious person, however, avoids such sacrifices. He takes directly to Kṛṣṇa consciousness and thereby prepares himself to return to Godhead.

Impersonalist commentators on the *Gītā* unreasonably assume that Brahman takes the form of *jīva* in the material world, and to substantiate this they refer to Chapter Fifteen, verse 7, of the *Gītā*. But this verse also speaks of the living entity as “an eternal fragment of Myself.” The fragment of God, the living entity, may fall down into the material world, but the Supreme Lord (Acyuta) never falls down. Therefore this assumption that the Supreme Brahman assumes the form of *jīva* is not acceptable. It is important to remember that in Vedic literature Brahman (the living entity) is distinguished from Parabrahman (the Supreme Lord).

#### TEXT 4

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।  
अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥ ४ ॥

adhibhūtam kṣaro bhāvah  
puruṣaś cādhidaivatam  
adhiyajño 'ham evātra  
dehe deha-bhṛtām vara

*adhibhūtam*—the physical manifestation; *kṣarah*—constantly changing; *bhāvah*—nature; *puruṣah*—the universal form; *ca*—and; *adhidaivatam*—

sustaining all these big planets and systems of galaxies. The word *acintya* (inconceivable) is very significant in this connection. God's energy is beyond our conception, beyond our thinking jurisdiction, and is therefore called inconceivable (*acintya*). Who can argue this point? He pervades this material world and yet is beyond it. We cannot even comprehend this material world, which is insignificant compared to the spiritual world—so how can we comprehend what is beyond? *Acintya* means that which is beyond this material world, that which our argument, logic and philosophical speculation cannot touch, that which is inconceivable. Therefore intelligent persons, avoiding useless argument and speculation, should accept what is stated in scriptures like the *Vedas*, *Gītā*, and *Śrīmad-Bhāgavatam* and follow the principles they set down. This will lead one to understanding.

### TEXT 10

प्रयाणकाले मनसाचलेन  
भक्त्या युक्तो योगबलेन चैव ।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्य-  
क्स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

*prayāṇa-kāle manasācalena  
bhaktyā yukto yoga-balena caiva  
bhruvor madhye prāṇam āveśya samyak  
sa tam param puruṣam upaiti divyam*

*prayāṇa-kāle*—at the time of death; *manasā*—by the mind; *acalena*—without being deviated; *bhaktyā*—in full devotion; *yuktah*—engaged; *yoga-balena*—by the power of mystic *yoga*; *ca*—also; *eva*—certainly; *bhruvoḥ*—between the two eyebrows; *madhye*—in; *prāṇam*—the life air; *āveśya*—establishing; *samyak*—completely; *sah*—he; *tam*—that; *param*—transcendental; *puruṣam*—Personality of Godhead; *upaiti*—achieves; *divyam*—in the spiritual kingdom.

*om*—the combination of letters, *omkāra*; *iti*—thus; *eka-akṣaram*—supreme, indestructible; *brahma*—absolute; *vyāharan*—vibrating; *mām*—Me (Kṛṣṇa); *anusmaran*—remembering; *yah*—anyone; *prayāti*—leaves; *tyajan*—quitting; *deham*—this body; *sah*—he; *yāti*—achieves; *paramām*—supreme; *gatim*—destination.

## TRANSLATION

After being situated in this yoga practice and vibrating the sacred syllable *om*, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

## PURPORT

It is clearly stated here that *om*, Brahman, and Lord Kṛṣṇa are not different. The impersonal sound of Kṛṣṇa is *om*, but the sound Hare Kṛṣṇa contains *om*. It is clearly recommended in this age that if one quits his body at the end of this life chanting the *mahāmantra*, Hare Kṛṣṇa, he will reach the spiritual planets. Similarly, those who are devotees of Kṛṣṇa enter the Kṛṣṇa planet or Goloka Vṛndāvana, whereas the impersonalists remain in the *brahmajyoti*. The personalists also enter many innumerable planets in the spiritual sky known as Vaikuṇṭhas.

## TEXT 14

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

*ananya-cetāḥ satatam*  
*yo māṁ smarati nityaśāḥ*  
*tasyāham sulabhaḥ pārtha*  
*nitya-yuktasya yogināḥ*

*ananya-cetāḥ*—without deviation; *satatam*—always; *yah*—anyone; *mām*—Me (Kṛṣṇa); *smarati*—remembers; *nityaśāḥ*—regularly; *tasya*—to him; *aham*—I am; *sulabhaḥ*—very easy to achieve; *pārtha*—O son of Pṛthā; *nitya*—regularly; *yuktasya*—engaged; *yogināḥ*—of the devotee.

## PURPORT

Since this temporary material world is full of the miseries of birth, old age, disease and death, naturally he who achieves the highest perfection and attains the supreme planet, Kṛṣṇaloka, Goloka Vṛndāvana, does not wish to return. The supreme planet is described in Vedic literature as beyond our material vision, and it is considered the highest goal. The *mahātmās* (great souls) receive transcendental messages from the realized devotees and thus gradually develop devotional service in Kṛṣṇa consciousness and become so absorbed in transcendental service that they no longer desire elevation to any of the material planets, nor do they even want to be transferred to any spiritual planet. They only want Kṛṣṇa's association and nothing else. Such great souls in Kṛṣṇa consciousness attain the highest perfection of life. In other words, they are the supreme souls.

## TEXT 16

आब्रह्मभुवनाल्पोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

ā-brahma-bhuvanāl lokāḥ  
punar āvartino 'rjuna  
mām upetya tu kaunteya  
punar janma na vidyate

*ābrahma*—up to the Brahmaloaka planet; *bhuvanāt*—from the planetary systems; *lokāḥ*—planets; *punah*—again; *āvartinah*—returning; *arjuna*—O Arjuna; *mām*—unto Me; *upetya*—arriving; *tu*—but; *kaunteya*—O son of Kuntī; *punah janma*—rebirth; *na*—never; *vidyate*—takes to.

## TRANSLATION

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

## TEXT 18

अव्यक्ताद्वयक्तयः सर्वाः प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

*avyaktād vyaktayah sarvāḥ  
prabhavanti ahar-āgame  
rātry-āgame pralīyante  
tatraivāvyakta-samjñake*

*avyaktāt*—from the unmanifest; *vyaktayah*—living entities; *sarvāḥ*—all; *prabhavanti*—come into being; *ahāḥ-āgame*—at the beginning of the day; *rātri-āgame*—at the fall of night; *pralīyante*—are annihilated; *tatra*—there; *eva*—certainly; *avyakta*—the unmanifest; *saṁjñake*—called.

## TRANSLATION

When Brahmā's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā's night they are all annihilated.

## PURPORT

The less intelligent *jīvas* try to remain within this material world and are accordingly elevated and degraded in the various planetary systems. During the daytime of Brahmā they exhibit their activities, and at the coming of Brahmā's night they are annihilated. In the day they receive various bodies for material activities, and at night these bodies perish. The *jīvas* (individual souls) remain compact in the body of Viṣṇu and again and again are manifest at the arrival of Brahmā's day. When Brahmā's life is finally finished, they are all annihilated and remain unmanifest for millions and millions of years.

Finally, when Brahmā is born again in another millennium, they are again manifest. In this way the *jīvas* are captivated by the material world. However, those intelligent beings who take to Kṛṣṇa consciousness and chant Hare Kṛṣṇa, Hare Rāma in devotional service transfer themselves, even in this life, to the spiritual planet of Kṛṣṇa and become eternally blissful there, not being subject to such rebirths.

## PURPORT

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in the *Brahma-saṁhitā* as *cintāmanī-dhāma*, a place where all desires are fulfilled. The supreme abode of Lord Kṛṣṇa known as Goloka Vṛndāvana is full of palaces made of touchstone. There are also trees which are called “desire trees” that supply any type of eatable upon demand, and there are cows known as *surabhi* cows which supply a limitless supply of milk. In this abode, the Lord is served by hundreds of thousands of goddesses of fortune (Lakṣmīs), and He is called Govinda, the primal Lord and the cause of all causes. The Lord is accustomed to blow His flute (*vēnum kvanantam*). His transcendental form is the most attractive in all the worlds—His eyes are like the lotus petals and the color of His body like clouds. He is so attractive that His beauty excels that of thousands of cupids. He wears saffron cloth, a garland around His neck and a peacock feather in His hair. In the *Gītā* Lord Kṛṣṇa gives only a small hint of His personal abode (Goloka Vṛndāvana) which is the supermost planet in the spiritual kingdom. A vivid description is given in the *Brahma-saṁhitā*. Vedic literature states that there is nothing superior to the abode of the Supreme Godhead, and that that abode is the ultimate destination. When one attains to it, he never returns to the material world. Kṛṣṇa’s supreme abode and Kṛṣṇa Himself are nondifferent, being of the same quality. On this earth, Vṛndāvana, ninety miles southeast of Delhi, is a replica of that supreme Goloka Vṛndāvana located in the spiritual sky. When Kṛṣṇa descended on this earth, He sported on that particular tract of land known as Vṛndāvana in the district of Mathurā, India.

## TEXT 22

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

*puruṣah sa paraḥ pārtha  
bhaktyā labhyas tv ananyayā  
yasyāntah-sthāni bhūtāni  
yena sarvam idam tatam*

elevated to the heavenly kingdoms, and when they become even more advanced they are liberated in the spiritual sky, either in the impersonal *brahmajyoti* or in the Vaikuṇṭha planets or Kṛṣṇaloka. This is the path outlined by Vedic literatures.

The beauty of Kṛṣṇa consciousness, however, is that by one stroke, by engaging in devotional service, one can surpass all rituals of the different orders of life. One should try to understand the Seventh and Eighth Chapters of the *Gītā* not by scholarship or mental speculation, but by hearing them in association with pure devotees. Chapters Six through Twelve are the essence of the *Gītā*. If one is fortunate to understand the *Gītā*—especially these middle six chapters—in the association of devotees, then his life at once becomes glorified beyond all penances, sacrifices, charities, speculations, etc. One should hear the *Gītā* from the devotee because at the beginning of the Fourth Chapter it is stated that the *Gīta* can only be perfectly understood by devotees. Hearing the *Gītā* from devotees, not from mental speculators, is called faith. Through association of devotees, one is placed in devotional service, and by this service Kṛṣṇa's activities, form, pastimes, name, etc., become clear, and all misgivings are dispelled. Then once doubts are removed, the study of the *Gītā* becomes extremely pleasurable, and one develops a taste and feeling for Kṛṣṇa consciousness. In the advanced stage, one falls completely in love with Kṛṣṇa, and that is the beginning of the highest perfectional stage of life which prepares the devotee's transferral to Kṛṣṇa's abode in the spiritual sky, Goloka Vṛndāvana, where the devotee enters into eternal happiness.

Thus end the Bhaktivedanta Purports to the Eighth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of Attaining the Supreme.

# CHAPTER NINE



## The Most Confidential Knowledge

### TEXT 1

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

śrī-bhagavān uvāca  
idam tu te guhyatamam  
pravakṣyāmy anasūyave  
jñānam vijñāna-sahitam  
yat jñātvā mokṣyase 'śubhāt

śrī bhagavan uvāca—the Supreme Personality of Godhead said; *idam*—this; *tu*—but; *te*—unto you; *guhyatamam*—most confidential; *pravakṣyāmi*—I am speaking; *anasūyave*—to the nonenvious; *jñānam*—knowledge; *vijñāna*—realized knowledge; *sahitam*—with; *yat*—which; *jñātvā*—knowing; *mokṣyase*—be released; *aśubhāt*—from this miserable material existence.

*rāja-vidyā rāja-guhyam  
pavitram idam uttamam  
pratyakṣāvagamam dharmyam  
su-sukham kartum avyayam*

*rāja-vidyā*—the king of education; *rāja-guhyam*—the king of confidential knowledge; *pavitram*—the purest; *idam*—this; *uttamam*—transcendental; *pratyakṣa*—directly experienced; *avagamam*—understood; *dharmyam*—the principle of religion; *susukham*—very happy; *kartum*—to execute; *avyayam*—everlasting.

## TRANSLATION

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

## PURPORT

This chapter of *Bhagavad-gītā* is called the king of education because it is the essence of all doctrines and philosophies explained before. There are seven principal philosophers in India: Gautama, Kaṇāda, Kapila, Yājñavalkya, Śāṇḍilya, Vaiśvānara, and, finally, Vyāsadeva, the author of the *Vedānta-sūtra*. So there is no dearth of knowledge in the field of philosophy or transcendental knowledge. Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the *Vedas* and different kinds of philosophy. It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body. And the king of all confidential knowledge culminates in devotional service.

Generally, people are not educated in this confidential knowledge; they are educated in external knowledge. As far as ordinary education is concerned, people are involved with so many departments: politics, sociology, physics, chemistry, mathematics, astronomy, engineering, etc. There are so many departments of knowledge all over the world and many huge universities, but there is, unfortunately, no university or educational institution where the

that in a previous life he was engaged as a boy servant of purified devotees during four months of their stay and that he was intimately associating with them. Sometimes those sages left remnants of food on their dishes, and the boy, who would wash their dishes, wanted to taste the remnants. So he asked the great devotees whether he could eat them, and they gave their permission. Nārada then ate those remnants and consequently became freed from all sinful reactions. As he went on eating, he gradually became as purehearted as the sages, and he gradually developed the same taste. The great devotees relished the taste of unceasing devotional service of the Lord, hearing, chanting, etc., and by developing the same taste, Nārada wanted also to hear and chant the glories of the Lord. Thus by associating with the sages, he developed a great desire for devotional service. Therefore he quotes from the *Vedānta-sūtra* (*prakāśaś ca karmaṇy abhyāsāt*): If one is engaged simply in the acts of devotional service, everything is revealed to him automatically, and he can understand. This is called *prakāśaḥ*, directly perceived.

Nārada was actually a son of a maid-servant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately his mother rendered some service to the devotees. The child Nārada also got the opportunity and simply by association achieved the highest goal of all religions, devotional service. In the *Śrīmad-Bhāgavatam* it is said that religious people generally do not know that the highest perfection of religion is the attainment of the stage of devotional service. Generally Vedic knowledge is required for the understanding of the path of self-realization. But here, although he was not educated in the Vedic principle, Nārada acquired the highest results of Vedic study. This process is so potent that even without performing the religious process regularly, one can be raised to the highest perfection. How is this possible? This is also confirmed in Vedic literature: *ācāryavān puruṣo veda*. One who is in association with great *ācāryas*, even if he is not educated or has not studied the *Vedas*, can become familiar with all the knowledge necessary for realization.

The process of devotional service is a very happy one. Why? Devotional service consists of *śravaṇam kīrtanam viṣṇoh*, so one can simply hear the chanting of the glories of the Lord or can attend philosophical lectures on transcendental knowledge given by authorized *ācāryas*. Simply by sitting, one can learn; then one can eat the remnants of the food offered to God, nice palatable dishes. In every state devotional service is joyful. One can execute

manifestation is only a combination of His two different energies, the superior spiritual energy and the inferior material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such argument the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example.

Similarly, all the manifestations that we see, and everything that exists both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as is stated in the *Bhagavad-gītā*, He is everywhere present by His personal representation, the diffusion of His different energies.

### TEXT 5

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभूत्र च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

*na ca mat-sthāni bhūtāni  
paśya me yogam aiśvaram  
bhūta-bhṛt na ca bhūta-stho  
mamātmā bhūta-bhāvanah*

*na*—never; *ca*—also; *mat-sthāni*—situated in Me; *bhūtāni*—all creation; *paśya*—just see; *me*—My; *yogam aiśvaram*—inconceivable mystic power; *bhūta-bhṛt*—maintainer of all living entities; *na*—never; *ca*—also; *bhūta-sthah*—in the cosmic manifestation; *mama*—My; *ātmā*—Self; *bhūta-bhāvanah*—is the source of all manifestations.

## TRANSLATION

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation.

## PURPORT

The Lord says that everything is resting on Him. This should not be misunderstood. The Lord is not directly concerned with the maintenance and sustenance of this material manifestation. Sometimes we see a picture of Atlas holding the globe on his shoulders; he seems to be very tired, holding this great earthly planet. Such an image should not be entertained in connection with Kṛṣṇa's upholding this created universe. He says that although everything is resting on Him, still He is aloof. The planetary systems are floating in space, and this space is the energy of the Supreme Lord. But He is different from space. He is differently situated. Therefore the Lord says, "Although they are situated on My inconceivable energy, still, as the Supreme Personality of Godhead, I am aloof from them." This is the inconceivable opulence of the Lord.

In the Vedic dictionary it is said, "The Supreme Lord is performing inconceivably wonderful pastimes, displaying His energy. His person is full of different potent energies, and His determination is itself actual fact. In this way the Personality of Godhead is to be understood." We may think to do something, but there are so many impediments, and sometimes it is not possible to do as we like. But when Kṛṣṇa wants to do something, simply by His willing, everything is performed so perfectly that one cannot imagine how it is being done. The Lord explains this fact: although He is the maintainer and sustainer of all material manifestation, He does not touch this material manifestation. Simply by His supreme will everything is created, everything is sustained, everything is maintained, and everything is annihilated. There is no difference between His mind and Himself (as there is a difference between ourselves and our present material mind) because He is absolute spirit. Simultaneously the Lord is present in everything; yet the common man cannot understand how He is also present personally. He is different from this material manifestation, yet everything is resting on Him. This is explained

creation, the material energy is let loose as *mahat-tattva*, into which the Lord as His first *Puruṣa* incarnation, Mahā-Viṣṇu, enters. He lies within the Causal Ocean and breathes out innumerable universes, and into each universe the Lord again enters as Garbhodakaśāyī Viṣṇu. Each universe is in that way created. He still further manifests Himself as Kṣīrodakaśāyī Viṣṇu, and that Viṣṇu enters into everything—even into the minute atom. This fact is explained here. He enters into everything.

Now, as far as the living entities are concerned, they are impregnated into this material nature, and as a result of their past deeds they take different positions. Thus the activities of this material world begin. The activities of the different species of living beings are begun from the very moment of the creation. It is not that all is evolved. The different species of life are created immediately along with the universe. Men, animals, beasts, birds—everything is simultaneously created, because whatever desires the living entities had at the last annihilation are again manifested. It is clearly stated here that the living entities have nothing to do with this process. The state of being in their past life in the past creation is simply manifested again, and all this is done simply by His will. This is the inconceivable potency of the Supreme Personality of God. And after creating different species of life, He has no connection with them. The creation takes place to accommodate the inclinations of the various living entities, and so the Lord does not become involved with it.

### TEXT 9

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।  
उदासीनवदासीनमसकं तेषु कर्मसु ॥ ९ ॥

*na ca māṁ tāni karmāṇi  
nibadhnanti dhanañjaya  
udāśīna-vad āśīnam  
asaktam̄ teṣu karmasu*

*na*—never; *ca*—also; *mām*—Me; *tāni*—all those; *karmāṇi*—activities; *nibadhnanti*—bind; *dhanañjaya*—O conquerer of riches; *udāśīnavat*—as

*mayā*—by Me; *adhyakṣeṇa*—by superintendence; *prakṛtiḥ*—material nature; *sūyate*—manifest; *sa*—with; *carācaram*—moving and nonmoving; *hetunā*—for this reason; *anena*—this; *kaunteya*—O son of Kuntī; *jagat*—the cosmic manifestation; *viparivartate*—is working.

## TRANSLATION

This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

## PURPORT

It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director. The Supreme Lord is the supreme will and the background of this material manifestation, but the management is being conducted by material nature. Kṛṣṇa also states in *Bhagavad-gītā* that of all the living entities in different forms and species, “I am the Father.” The father gives seeds to the womb of the mother for the child, and similarly the Supreme Lord by His mere glance injects all the living entities into the womb of material nature, and they come out in their different forms and species, according to their last desires and activities. All these living entities, although born under the glance of the Supreme Lord, still take their different bodies according to their past deeds and desires. So the Lord is not directly attached to this material creation. He simply glances over material nature; material nature is thus activated, and everything is created immediately. Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly. This example is given in the *smṛti*: when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead; actually He has nothing to do with this material world, but He creates by His glance and ordains. In summary, material nature, without the superintendence of the

nature, have a material body like us? So this conception of Kṛṣṇa is complete foolishness. Foolish persons, however, cannot conceive that the Personality of Godhead, Kṛṣṇa, appearing just like an ordinary man, can be the controller of all the atoms and of the gigantic manifestation of the universal form. The biggest and the minutest are beyond their conception, so they cannot imagine that a form like that of a human being can simultaneously control the infinite and the minute. Actually although He is controlling the infinite and the finite, He is apart from all this manifestation. It is clearly stated concerning His *yogam aiśvaram*, His inconceivable transcendental energy, that He can control the infinite and the finite simultaneously and that He can remain aloof from them. Although the foolish cannot imagine how Kṛṣṇa, who appears just like a human being, can control the infinite and the finite, those who are pure devotees accept this, for they know that Kṛṣṇa is the Supreme Personality of Godhead. Therefore they completely surrender unto Him and engage in Kṛṣṇa consciousness, devotional service of the Lord.

There are many controversies amongst the impersonalists and the personalists about the Lord's appearance as a human being. But if we consult *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, the authoritative texts for understanding the science of Kṛṣṇa, then we can understand that Kṛṣṇa is the Supreme Personality of Godhead. He is not an ordinary man, although He appeared on this earth as an ordinary human. In the *Śrīmad-Bhāgavatam*, First Canto, First Chapter, when the sages inquire about the activities of Kṛṣṇa, it is stated that His appearance as a man bewilders the foolish. No human being could perform the wonderful acts that Kṛṣṇa performed while He was present on this earth. When Kṛṣṇa appeared before His father and mother, Vasudeva and Devakī, He appeared with four hands, but after the prayers of the parents, He transformed Himself into an ordinary child. His appearance as an ordinary human being is one of the features of His transcendental body. In the Eleventh Chapter of the *Gītā* also it is stated, *tenaiva rūpeṇa* etc. Arjuna prayed to see again that form of four hands, and when Kṛṣṇa was thus petitioned by Arjuna, He again assumed His original form. All these different features of the Supreme Lord are certainly not those of an ordinary human being.

Some of those who deride Kṛṣṇa, who are infected with the Māyāvādī philosophy, quote the following verse from the *Śrīmad-Bhāgavatam* to prove that Kṛṣṇa is just an ordinary man: *aham sarveṣu bhūteṣu bhūtātmāvasthitah*

*sadā*: “The Supreme is present in every living entity.” (*Bhāg.* 3.29.21) We should better take note of this particular verse from the Vaiṣṇava ācāryas like Jīva Gosvāmī instead of following the interpretation of unauthorized persons who deride Kṛṣṇa. Jīva Gosvāmī, commenting on this verse, says that Kṛṣṇa, in His plenary expansion as Paramātmā, is situated in the moving and the nonmoving entities as the Supersoul, so any neophyte devotee who simply gives his attention to the *arca-mūrti*, the form of the Supreme Lord in the temple, and does not respect other living entities is uselessly worshiping the form of the Lord in the temple. There are three kinds of devotees of the Lord, and the neophyte is in the lowest stage. The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so Jīva Gosvāmī warns that this sort of mentality should be corrected. A devotee should see that Kṛṣṇa is present in everyone’s heart as Paramātmā; therefore every body is the embodiment or the temple of the Supreme Lord, and as such, as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in whom the Paramātmā dwells. Everyone should therefore be given proper respect and should not be neglected.

There are also many impersonalists who deride temple worship. They say that since God is everywhere, why should one restrict himself to temple worship? But if God is everywhere, is He not in the temple or in the Deity? Although the personalist and the impersonalist will fight with one another perpetually, a perfect devotee in Kṛṣṇa consciousness knows that although Kṛṣṇa is the Supreme Personality, He is all-pervading, as is confirmed in the *Brahma-saṁhitā*. Although His personal abode is Goloka Vṛndāvana and He is always staying there, still, by His different manifestations of energy and by His plenary expansion, He is present everywhere in all parts of the material and spiritual creation.

## TEXT 12

मोघाशा मोघकर्मणो मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

*moghāśā mogha-karmāṇo  
mogha-jñānā vicetasah  
rākṣasim āsurim caiva*

*vaiṣṇava mantra* it is clearly stated that one who considers the body of Kṛṣṇa to be material should be driven out from all rituals and activities of the śruti. And if one by chance sees his face, he should at once take bath in the Ganges to rid himself of infection. People jeer at Kṛṣṇa because they are envious of the Supreme Personality of Godhead. Their destiny is certainly to take birth after birth in the species of atheistic and demoniac life. Perpetually, their real knowledge will remain under delusion, and gradually they will regress to the darkest region of creation.

### TEXT 13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।  
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

*mahātmānas tu mām pārtha  
daivīm prakṛtim āśritāḥ  
bhajanty ananya-manaso  
jñātvā bhūtādim avyayam*

*mahātmānah*—the great souls; *tu*—but; *mām*—unto Me; *pārtha*—O son of Pṛthā; *daivīm*—divine; *prakṛtim*—nature; *āśritāḥ*—taken shelter of; *bhajanti*—render service; *ananya-manasah*—without deviation of the mind; *jñātvā*—knowing; *bhūta*—creation; *ādim*—original; *avyayam*—inexhaustible.

### TRANSLATION

O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

### PURPORT

In this verse the description of *mahātmā* is clearly given. The first sign of the *mahātmā* is that he is already situated in the divine nature. He is not under the control of material nature. And how is this effected? That is explained in the Seventh Chapter: one who surrenders unto the Supreme Personality of

Godhead, Śrī Kṛṣṇa, at once becomes freed from the control of material nature. That is the qualification. One can become free from the control of material nature as soon as he surrenders his soul to the Supreme Personality of Godhead. That is the preliminary formula. Being marginal potency, as soon as the living entity is freed from the control of material nature, he is put under the guidance of the spiritual nature. The guidance of the spiritual nature is called *daivīm prakṛtim*, divine nature. So, when one is promoted in that way—by surrendering to the Supreme Personality of Godhead—one attains to the stage of great soul, *mahātmā*.

The *mahātmā* does not divert his attention to anything outside Kṛṣṇa because he knows perfectly well that Kṛṣṇa is the original Supreme Person, the cause of all causes. There is no doubt about it. Such a *mahātmā*, or great soul, develops through association with other *mahātmās*, pure devotees. Pure devotees are not even attracted by Kṛṣṇa's other features, such as the four-armed Mahā-Viṣṇu. They are simply attracted by the two-armed form of Kṛṣṇa. Since they are not attracted to other features of Kṛṣṇa (what to speak of the demigods), they are not concerned with any form of a demigod or of a human being. They only meditate upon Kṛṣṇa in Kṛṣṇa consciousness. They are always engaged in the unswerving service of the Lord in Kṛṣṇa consciousness.

#### TEXT 14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

*satatam kīrtayanto mām  
yatantaś ca dṛḍha-vratāḥ  
namasyantaś ca mām bhaktyā  
nitya-yuktā upāsate*

*satatam*—always; *kīrtayantah*—chanting; *mām*—Me; *yatantah ca*—fully endeavoring also; *dṛḍha-vratāḥ*—with determination; *namasyantah ca*—offering obeisances; *mām*—unto Me; *bhaktyā*—in devotion; *nitya-yuktāḥ*—perpetually engaged; *upāsate*—worship.

that; *aham*—I; *bhakti-upahṛtam*—offered in devotion; *aśnāmi*—accept; *prayata-ātmanah*—of one in pure consciousness.

## TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit a water, I will accept it.

## PURPORT

Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord, and the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and to reach the goal of life—the transcendental loving service of God—then he should find out what the Lord desires of him. One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked for. Thus, meat, fish and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, and He says of this offering, “I will accept it.” Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be acting on the level of loving devotion if we offer such foods.

In the Third Chapter, verse thirteen, Śrī Kṛṣṇa explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their food, He says in the same verse, are said to be eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature. But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛṣṇa and bowing down and praying for Him to accept such a humble offering, enable one to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking. Above all, the offering should be made with an attitude of love.

## TRANSLATION

How much greater then are the brāhmaṇas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

## PURPORT

In this material world there are classifications of people, but, after all, this world is not a happy place for anyone. It is clearly stated here, *anityam asukham lokam*: this world is temporary and full of miseries, not habitable for any sane gentleman. This world is declared by the Supreme Personality of Godhead to be temporary and full of miseries. Some of the philosophers, especially the minor philosophers, say that this world is false, but we can understand from *Bhagavad-gītā* that the world is not false; it is temporary. There is a difference between temporary and false. This world is temporary, but there is another world which is eternal. This world is miserable, but the other world is eternal and blissful.

Arjuna was born in a saintly royal family. To him also the Lord says, “Take to My devotional service and come quickly back to Godhead, back home.” No one should remain in this temporary world, full as it is with miseries. Everyone should attach himself to the bosom of the Supreme Personality of Godhead so that he can be eternally happy. The devotional service of the Supreme Lord is the only process by which all problems of all classes of men can be solved. Everyone should therefore take to Kṛṣṇa consciousness and make his life perfect.

## TEXT 34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि युक्तैवमात्मानं मत्परायणः ॥ ३४ ॥

man-manā bhava mad-bhakto  
mad-yājī mām namaskuru  
mām evaisyasi yuktaivam  
ātmānam mat-parāyaṇah

Personality of Godhead, and we have several times explained that His body is not material, but is eternal, blissful knowledge. This kind of talk about Kṛṣṇa will help one become a devotee. Otherwise, understanding Kṛṣṇa from the wrong source will prove fruitless.

One should therefore engage his mind in the eternal form, the primal form of Kṛṣṇa; with conviction in his heart that Kṛṣṇa is the Supreme, he should engage himself in worship. There are hundreds of thousands of temples in India for the worship of Kṛṣṇa, and devotional service is practiced there.

When such practice is made, one has to offer obeisances to Kṛṣṇa. One should lower his head before the Deity and engage his mind, his body, his activities—everything. That will make one fully absorbed in Kṛṣṇa without deviation. This will help one transfer into the Kṛṣṇaloka. One should not be deviated by unscrupulous commentators. One must engage in the nine different processes of devotional service, beginning with hearing and chanting about Kṛṣṇa. Pure devotional service is the highest achievement of human society.

In the Seventh and Eighth Chapters of *Bhagavad-gītā*, pure devotional service to the Lord has been explained, apart from the *yoga* of knowledge and mystic *yoga* or fruitive activities. Those who are not purely sanctified may be attracted by different features of the Lord, like the impersonal *brahmajyoti* and localized *Paramātmā*, but a pure devotee directly takes to the service of the Supreme Lord.

There is a beautiful poem about Kṛṣṇa in which it is clearly stated that any person who is engaged in the worship of demigods is most unintelligent and cannot achieve at any time the supreme award of Kṛṣṇa. The devotee, in the beginning, may sometimes fall from the standard, but still he should be considered superior to all other philosophers and yogīs. One who always engages in Kṛṣṇa consciousness should be understood to be the perfect saintly person. His accidental nondevotional activities will diminish, and he will soon be situated without any doubt in complete perfection. The pure devotee has no actual chance to fall down because the Supreme Godhead personally takes care of His pure devotees. Therefore, the intelligent person should take directly to this process of Kṛṣṇa consciousness and happily live in this material world. He will eventually receive the supreme award of Kṛṣṇa.

## TRANSLATION

The Supreme Lord said: My dear friend, mighty-armed Arjuna, listen again to My supreme word, which I shall impart to you for your benefit and which will give you great joy.

## PURPORT

The word *paramam* is explained thus by Parāśara Muni: one who is full in six opulences, who has full strength, full fame, wealth, knowledge, beauty and renunciation, is *paramam*, or the Supreme Personality of Godhead. While Kṛṣṇa was present on this earth, He displayed all six opulences. Therefore great sages like Parāśara Muni have all accepted Kṛṣṇa as the Supreme Personality of Godhead. Now Kṛṣṇa is instructing Arjuna in more confidential knowledge of His opulences and His work. Previously, beginning with the Seventh Chapter, the Lord already explained His different energies and how they are acting. Now in this chapter He explains His specific opulences to Arjuna. In the previous chapter he has clearly explained His different energies to establish devotion in firm conviction. Again in this chapter He tells Arjuna about His manifestations and various opulences.

The more one hears about the Supreme God, the more one becomes fixed in devotional service. One should always hear about the Lord in the association of devotees; that will enhance one's devotional service. Discourses in the society of devotees can take place only among those who are really anxious to be in Kṛṣṇa consciousness. Others cannot take part in such discourses. The Lord clearly tells Arjuna that because he is very dear to Him, for his benefit such discourses are taking place.

## TEXT 2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

na me viduh sura-gaṇāḥ  
prabhavam na maharṣayah  
aham ādir hi devānām  
maharṣīṇām ca sarvaśah

traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the *brahmajyoti* effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa. Ultimately, the plant takes shelter under the lotus feet of Kṛṣṇa and rests there. Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the *Caitanya-caritāmṛta*. It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

The *Śrīmad-Bhāgavatam* is also full of such narration about the relationship between the Supreme Lord and His devotees; therefore the *Śrīmad-Bhāgavatam* is very dear to the devotees. In this narration there is nothing about material activities, sense gratification or liberation. *Śrīmad-Bhāgavatam* is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described. Thus the realized souls in Kṛṣṇa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

## TEXT 10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

*yoga*, which is the complete *yoga*. This complete *yoga* is the highest perfectional stage of life.

A person may have a bona fide spiritual master and may be attached to a spiritual organization, but still, if he is not intelligent enough to make progress, then Kṛṣṇa from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that a person always engage himself in Kṛṣṇa consciousness and with love and devotion render all kinds of services. He should perform some sort of work for Kṛṣṇa, and that work should be with love. If a devotee is intelligent enough, he will make progress on the path of self-realization. If one is sincere and devoted to the activities of devotional service, the Lord gives him a chance to make progress and ultimately attain to Him.

### TEXT 11

तेषामेवानुकम्पार्थमहमज्ञानं तमः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

*teṣām evānukampārtham  
aham ajñāna-jam tamah  
nāśayāmy ātma-bhāva-stho  
jñāna-dīpena bhāsvatā*

*teṣām*—for them; *eva*—certainly; *anukampā-artha*m—to show special mercy; *aham*—I; *ajñāna-jam*—due to ignorance; *tamah*—darkness; *nāśayāmi*—dispel; *ātma*—within; *bhāvasthah*—themselves; *jñāna*—of knowledge; *dīpena*—with the lamp; *bhāsvatā*—glowing.

### TRANSLATION

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

### PURPORT

When Lord Caitanya was in Benares promulgating the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma

In the *Vedas* the Supreme Lord is accepted as the purest of the pure. One who understands that Kṛṣṇa is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord. Arjuna's acceptance of Kṛṣṇa as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom Nārada is the chief.

Kṛṣṇa is the Supreme Personality of Godhead, and one should always meditate upon Him and enjoy one's transcendental relationship with Him. He is the supreme existence. He is free from bodily needs, birth and death. Not only does Arjuna confirm this, but all the Vedic literatures, the *Purāṇas* and histories. In all Vedic literatures Kṛṣṇa is thus described, and the Supreme Lord Himself also says in the Fourth Chapter, "Although I am unborn, I appear on this earth to establish religious principles." He is the supreme origin; He has no cause, for He is the cause of all causes, and everything is emanating from Him. This perfect knowledge can be had by the grace of the Supreme Lord.

Here Arjuna expresses himself through the grace of Kṛṣṇa. If we want to understand *Bhagavad-gītā*, we should accept the statements in these two verses. This is called the *paramparā* system, acceptance of the disciplic succession. Unless one is in the disciplic succession, he cannot understand *Bhagavad-gītā*. It is not possible by so-called academic education. Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Kṛṣṇa is an ordinary person.

#### TEXT 14

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।  
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

*sarvam etad ṛtam manye  
yan mām vadasi keśava  
na hi te bhagavan vyaktim  
vidur devā na dānavāḥ*

## TEXT 17

कथं विद्यामहं योगिंस्त्वा॑ं सदा परिचिन्तयन् ।  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

*katham vidyām aham yogīṁs  
tvāṁ sadā paricintayan  
keṣu keṣu ca bhāveṣu  
cintyo 'si bhagavan mayā*

*katham*—how; *vidyām aham*—shall I know; *yogin*—O supreme mystic; *tvāṁ*—You; *sadā*—always; *paricintayan*—thinking; *keṣu*—in which; *keṣu*—in which; *ca*—also; *bhāveṣu*—nature; *cintyah asi*—You are remembered; *bhagavan*—O Supreme; *maya*—by me.

## TRANSLATION

How should I meditate on You? In what various forms are You to be contemplated, O Blessed Lord?

## PURPORT

As it is stated in the previous chapter, the Supreme Personality of Godhead is covered by His *yoga-māyā*. Only surrendered souls and devotees can see Him. Now Arjuna is convinced that His friend, Kṛṣṇa, is the Supreme Godhead, but he wants to know the general process by which the all-pervading Lord can be understood by the common man. No common man, including the demons and atheists, can know Kṛṣṇa because He is guarded by His *yoga-māyā* energy. Again, these questions are asked by Arjuna for their benefit. The superior devotee is not only concerned for his own understanding, but for the understanding of all mankind. Out of his mercy, because he is a Vaiṣṇava, a devotee, Arjuna is opening the understanding for the common man as far as the all-pervasiveness of the Supreme is concerned. He addresses Kṛṣṇa specifically as *yogin* because Śrī Kṛṣṇa is the master of the *yoga-māyā* energy by which He is covered and uncovered to the common man. The common man who has no love for Kṛṣṇa cannot always think of Kṛṣṇa; therefore he has to think materially. Arjuna is considering the mode of thinking of the

## TRANSLATION

I am the Self, O Guḍākeśa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

## PURPORT

In this verse Arjuna is addressed as Guḍākeśa, which means one who has conquered the darkness of sleep. For those who are sleeping in the darkness of ignorance, it is not possible to understand how the Supreme Godhead manifests Himself in the material and spiritual worlds. Thus this address by Kṛṣṇa to Arjuna is significant. Because Arjuna is above such darkness, the Personality of Godhead agrees to describe His various opulences.

Kṛṣṇa first informs Arjuna that He is the Self or soul of the entire cosmic manifestation by dint of His primary expansion. Before the material creation, the Supreme Lord, by His plenary expansion, accepts the Puruṣa incarnations, and from Him everything begins. Therefore He is *ātmā*, the soul of the *mahat-tattva*, the universal elements. The total material energy is not the cause of the creation, but actually the Mahā-Viṣṇu enters into the *mahat-tattva*, the total material energy. He is the soul. When Mahā-Viṣṇu enters into the manifested universes, He again manifests Himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity exists due to the presence of the spiritual spark. Without the existence of the spiritual spark, the body cannot develop. Similarly, the material manifestation cannot develop unless the Supreme Soul of Kṛṣṇa enters.

The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes. A description of the three *puruṣa-avatāras* is given in *Śrīmad-Bhāgavatam*. “The Supreme Personality of Godhead manifests three features, as Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, in this material manifestation.” The Supreme Lord Kṛṣṇa, the cause of all causes, lies down in the cosmic ocean as Mahā-Viṣṇu or Kāraṇodakaśāyī Viṣṇu, and therefore Kṛṣṇa is the beginning of this universe, the maintainer of the universal manifestation, and the end of all the energy.

*vedānām*—of all the *Vedas*; *sāma-vedah*—the *Sāma-veda*; *asmi*—I am; *devānām*—of all the demigods; *asmi*—I am; *vāsavaḥ*—heavenly king; *indriyāṇām*—of all the senses; *manah*—the mind; *ca*—also; *asmi*—I am; *bhūtānām*—of all living entities; *asmi*—I am; *cetanā*—the living force.

## TRANSLATION

Of the *Vedas* I am the *Sāma-veda*; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].

## PURPORT

The difference between matter and spirit is that matter has no consciousness like the living entity; therefore this consciousness is supreme and eternal. Consciousness cannot be produced by a combination of matter.

## TEXT 23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

*rudrāṇāṁ śaṅkaraś cāsmi  
vitteśo yakṣa-rakṣasām  
vasūnāṁ pāvakaś cāsmi  
meruḥ śikhariṇām aham*

*rudrāṇāṁ*—of all the Rudras; *śaṅkaraḥ*—Lord Śiva; *ca*—also; *asmi*—I am; *vitteśaḥ*—the lord of the treasury; *yakṣa-rakṣasām*—of the Yakṣas and Rākṣasas; *vasūnāṁ*—of the Vasus; *pāvakah*—fire; *ca*—also; *asmi*—I am; *meruḥ*—Meru; *śikhariṇām*—of all mountains; *aham*—I am.

## TRANSLATION

Of all the Rudras I am Lord Śiva; of the Yakṣas and Rākṣasas I am the lord of wealth [Kuvera]; of the Vasus I am fire [Agni], and of the mountains I am Meru.

## TEXT 26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

*aśvatthah sarva-vṛkṣāṇāṁ  
devarṣīṇāṁ ca nāradah  
gandharvāṇāṁ citrarathah  
siddhānāṁ kapilo munih*

*aśvatthah*—the banyan tree; *sarva-vṛkṣāṇām*—of all trees; *devarṣīṇām*—of all the sages amongst the demigods; *ca*—and; *nāradah*—Nārada; *gandharvāṇām*—the citizens of the Gandharva planet; *citrarathah*—Citraratha; *siddhānām*—of all those who are perfected; *kapilah munih*—Kapila Muni.

## TRANSLATION

Of all trees I am the holy fig tree, and amongst sages and demigods I am Nārada. Of the singers of the gods [Gandharvas] I am Citraratha, and among perfected beings I am the sage Kapila.

## PURPORT

The fig tree (*aśvattha*) is one of the most beautiful and highest trees, and people in India often worship it as one of their daily morning rituals. Amongst the demigods they also worship Nārada, who is considered the greatest devotee in the universe. Thus he is the representation of Kṛṣṇa as a devotee. The Gandharva planet is filled with entities who sing beautifully, and among them the best singer is Citraratha. Amongst the perpetually living entities, Kapila is considered an incarnation of Kṛṣṇa, and His philosophy is mentioned in the *Śrīmad-Bhāgavatam*. Later on another Kapila became famous, but his philosophy was atheistic. Thus there is a gulf of difference between them.

## TEXT 27

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्गवम् ।  
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

*pavanah*—the wind; *pavatām*—of all that purifies; *asmi*—I am; *rāmah*—Rāma; *śastra-bhṛtām*—of the carriers of weapons; *aham*—I am; *jhaṣāṇām*—of all aquatics; *makarāḥ*—shark; *ca asmi*—I am also; *srotasām*—of flowing rivers; *asmi*—I am; *jāhnavī*—the River Ganges.

## TRANSLATION

Of purifiers I am the wind; of the wielders of weapons I am Rāma; of fishes I am the shark, and of flowing rivers I am the Ganges.

## PURPORT

Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man. Thus the shark represents Kṛṣṇa. And of rivers, the greatest in India is the Mother Ganges. Lord Rāmacandra, of the *Rāmāyaṇa*, an incarnation of Kṛṣṇa, is the mightest of warriors.

## TEXT 32

सर्गाणमादिरन्तश्च मध्यं चैवाहमर्जुन ।  
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

*sargāṇām ādir antaś ca  
madhyam caivāham arjuna  
adhyātma-vidyā vidyānām  
vādah pravadatām aham*

*sargāṇām*—of all creations; *ādiḥ*—beginning; *antaḥ*—end; *ca*—and; *madhyam*—middle; *ca*—also; *eva*—certainly; *aham*—I am; *arjuna*—O Arjuna; *adhyātma-vidyā*—spiritual knowledge; *vidyānām*—of all education; *vādah*—natural conclusion; *pravadatām*—of arguments; *aham*—I am.

*vṛṣṇīnāṁ vāsudevo 'smi  
 pāñḍavānāṁ dhanañjayah  
 munīnām apy aham vyāsaḥ  
 kavīnām uśanā kaviḥ*

*vṛṣṇīnām*—of the descendants of Vṛṣṇi; *vāsudevah*—Kṛṣṇa in Dvāraka; *asmi*—I am; *pāñḍavānām*—of the Pāñḍavas; *dhanañjayah*—Arjuna; *munīnām*—of the sages; *api*—also; *aham*—I am; *vyāsaḥ*—Vyāsa, the compiler of all Vedic literature; *kavīnām*—of all great thinkers; *uśanā*—Uśanā; *kaviḥ*—the thinker.

## TRANSLATION

Of the descendants of Vṛṣṇi I am Vāsudeva, and of the Pāñḍavas I am Arjuna.  
 Of the sages I am Vyāsa, and among great thinkers I am Uśanā.

## PURPORT

Kṛṣṇa is the original Supreme Personality of Godhead, and Vāsudeva is the immediate expansion of Kṛṣṇa. Both Lord Kṛṣṇa and Baladeva appear as the sons of Vasudeva. Amongst the sons of Pāñḍu, Arjuna is famous and valiant. Indeed, he is the best of men and therefore represents Kṛṣṇa. Among the *munis*, or learned men conversant in Vedic knowledge, Vyāsa is the greatest because he explained Vedic knowledge in many different ways for the understanding of the common mass of people in this age of Kali. And Vyāsa is also known as an incarnation of Kṛṣṇa; therefore Vyāsa also represents Kṛṣṇa. *Kavis* are those who are capable of thinking thoroughly on any subject matter. Among the *kavis*, Uśanā was the spiritual master of the demons; he was extremely intelligent, far-seeing, political and spiritual in every way. Thus Uśanā is another representative of the opulence of Kṛṣṇa.

material world. Anything extraordinarily opulent should be considered to represent Kṛṣṇa's opulence.

### TEXT 42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

*atha vā bahunaitena  
kim jñātena tavārjuna  
viṣṭabhyāham idam kṛtsnam  
ekāṁśena sthito jagat*

*athavā*—or; *bahunā*—many; *etena*—by this kind; *kim*—what; *jñātena*—knowing; *tava*—you; *arjuna*—O Arjuna; *viṣṭabhya*—entire; *aham*—I; *idam*—this; *kṛtsnam*—all manifestations; *eka*—one; *āṁśena*—part; *sthithah*—situated; *jagat*—in the universe.

### TRANSLATION

But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.

### PURPORT

The Supreme Lord is represented throughout the entire material universes by His entering into all things as the Supersoul. The Lord here tells Arjuna that there is no point in understanding how things exist in their separate opulence and grandeur. He should know that all things are existing due to Kṛṣṇa's entering them as Supersoul. From Brahmā, the most gigantic entity, on down to the smallest ant, all are existing because the Lord has entered each and all and is sustaining them.

Worship of demigods is discouraged herein because even the greatest demigods like Brahmā and Śiva only represent part of the opulence of the Supreme Lord. He is the origin of everyone born, and no one is greater than Him. He is *samatā*, which means that no one is superior to Him and that no one is equal

## TRANSLATION

O greatest of all personalities, O supreme form, though I see here before me Your actual position, I yet wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.

## PURPORT

The Lord said that because He entered into the material universe by His personal representation, the cosmic manifestation has been made possible and is going on. Now as far as Arjuna is concerned, he is inspired by the statements of Kṛṣṇa, but in order to convince others in the future who may think that Kṛṣṇa is an ordinary person, he desires to see Him actually in His universal form, to see how He is acting from within the universe, although He is apart from it. Arjuna's asking the Lord's permission is also significant. Since the Lord is the Supreme Personality of Godhead, He is present within Arjuna himself; therefore He knows the desire of Arjuna, and He can understand that Arjuna has no special desire to see Him in His universal form, for he is completely satisfied to see Him in His personal form of Kṛṣṇa. But He can understand also that Arjuna wants to see the universal form to convince others. He did not have any personal desire for confirmation. Kṛṣṇa also understands that Arjuna wants to see the universal form to set a criterion, for in the future there would be so many imposters who would pose themselves as incarnations of God. The people, therefore, should be careful; one who claims to be Kṛṣṇa should be prepared to show his universal form to confirm his claim to the people.

## TEXT 4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।  
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

*manyase yadi tac chakyam  
mayā draṣṭum iti prabho  
yogeśvara tato me tvam  
darśayātmānam avyayam*

*paśyāścaryāṇi bhārata*

*paśya*—see; *ādityān*—the twelve sons of Aditi; *vasūn*—the eight Vasus; *rudrān*—the eleven forms of Rudra; *āśvinau*—the two Aswins; *marutah*—the forty-nine Maruts (demigods of the wind); *tathā*—also; *bahūni*—many; *adṛṣṭa*—that you have not heard or seen; *pūrvāṇi*—before; *paśya*—there see; *āścaryāṇi*—all the wonderful; *bhārata*—O best of the Bhāratas.

## TRANSLATION

O best of the Bhāratas, see here the different manifestations of Ādityas, Rudras, and all the demigods. Behold the many things which no one has ever seen or heard before.

## PURPORT

Even though Arjuna was a personal friend of Kṛṣṇa and the most advanced of learned men, it was still not possible for him to know everything about Kṛṣṇa. Here it is stated that humans have neither heard nor known of all these forms and manifestations. Now Kṛṣṇa reveals these wonderful forms.

## TEXT 7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।  
मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७ ॥

*ihaika-stham jagat kṛtsnam  
paśyādyā sa-carācaram  
mama dehe guḍākeśa  
yat cānyad draṣṭum icchasi*

*iha*—in this; *ekastham*—in one; *jagat*—the universe; *kṛtsnam*—completely; *paśya*—see; *adya*—immediately; *sa*—with; *cara*—moving; *acaram*—not moving; *mama*—My; *dehe*—in this body; *guḍākeśa*—O Arjuna; *yat*—that; *ca*—also; *anyat*—other; *draṣṭum*—to see; *icchasi*—you like.

## TRANSLATION

Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely.

## PURPORT

No one can see the entire universe sitting in one place. Even the most advanced scientist cannot see what is going on in other parts of the universe. Kṛṣṇa gives him the power to see anything he wants to see, past, present and future. Thus by the mercy of Kṛṣṇa, Arjuna is able to see everything.

### TEXT 8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

na tu mām śakyase draṣṭum  
anenaiva sva-cakṣuṣā  
divyam dadāmi te cakṣuh  
paśya me yogam aiśvaram

na—never; tu—but; mām—Me; śakyase—able; draṣṭum—to see; anena—by this; eva—certainly; sva-cakṣuṣā—with your own eyes; divyam—divine; dadāmi—I give; te—you; cakṣuh—eyes; paśya—see; me—My; yogam aiśvaram—inconceivable mystic power.

## TRANSLATION

But you cannot see Me with your present eyes. Therefore I give to you divine eyes by which you can behold My mystic opulence.

## PURPORT

A pure devotee does not like to see Kṛṣṇa in any form except His form with two hands; a devotee must see His universal form by His grace, not with the mind but with spiritual eyes. To see the universal form of Kṛṣṇa, Arjuna is told

on the battlefield could not see this form because Kṛṣṇa gave the vision only to Arjuna. Arjuna could see in the body of Kṛṣṇa many thousands of universes. As we learn from Vedic scriptures, there are many universes and many planets. Some of them are made of earth, some are made of gold, some are made of jewels, some are very great, some are not so great, etc. Sitting on his chariot, Arjuna could see all these universes. But no one could understand what was going on between Arjuna and Kṛṣṇa.

### TEXT 14

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।  
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

*tataḥ sa vismayāviṣṭo  
hṛṣṭa-romā dhanañjayaḥ  
praṇamya śirasā devam  
kṛtāñjalir abhāṣata*

*tataḥ*—thereafter; *sah*—he; *vismayāviṣṭah*—being overwhelmed with wonder; *hṛṣṭa-romā*—with his bodily hairs standing on end due to his great ecstasy; *dhanañjayaḥ*—Arjuna ; *praṇamya*—offering obeisances; *śirasā*—with the head; *devam*—to the Supreme Personality of Godhead; *kṛtāñjalih*—with folded hands; *abhāṣata*—began to say.

### TRANSLATION

Then, bewildered and astonished, his hair standing on end, Arjuna began to pray with folded hands, offering obeisances to the Supreme Lord.

### PURPORT

Once the divine vision is revealed, the relationship between Kṛṣṇa and Arjuna changes immediately. Before, Kṛṣṇa and Arjuna had a relationship based on friendship, but here, after the revelation, Arjuna is offering obeisances with great respect, and with folded hands he is praying to Kṛṣṇa. He is praising the universal form. Thus Arjuna's relationship becomes one of wonder rather than friendship. Great devotees see Kṛṣṇa as the reservoir of all

**TEXT 18**  
 त्वमक्षरं परमं वेदितव्यं  
 त्वमस्य विश्वस्य परं निधानम् ।  
 त्वमव्ययः शाश्वतधर्मगोप्ता  
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

*tvam akṣaram paramam veditavyam  
 tvam asya viśvasya param nidhānam  
 tvam avyayah śāśvata-dharma-goptā  
 sanātanas tvam puruṣo mato me*

*tvam*—You; *akṣaram*—inexhaustible; *paramam*—supreme; *veditavyam*—to be understood; *tvam*—You; *asya*—of this; *viśvasya*—of the universe; *param*—supreme; *nidhānam*—basis; *tvam*—You are; *avyayah*—inexhaustible; *śāśvata-dharma-goptā*—maintainer of the eternal religion; *sanātanaḥ*—eternal; *tvam*—You; *puruṣaḥ*—Supreme Personality; *mataḥ me*—is my opinion.

**TRANSLATION**

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead.

**TEXT 19**  
 अनादिमध्यान्तमनन्तवीर्य-  
 मनन्तबाहुं शशिसूर्यनेत्रम् ।  
 पश्यामि त्वां दीप्तहुताशवक्रं  
 स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

*anādi-madhyāntam ananta-vīryam  
 ananta-bāhum śaśi-sūrya-netram  
 paśyāmi tvām dīpta-hutāśa-vaktram  
 sva-tejasā viśvam idam tapantam*

is in full Kṛṣṇa consciousness and if his life is devoted to His transcendental service, he is perfect.

### TEXT 34

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।  
मया हतांस्त्वं जहि माव्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

*droṇam ca bhīṣmam ca jayadratham ca  
karṇam tathānyān api yodha-vīrān  
mayā hatāṁs tvam jahi mā vyathiṣṭhā  
yudhyasva jetāsi rāṇe sapatnān*

*droṇam ca*—also Drona; *bhīṣmam ca*—also Bhīṣma; *jayadratham ca*—also Jayadratha; *karṇam*—also Karṇa; *tathā*—also; *anyān*—others; *api*—certainly; *yodha-vīrān*—great warriors; *mayā*—by Me; *hatān*—already killed; *tvam*—you; *jahi*—become victorious; *mā*—never; *vyathiṣṭhāḥ*—be disturbed; *yudhyasva*—just fight; *jetāsi*—just conquer; *rāṇe*—in the fight; *sapatnān*—enemies.

### TRANSLATION

The Blessed Lord said: All the great warriors—Drona, Bhīṣma, Jayadratha, Karṇa—are already destroyed. Simply fight, and you will vanquish your enemies.

### PURPORT

Every plan is made by the Supreme Personality of Godhead, but He is so kind and merciful to His devotees that He wants to give the credit to His devotees who carry out His plan according to His desire. Life should therefore move in such a way that everyone acts in Kṛṣṇa consciousness and understands the Supreme Personality of Godhead through the medium of a spiritual master. The plans of the Supreme Personality of Godhead are understood by His mercy, and the plans of the devotees are as good as His plans. One should follow such plans and be victorious in the struggle for existence.

## TEXT 37

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्ते ।  
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्त्वपरं यत् ॥ ३७ ॥

*kasmāc ca te na nameran mahātman  
garīyase brahmaṇo 'py ādi-kartre  
ananta deveśa jagan-nivāsa  
tvam akṣaram sad-asat tat param yat*

*kasmāt*—why; *ca*—also; *te*—unto You; *na*—not; *nameran*—offer proper obeisances; *mahātman*—O great one; *garīyase*—You are better than; *brahmaṇah*—Brahmā; *api*—although; *ādi-kartre*—the supreme creator; *ananta*—unlimited; *deveśa*—God of the gods; *jagat-nivāsa*—O refuge of the universe; *tvam*—You are; *akṣaram*—imperishable; *sat-asat*—cause and effect; *tat-param*—transcendental; *yat*—because.

## TRANSLATION

O great one, who stands above even Brahmā, You are the original master. Why should they not offer their homage up to You, O limitless one? O refuge of the universe, You are the invincible source, the cause of all causes, transcendental to this material manifestation.

## PURPORT

By this offering of obeisances, Arjuna indicates that Kṛṣṇa is worshipable by everyone. He is all-pervading, and He is the Soul of every soul. Arjuna is addressing Kṛṣṇa as *mahātmā*, which means that He is most magnanimous and unlimited. *Ananta* indicates that there is nothing which is not covered by the influence and energy of the Supreme Lord, and *deveśa* means that He is the controller of all demigods and is above them all. He is the center of the whole universe. Arjuna also thought that it was fitting that all the perfect living entities and all powerful demigods offer their respectful obeisances unto Him because no one is greater than Him. He especially mentions that Kṛṣṇa is greater than Brahmā because Brahmā is created by Him. Brahmā is born out of the lotus stem grown from the navel abdomen of Garbhodakaśayī Viṣṇu, who

is Kṛṣṇa's plenary expansion; therefore Brahmā and Lord Śiva, who is born of Brahmā, and all other demigods must offer their respectful obeisances. Thus the Lord is respected by Lord Śiva and Brahmā and similar other demigods. The word *akṣaram* is very significant because this material creation is subject to destruction, but the Lord is above this material creation. He is the cause of all causes, and being so, He is superior to all the conditioned souls within this material nature as well as the material cosmic manifestation itself. He is therefore the all-great Supreme.

### TEXT 38

त्वमादिदेवः पुरुषः पुराण- स्त्वमस्य विश्वस्य परं निधानम् ।  
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

*tvam ādi-devah puruṣah purāṇas  
tvam asya viśvasya param nidhānam  
vettāsi vedyam ca param ca dhāma  
tvayā tataṁ viśvam ananta-rūpa*

*tvam*—You; *ādi-devah*—the original Supreme God; *puruṣah*—personality; *purāṇah*—old; *tvam*—You; *asya*—this; *viśvasya*—universe; *param*—transcendental; *nidhānam*—refuge; *vettā*—knower; *asi*—You are; *vedyam ca*—and the knowable; *param ca*—and transcendental; *dhāma*—refuge; *tvayā*—by You; *tatam*—pervaded; *viśvam*—universe; *ananta-rūpa*—unlimited form.

### TRANSLATION

You are the original Personality, the Godhead. You are the only sanctuary of this manifested cosmic world. You know everything, and You are all that is knowable. You are above the material modes. O limitless form! This whole cosmic manifestation is pervaded by You!

### PURPORT

Everything is resting on the Supreme Personality of Godhead; therefore He is the ultimate rest. *Nidhānam* means that everything, even the Brahman effulgence, rests on the Supreme Personality of Godhead Kṛṣṇa. He is the

यद्वावहासार्थमसत्कृतोऽसि विहारशाय्यासनभोजनेषु ।  
एकोऽथवाप्यच्युतं तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

sakheti matvā prasabham yad uktam  
 he krṣṇa he yādava he sakheti  
 ajānatā mahimānam tavedam  
 mayā pramādāt praṇayena vāpi  
  
 yac cāvahāsārtham asat-kṛto 'si  
 vihāra-śayyāsana-bhojaneṣu  
 eko 'tha vāpy acyuta tat-samakṣam  
 tat kṣāmaye tvām aham aprameyam

*sakhā*—friend; *iti*—thus; *matvā*—thinking; *prasabham*—temporary; *yat*—whatever; *uktam*—said; *he krṣṇa*—O Kṛṣṇa; *he yādava*—O Yādava; *he sakhā iti*—O my dear friend, *ajānatā*—without knowing; *mahimānam*—glories; *tava*—Your; *idam*—this; *mayā*—by me; *pramādāt*—out of foolishness; *pranayena*—out of love; *vā api*—either; *yat*—whatever; *ca*—also; *avahāsārtham*—for joking; *asatkṛtaḥ*—dishonor; *asi*—have been done; *vihāra*—in relaxation; *śayyā*—in joking; *āsana*—in a resting place; *bhojaneṣu*—or while eating together; *ekah*—alone; *athavā*—or; *api*—others; *acyuta*—O infallible one; *tat-samakṣam*—as Your competitor; *tat*—all those; *kṣāmaye*—excuse; *tvām*—You; *aham*—I; *aprameyam*—immeasurable.

## TRANSLATION

I have in the past addressed You as “O Kṛṣṇa,” “O Yādava,” “O my friend,” without knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.

## PURPORT

Although Kṛṣṇa is manifested before Arjuna in His universal form, Arjuna remembers his friendly relationship with Kṛṣṇa and is therefore asking pardon and requesting Him to excuse him for the many informal gestures which arise

Arjuna, other devotees in the heavenly planets and in other planets in outer space could also see it. They did not see it before, but because of Arjuna they were also able to see it. In other words, all the disciplic devotees of the Lord could see the universal form which was shown to Arjuna by the mercy of Kṛṣṇa. Someone commented that this form was shown to Duryodhana also when Kṛṣṇa went to Duryodhana to negotiate for peace. Unfortunately, Duryodhana did not accept the peace offer, but at that time Kṛṣṇa manifested some of His universal forms. But those forms are different from this one shown to Arjuna. It is clearly said that no one has ever seen this form before.

#### TEXT 48

न वेदयज्ञाध्ययनैर्न दानै- न च क्रियाभिर्तपोभिरुग्रैः ।  
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

na *veda-yajñādhyanair* na *dānair*  
na *ca kriyābhīr* na *tapobhīr ugraiḥ*  
*evam-rūpaḥ śakya aham nṛ-loke*  
*draṣṭum tvad anyena kuru-pravīra*

*na*—never; *veda*—Vedic study; *yajña*—sacrifice; *adhyayanaiḥ*—studying; *na dānaiḥ*—by charity; *na*—never; *ca*—also; *kriyābhīḥ*—by pious activities; *na tapobhīḥ*—by serious penances; *ugraiḥ*—severe; *evam*—thus; *rūpaḥ*—form; *śakyah*—can be seen; *aham*—I; *nṛloke*—in this material world; *draṣṭum*—to see; *tvat*—you; *anyena*—by another; *kuru-pravīra*—O best among the Kuru warriors.

#### TRANSLATION

O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charities or similar activities can this form be seen. Only you have seen this.

confirmed by Himself in *Bhagavad-gītā*, is completely spiritual and full of bliss and eternality. His body is never like a material body. But for some who make a study of Kṛṣṇa by reading *Bhagavad-gītā* or similar Vedic scriptures, Kṛṣṇa is a problem. For one using a material process, Kṛṣṇa is considered to be a great historical personality and very learned philosopher. But He isn't an ordinary man. But some think that even though He was so powerful, He had to accept a material body. Ultimately they think that the Absolute Truth is impersonal; therefore they think that from His impersonal feature He assumed a personal feature attached to material nature. This is a materialistic calculation of the Supreme Lord. Another calculation is speculative. Those who are in search of knowledge also speculate on Kṛṣṇa and consider Him to be less important than the universal form of the Supreme. Thus some think that the universal form of Kṛṣṇa which was manifested to Arjuna is more important than His personal form. According to them, the personal form of the Supreme is something imaginary. They believe that in the ultimate issue, the Absolute Truth is not a person. But the transcendental process is described in *Bhagavad-gītā*, Chapter Two: to hear about Kṛṣṇa from authorities. That is the actual Vedic process, and those who are actually in the Vedic line hear about Kṛṣṇa from authority, and by repeated hearing about Him, Kṛṣṇa becomes dear. As we have several times discussed, Kṛṣṇa is covered by His *yoga-māyā* potency. He is not to be seen or revealed to anyone and everyone. Only by one to whom He reveals Himself can He be seen. This is confirmed in Vedic literature; for one who is a surrendered soul, the Absolute Truth can actually be understood. The transcendentalist, by continuous Kṛṣṇa consciousness and by devotional service to Kṛṣṇa, can have his spiritual eyes opened and can see Kṛṣṇa by revelation. Such a revelation is not possible even for the demigods; therefore it is difficult even for the demigods to understand Kṛṣṇa, and the advanced demigods are always in hope of seeing Kṛṣṇa in His two-handed form. The conclusion is that although to see the universal form of Kṛṣṇa is very, very difficult and not possible for anyone and everyone, it is still more difficult to understand His personal form as Śyāmasundara.

### TEXT 53

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

*nāham vedair na tapasā  
 na dānena na cejayā  
 śakya evam-vidho draṣṭum  
 dṛṣṭavān asi mām yathā*

*na*—never; *aham*—I; *vedaiḥ*—by study of the Vedas; *na*—never; *tapasā*—by serious penances; *na*—never; *dānena*—by charity; *na*—never; *ca*—also; *ijayā*—by worship; *śakyāḥ*—is it possible; *evam-vidhāḥ*—like this; *draṣṭum*—to see; *dṛṣṭavān*—seeing; *asi*—you are; *mām*—Me; *yathā*—as.

## TRANSLATION

The form which you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am.

## PURPORT

Kṛṣṇa first appeared before His parents Devakī and Vasudeva in a four-handed form, and then He transformed Himself into the two-handed form. This mystery is very difficult to understand for those who are atheists or who are devoid of devotional service. For scholars who have simply studied Vedic literature by way of speculation or out of mere academic interest, Kṛṣṇa is not easy to understand. Nor is He to be understood by persons who officially go to the temple to offer worship. They make their visit, but they cannot understand Kṛṣṇa as He is. Kṛṣṇa can be understood only through the path of devotional service, as explained by Kṛṣṇa Himself in the next verse.

## TEXT 54

भक्तया त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।  
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

usually of Viṣṇu or Kṛṣṇa), that is a chance to progress. For the beginners in devotional service to the Lord, temple worship is very essential, and this is confirmed in the Vedic literature.

One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master can see the Supreme Personality of Godhead by revelation. For one who does not take personal training under the guidance of a bona fide spiritual master, it is impossible to even begin to understand Kṛṣṇa. The word *tu* is specifically used here to indicate that no other process can be used, can be recommended, or can be successful in understanding Kṛṣṇa.

The personal forms of Kṛṣṇa, the two-handed form and the four-handed, are completely different from the temporary universal form shown to Arjuna. The four-handed form is Nārāyaṇa, and the two-handed form is Kṛṣṇa; they are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary. The very word *sudurdarśam*, meaning difficult to see, suggests that no one saw that universal form. It also suggests that amongst the devotees there was no necessity of showing it. That form was exhibited by Kṛṣṇa at the request of Arjuna because in the future, when one represents himself as an incarnation of God, people can ask to see his universal form.

Kṛṣṇa changes from the universal form to the four-handed form of Nārāyaṇa and then to His own natural form of two hands. This indicates that the four-handed forms and other forms mentioned in Vedic literature are all emanations of the original two-handed Kṛṣṇa. He is the origin of all emanations. Kṛṣṇa is distinct even from these forms, not to speak of the impersonal conception. As far as the four-handed forms of Kṛṣṇa are concerned, it is stated clearly that even the most identical four-handed form of Kṛṣṇa (which is known as Mahā-Viṣṇu, who is lying on the cosmic ocean and from whose breathing so many innumerable universes are passing out and entering) is also an expansion of the Supreme Lord. Therefore one should conclusively worship the personal form of Kṛṣṇa as the Supreme Personality of Godhead who is eternity, bliss and knowledge. He is the source of all forms of Viṣṇu, He is the source of all forms of incarnation, and He is the original Supreme Personality, as confirmed in *Bhagavad-gītā*.

In the Vedic literature it is stated that the Supreme Absolute Truth is a person. His name is Kṛṣṇa, and He sometimes descends on this earth. Similarly, in *Śrīmad-Bhāgavatam* there is a description of all kinds of

Kṛṣṇa, but also those who are attracted to fruitive activities and mental speculation. Therefore the pure form of devotional service is described in *Bhakti-rasāmṛta-sindhu* as follows: *anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā*. In this verse Śrīla Rūpa Gosvāmī clearly states that if anyone wants to execute unalloyed devotional service, he must be freed from all kinds of material contamination. He must be freed from the association of persons who are addicted to fruitive activities and mental speculation. When, freed from such unwanted association and from the contamination of material desires, one favorably cultivates knowledge of Kṛṣṇa, that is called pure devotional service. *Ānukūlyasya saṅkaplah prātikūlyasya varjanam*. One should think of Kṛṣṇa and act for Kṛṣṇa favorably, not unfavorably. Kaṁsa was an enemy of Kṛṣṇa's. From the very beginning of Kṛṣṇa's birth, he planned in so many ways to kill Him, and because he was always unsuccessful, he was always thinking of Kṛṣṇa. Thus while working, while eating and while sleeping, he was always Kṛṣṇa conscious in every respect, but that Kṛṣṇa consciousness was not favorable, and therefore in spite of his always thinking of Kṛṣṇa twenty-four hours a day, he was considered a demon, and Kṛṣṇa at last killed him. Of course anyone who is killed by Kṛṣṇa attains salvation immediately, but that is not the aim of the pure devotee. The pure devotee does not even want salvation. He does not want to be transferred even to the highest planet, Goloka Vṛndāvana. His only objective is to serve Kṛṣṇa wherever he may be.

A devotee of Kṛṣṇa is friendly to everyone. Therefore it is said here that he has no enemy. How is this? A devotee situated in Kṛṣṇa consciousness knows that only devotional service to Kṛṣṇa can relieve a person from all the problems of life. He has personal experience of this, and therefore he wants to introduce this system, Kṛṣṇa consciousness, into human society. There are many examples in history of devotees of the Lord risking their lives for the spreading of God consciousness. The favorite example is Lord Jesus Christ. He was crucified by the nondevotees, but He sacrificed His life for spreading God consciousness. Of course, it would be superficial to understand that He was killed. Similarly, in India also there are many examples, such as Ṭhākur Haridāsa. Why such risk? Because they wanted to spread Kṛṣṇa consciousness, and it is difficult. A Kṛṣṇa conscious person knows that if a man is suffering, it is due to his forgetfulness of his eternal relationship with Kṛṣṇa. Therefore, the highest benefit one can render to human society is relieving one's

engages; *sarvatra-gam*—all-pervading; *acintyam*—inconceivable; *ca*—also; *kūṭastham*—in the center; *acalam*—immovable; *dhruvam*—fixed; *sanniyamya*—controlling; *indriya-grāmam*—all the senses; *sarvatra*—everywhere; *sama-buddayah*—equally disposed; *te*—they; *prāpnuvanti*—achieve; *mām*—unto Me; *eva*—certainly; *sarva-bhūta-hite*—all living entities' welfare; *rataḥ*—engaged.

## TRANSLATION

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed, and immovable—the impersonal conception of the Absolute Truth—by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

## PURPORT

Those who do not directly worship the Supreme Godhead, Kṛṣṇa, but who attempt to achieve the same goal by an indirect process, also ultimately achieve the supreme goal, Śrī Kṛṣṇa, as is stated, “After many births the man of wisdom seeks refuge in Me, knowing Vāsudeva is all.” When a person comes to full knowledge after many births, he surrenders unto Lord Kṛṣṇa. If one approaches the Godhead by the method mentioned in this verse, he has to control the senses, render service to everyone and engage in the welfare of all beings. It is inferred that one has to approach Lord Kṛṣṇa, otherwise there is no perfect realization. Often there is much penance involved before one fully surrenders unto Him.

In order to perceive the Supersoul within the individual soul, one has to cease the sensual activities of seeing, hearing, tasting, working, etc. Then one comes to understand that the Supreme Soul is present everywhere. Realizing this, one envies no living entity—he sees no difference between man and animal because he sees soul only, not the outer covering. But for the common man, this method of impersonal realization is very difficult.

troublesome path of self-realization because there is uncertainty in the ultimate result.

A living entity is eternally an individual soul, and if he wants to merge into the spiritual whole, he may accomplish the realization of the eternal and knowledgeable aspects of his original nature, but the blissful portion is not realized. By the grace of some devotee, such a transcendentalist, highly learned in the process of *jñāna-yoga*, may come to the point of *bhakti-yoga*, or devotional service. At that time, long practice in impersonalism also becomes a source of trouble, because he cannot give up the idea. Therefore an embodied soul is always in difficulty with the unmanifest, both at the time of practice and at the time of realization. Every living soul is partially independent, and one should know for certain that this unmanifested realization is against the nature of his spiritual blissful self. One should not take up this process. For every individual living entity the process of Kṛṣṇa consciousness, which entails full engagement in devotional service, is the best way. If one wants to ignore this devotional service, there is the danger of turning to atheism. Thus this process of centering attention on the unmanifested, the inconceivable, which is beyond the approach of the senses, as already expressed in this verse, should never be encouraged at any time, especially in this age. It is not advised by Lord Kṛṣṇa.

### TEXTS 6–7

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥  
तेषामहं समुद्भूर्ता मृत्युसंसारसागरात् ।  
भवामि न चिरात्पार्थं मम्यावेशितचेतसाम् ॥ ७ ॥

*ye tu sarvāṇi karmāṇi  
mayi sannyasya mat-parāḥ  
ananyenaiva yogena  
māṁ dhyāyanta upāsate*

the same time in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Such transcendental chanting attracts the devotee to the Personality of Godhead.

The Supreme Lord herein promises that He will without delay deliver a pure devotee thus engaged from the ocean of material existence. Those who are advanced in *yoga* practice can willfully transfer the soul to whatever planet they like by the *yoga* process, and others take the opportunity in various ways, but as far as the devotee is concerned, it is clearly stated here that the Lord Himself takes him. He does not need to wait to become very experienced in order to transfer himself to the spiritual sky.

In the *Varāha Purāṇa* this verse appears:

*nayāmi paramam sthānam arcirādi-gatim vinā  
garuḍa-skandham āropya yathēccham anivāritaḥ*

The purport of this verse is that a devotee does not need to practice *aṣṭāṅga-yoga* in order to transfer his soul to the spiritual planets. The responsibility is taken by the Supreme Lord Himself. He clearly states here that He Himself becomes the deliverer. A child is completely cared for by his parents, and thus his position is secure. Similarly, a devotee does not need to endeavor to transfer himself by *yoga* practice to other planets. Rather, the Supreme Lord, by His great mercy, comes at once, riding on His bird carrier Garuḍa, and at once delivers the devotee from this material existence. Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence. One simply has to practice the easy process of Kṛṣṇa consciousness and fully engage himself in devotional service. Any intelligent man should always prefer the process of devotional service to all other paths. In the *Nārāyaṇīya* this is confirmed as follows:

*yā vai sādhana-sampatti-puruṣartha-catuṣṭaye  
tayā vinā tad-āpnoti naro nārāyaṇāśrayah*

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the

## PURPORT

Coming again to the point of pure devotional service, the Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of anyone. Nor does a devotee become his enemy's enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest. In the *Śrīmad-Bhāgavatam* it is stated: *tat te 'nukampāṁ su-samīkṣyamaṇo*. Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks: "Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful conditions. A devotee is also always kind to everyone, even to his enemy. *Nirmama* means that a devotee does not attach much importance to the peace and trouble pertaining to the body because he knows perfectly well that he is not the material body. He does not identify with the body; therefore he is freed from the conception of false ego and is equipoised both in happiness and distress. He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord. He does not endeavor much to achieve something with great difficulty; therefore he is always joyful. He is a completely perfect mystic because he is fixed in the instructions received from the spiritual master, and because his senses are controlled, he is determined. He is not swayed by false argument because no one can lead him from the fixed determination of devotional service. He is fully conscious that Kṛṣṇa is the eternal Lord, so no one can disturb him. All his qualifications enable him to depend entirely on the Supreme Lord. Such a standard of devotional service is undoubtably very rare, but a devotee becomes situated in that stage by following the regulative principles of devotional service. Furthermore, the Lord says that such a devotee is very dear to Him, for the Lord is always pleased with all his activities in full Kṛṣṇa consciousness.

## TEXTS 18–19

समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥  
तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

*samah śatru ca mitre ca  
tathā mānāpamānayoḥ  
śītoṣṇa-sukha-duḥkheṣu  
samah saṅga-vivarjitaḥ*  
  
*tulya-nindā-stutir maunī  
santuṣṭo yena kenacit  
aniketaḥ sthira-matir  
bhaktimān me priyo naraḥ*

*samah*—equal; *śatru*—to the enemy; *ca*—also; *mitre*—to friends; *ca*—also; *tatha*—so; *māna*—honor; *apamānayoḥ*—dishonor; *śīta*—cold; *uṣṇa*—heat; *sukha*—happiness; *duḥkheṣu*—distress; *samah*—equipoised; *saṅga-vivarjitaḥ*—free from all association; *tulya*—equal; *nindā*—defamation; *stutiḥ*—repute; *maunī*—silent; *santuṣṭaḥ*—satisfied; *yena*—somehow; *kena*—or other; *cit*—if; *aniketaḥ*—having no residence; *sthira*—fixed; *matiḥ*—determination; *bhaktimān*—engaged in devotion; *me*—My; *priyah*—dear; *naraḥ*—a man.

## TRANSLATION

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.

## PURPORT

A devotee is always free from all bad association. Sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a

devotee is always transcendental to artificial fame and infamy, distress or happiness. He is very patient. He does not speak of anything but the topics about Kṛṣṇa; therefore he is called silent. Silent does not mean that one should not speak; silent means that one should not speak nonsense. One should speak only of essentials, and the most essential speech for the devotee is to speak of the Supreme Lord. He is happy in all conditions; sometimes he may get very palatable foodstuffs, sometimes not, but he is satisfied. Nor does he care for any residential facility. He may sometimes live underneath a tree, and he may sometimes live in a very palatial building; he is attracted to neither. He is called fixed because he is fixed in his determination and knowledge. We may find some repetition in the descriptions of the qualifications of a devotee, but this is just to give an illustration of the fact that a devotee must acquire all these qualifications. Without good qualifications, one cannot be a pure devotee. One who is not a devotee has no good qualification. One who wants to be recognized as a devotee should develop the good qualifications. Of course he does not extraneously endeavor to acquire these qualifications, but engagement in Kṛṣṇa consciousness and devotional service automatically helps him develop them.

### TEXT 20

ये तु धर्ममृतमिदं यथोक्तं पर्युपासते ।  
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ye tu dharmāmṛtam idam  
yathoktam paryupāsate  
śraddadhānā mat-paramā  
bhaktās te 'tīva me priyāḥ

ye—one who; tu—but; dharmya—generosity; amṛtam—understanding; idam—this; yathā—as; uktam—said; paryupāsate—completely engages; śraddadhānāḥ—with faith; mat-paramāḥ—taking the Supreme Lord as everything; bhaktāḥ—devotees; te—such persons; atīva—very, very; me—Me; priyāḥ—dear.

## TRANSLATION

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

## PURPORT

In this chapter the religion of eternal engagement, the explanation of the process of transcendental service for approaching the Supreme Lord, is given. This process is very dear to the Lord, and He accepts a person who is engaged in such a process. The question who is better—one who is engaged in the path of impersonal Brahman or one who is engaged in the personal service of the Supreme Personality of Godhead—was raised by Arjuna, and the Lord replied to him so explicitly that there is no doubt that devotional service to the Personality of Godhead is the best of all processes of spiritual realization. In other words, in this chapter it is decided that through good association, one develops attachment for pure devotional service and thereby accepts a bona fide spiritual master and from him begins to hear and chant and observe the regulative principles of devotional service with faith, attachment and devotion and thus becomes engaged in the transcendental service of the Lord. This path is recommended in this chapter; therefore there is no doubt that devotional service is the only absolute path for self-realization, for the attainment of the Supreme Personality of Godhead. The impersonal conception of the Supreme Absolute Truth, as described in this chapter, is recommended only up to the time one surrenders himself for self-realization. In other words, as long as one does not have the chance to associate with a pure devotee, the impersonal conception may be beneficial. In the impersonal conception of the Absolute Truth one works without fruitive result, meditates and cultivates knowledge to understand spirit and matter. This is necessary as long as one is not in the association of a pure devotee. Fortunately, if one develops directly a desire to engage in Kṛṣṇa consciousness in pure devotional service, he does not need to undergo step by step improvements in spiritual realization. Devotional service, as described in the middle six chapters of *Bhagavad-gītā*, is more congenial.

One need not bother about materials to keep body and soul together because by the grace of the Lord everything is carried out automatically.

Thus end the Bhaktivedanta Purports to the Twelfth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of Devotional Service.

knowledge of other bodies. The Supreme Personality of Godhead, who is present as the Supersoul in all bodies, knows everything about all bodies. He knows all the different bodies of all the various species of life. A citizen may know everything about his patch of land, but the king knows not only his palace but all the properties possessed by the individual citizens. Similarly, one may be the proprietor of the body individually, but the Supreme Lord is the proprietor of all bodies. The king is the original proprietor of the kingdom, and the citizen is the secondary proprietor. Similarly, the Supreme Lord is the supreme proprietor of all bodies.

The body consists of the senses. The Supreme Lord is Hṛṣīkeśa, which means controller of the senses. He is the original controller of the senses, just as the king is the original controller of all the activities of the state, and the citizens are secondary controllers. The Lord also says: "I am also the knower." This means that He is the superknower; the individual soul knows only his particular body. In the Vedic literature, it is stated as follows:

*kṣetrāṇi hi śarīrāṇi bījam cāpi śubhāśubhe  
tāni vetti sa yogātmā tataḥ kṣetrajñā ucyate.*

This body is called the *kṣetra*, and within it dwells the owner of the body and the Supreme Lord who knows both the body and the owner of the body. Therefore He is called the knower of all fields. The distinction between the field of activities, the owner of activities and the supreme owner of activities is described as follows. Perfect knowledge of the constitution of the body, the constitution of the individual soul, and the constitution of the Supersoul is known in terms of Vedic literature as *jñānam*. That is the opinion of Kṛṣṇa. To understand both the soul and the Supersoul as one yet distinct is knowledge. One who does not understand the field of activity and the knower of activity is not in perfect knowledge. One has to understand the position of *prakṛti*, nature, and *puruṣa*, the enjoyer of the nature, and *īśvara*, the knower who dominates or controls nature and the individual soul. One should not confuse the three in their different capacities. One should not confuse the painter, the painting and the easel. This material world, which is the field of activities, is nature, and the enjoyer of nature is the living entity, and above them both is the supreme controller, the Personality of Godhead. It is stated in the Vedic language: "*bhoktā bhogyam preritāram ca matvā sarvam proktam tri-vidham brahman etat.*" There are three Brahman conceptions: *prakṛti* is Brahman as

## TRANSLATION

That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings—especially in the *Vedānta-sūtra*—and is presented with all reasoning as to cause and effect.

## PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, is the highest authority in explaining this knowledge. Still, as a matter of course, learned scholars and standard authorities always give evidence from previous authorities. Kṛṣṇa is explaining this most controversial point regarding the duality and non-duality of the soul and the Supersoul by referring to Scriptures, the *Vedānta*, which are accepted as authority. First, He says, this is according to different sages. As far as the sages are concerned, besides Himself, Vyāsadeva, the author of the *Vedānta-sūtra*, is a great sage, and in the *Vedānta-sūtra* duality is perfectly explained. And Vyāsadeva's father, Parāśara, was also a great sage, and he writes in his books of religiosity: “*aham tvam ca athānye...*” “We—you, I and various other living entities—are all transcendental, although in material bodies. Now we are fallen into the ways of the three modes of material nature according to our different *karma*. As such, some are on higher levels, and some are in the lower nature. The higher and lower natures exist due to ignorance and are being manifested in an infinite number of living entities. But the Supersoul, which is infallible, is uncontaminated by the three qualities of nature and is transcendental.” Similarly, in the original *Vedas*, a distinction between the soul, the Supersoul and the body is made, especially in the *Kaṭha Upaniṣad*.

There is a manifestation of the Supreme Lord's energy known as *annamaya* by which one depends simply upon food for existence. This is a materialistic realization of the Supreme. Then there is *prāṇamaya*; this means that after realizing the Supreme Absolute Truth in foodstuff, one can realize the Absolute Truth in the living symptoms, or life forms. In *jñānamaya* the living symptom develops to the point of thinking, feeling, and willing. Then there is Brahman realization and the realization called *vijñānamaya* by which the living entity's mind and life symptoms are distinguished from the living entity himself. The next and supreme stage is *ānandamaya*, realization of the all-

there are all kinds of sufferings, and they are also mentioned in the authoritative scriptures. These should be discussed. And as far as disease and old age are concerned, everyone gets practical experience. No one wants to be diseased, and no one wants to become old, but there is no avoiding these. Unless we have a pessimistic view of this material life, considering the distresses of birth, death, old age and disease, there is no impetus for our making advancement in spiritual life.

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection, but when they are not favorable to spiritual progress, then one should not be attached to them. The best process for making the home pleasant is Kṛṣṇa consciousness. If one is in full Kṛṣṇa consciousness, he can make his home very happy because this process of Kṛṣṇa consciousness is very easy. One need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, accept the remnants of foodstuffs offered to Kṛṣṇa, have some discussion on books like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, and engage oneself in Deity worship. These four will make one happy. One should train the members of his family in this way. The family members can sit down morning and evening and chant together Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one can mold his family life in this way to develop Kṛṣṇa consciousness, following these four principles, then there is no need to change from family life to renounced life. But if it is not congenial, not favorable for spiritual advancement, then family life should be abandoned. One must sacrifice everything to realize or serve Kṛṣṇa, just as Arjuna did. Arjuna did not want to kill his family members, but when he understood that these family members were impediments to his Kṛṣṇa realization, he accepted the instruction of Kṛṣṇa and fought and killed them. In all cases, one should be detached from the happiness and distress of family life because in this world one can never be fully happy or fully miserable. Happiness and distress are concomitant factors of material life. One should learn to tolerate, as advised in *Bhagavad-gītā*. One can never restrict the coming and going of happiness and distress, so one should be detached from the materialistic way of life and be automatically equipoised in both cases. Generally, when we get something desirable, we are very happy, and when we get something undesirable, we are distressed. But if we are actually in the spiritual position, these things will not

## PURPORT

As the sun exists diffusing its unlimited rays, so does the Supersoul, or Supreme Personality of Godhead. He exists in His all-pervading form, and in Him exist all the individual living entities, beginning from the first great teacher, Brahmā, down to the small ants. There are unlimited heads, legs, hands and eyes, and unlimited living entities. All are existing in and on the Supersoul. Therefore the Supersoul is all-pervading. The individual soul, however, cannot say that he has his hands, legs and eyes everywhere. That is not possible. If he thinks that although under ignorance he is not conscious that his hands and legs are diffused all over, but when he attains to proper knowledge he will come to that stage, his thinking is contradictory. This means that the individual soul, having become conditioned by material nature, is not supreme. The Supreme is different from the individual soul. The Supreme Lord can extend His hand without limit; the individual soul cannot. In *Bhagavad-gītā* the Lord says that if anyone offers Him a flower, or a fruit, or a little water, He accepts. If the Lord is a far distance away, how can He accept things? This is the omnipotence of the Lord: even though He is situated in His own abode, far, far away from earth, He can extend His hand to accept what anyone offers. That is His potency. In the *Brahmā-saṁhitā* it is stated, *goloka eva nivasati*: although He is always engaged in pastimes in His transcendental planet, He is all-pervading. The individual soul cannot claim that he is all-pervading. Therefore this verse describes the Supreme Soul, the Personality of Godhead, not the individual soul.

## TEXT 15

सर्वेन्द्रियगुणभासं सर्वेन्द्रियविवर्जितम् ।  
असक्तं सर्वभूच्चैव निर्गुणं गुणभोक्तु च ॥ १५ ॥

*sarvendriya-guṇābhāsam  
sarvendriya-vivarjitaṁ  
asaktam sarva-bhṛc caiva  
nirguṇam guṇa-bhoktṛ ca*

*sarve*—all; *indriya*—senses; *guṇa*—qualities; *ābhāsam*—original source; *sarva*—all; *indriya*—senses; *vivarjitaṁ*—being without; *asaktam*—without

attachment; *sarva-bhṛt*—maintainer of everyone; *ca*—also; *eva*—certainly; *nirguṇam*—without material qualities; *guṇa-bhoktṛ*—simultaneously master of the *guṇas*; *ca*—also.

## TRANSLATION

The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature.

## PURPORT

The Supreme Lord, although the source of all the senses of the living entities, doesn't have material senses like they have. Actually, the individual souls have spiritual senses, but in condemned life they are covered with the material elements and therefore the sense activities are exhibited through matter. The Supreme Lord's senses are not so covered. His senses are transcendental and are therefore called *nirguṇa*. *Guṇa* means the material modes, but His senses are without material covering. It should be understood that His senses are not exactly like ours. Although He is the source of all our sensual activities, He has His transcendental senses which are uncontaminated. This is very nicely explained in the *Śvetāśvatara Upaniṣad* in the verse: *sarvataḥ pāṇi-pādam*. The Supreme Personality of Godhead has no hands which are materially contaminated, but He has His hands and accepts whatever sacrifice is offered to Him. That is the distinction between the conditioned soul and the Supersoul. He has no material eyes, but He has eyes—otherwise how could He see? He sees everything, past, present and future. He lives within the heart of the living being, and He knows what we have done in the past, what we are doing now, and what is awaiting us in the future. This is also confirmed in *Bhagavad-gītā*: He knows everything, but no one knows Him. It is said that the Supreme Lord has no legs like us, but He can travel throughout space because He has spiritual legs. In other words, the Lord is not impersonal; He has His eyes, legs, hands and everything else, and because we are part and parcel of the Supreme Lord we also have these things. But His hands, legs, eyes and senses are not contaminated by material nature.

## TRANSLATION

He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

## PURPORT

The Supersoul, the Supreme Personality of Godhead, is the source of light in all luminous objects like the sun, moon, stars, etc. In the Vedic literature we find that in the spiritual kingdom there is no need of sun or moon because the effulgence of the Supreme Lord is there. In the material world that *brahmajyoti* the Lord's spiritual effulgence, is covered by the *mahat-tattva*, the material elements; therefore in this material world we require the assistance of sun, moon, electricity, etc., for light. But in the spiritual world there is no need of such things. It is clearly stated in the Vedic literature that because of His luminous effulgence, everything is illuminated. It is clear, therefore, that His situation is not in the material world. He is situated in the spiritual world which is far, far away in the spiritual sky. That is also confirmed in the Vedic literature. *Āditya-varṇam tamasah parastāt*. He is just like the sun, eternally luminous, but He is far, far beyond the darkness of this material world. His knowledge is transcendental. The Vedic literature confirms that Brahman is concentrated transcendental knowledge. To one who is anxious to be transferred to that spiritual world, knowledge is given by the Supreme Lord who is situated in everyone's heart.

One Vedic mantra says: *tam ha devam ātma-buddhi-prakāśam mumukṣur vai śaraṇam aham prapadye*. One must surrender unto the Supreme Personality of Godhead if he at all wants liberation. As far as the goal of ultimate knowledge is concerned, it is also confirmed in Vedic literature: *tam eva viditvātimṛtyum eti*. "Only by knowing You can one surpass the boundary of birth and death." He is situated in everyone's heart as the supreme controller. The Supreme has legs and hands distributed everywhere, and this cannot be said of the individual soul. Therefore that there are two knowers of the field of activity, the individual soul and the Supersoul, must be admitted. One's hands and legs are distributed locally, but Kṛṣṇa's hands and legs are distributed everywhere. This is confirmed in the Śvetāśvatara Upaniṣad: *sarvasya prabhum iśānam*

everything, then we attain real knowledge. In other words, knowledge is nothing but the preliminary stage of understanding devotional service perfectly.

### TEXT 20

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ २० ॥

*prakṛtim puruṣam caiva  
viddhy anādī ubhāv api  
vikārāṁś ca guṇāṁś caiva  
viddhi prakṛti-sambhavān*

*prakṛtim*—material nature; *puruṣam*—living entities; *ca*—also; *eva*—certainly; *viddhi*—must know; *anādī*—without beginning; *ubhāv*—both; *api*—also; *vikārān*—transformation; *ca*—also; *guṇān*—three modes of nature; *ca*—also; *eva*—certainly; *viddhi*—know; *prakṛti*—material nature; *sambhavān*—produced of.

### TRANSLATION

Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

### PURPORT

By this knowledge, the body, the field of activities and the knowers of the body (both the individual soul and the Supersoul) can be known. The body is the field of activity and is composed of material nature. It is the individual soul which is embodied. Enjoying the activities of the body is the *puruṣa*, or the living entity. He is one knower, and the other is the Supersoul. Of course, it is to be understood that both the Supersoul and the individual entity are different manifestations of the Supreme Personality of Godhead. The living entity is in the category of His energy, and the Supersoul is in the category of His personal expansion.

living entities; *sukha*—happiness; *duḥkhānām*—of distresses; *bhoktṛtvē*—in enjoyment; *hetuh*—instrument; *ucyate*—is said to be.

## TRANSLATION

Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

## PURPORT

The different manifestations of body and senses among the living entities are due to material nature. There are 8,400,000 different species of life, and these varieties are the creation of the material nature. They arise from the different sensual pleasures of the living entity, who thus desires to live in this body or that. When he is put into different bodies, he enjoys different kinds of happiness and distress. His material happiness and distress are due to his body, and not to himself as he is. In his original state there is no doubt of enjoyment; therefore that is his real state. Because of the desire to lord it over material nature, he is in the material world. In the spiritual world there is no such thing. The spiritual world is pure, but in the material world everyone is struggling hard to acquire victims who present different pleasures to the body. It might be more clear to state that this body is the effect of the senses. The senses are instruments for gratifying desire. Now, the sum total—body and instrument senses—are offered by material nature, and, as will be clear in the next verse, the living entity is blessed or damned with circumstances according to his past desire and activity. According to one's desires and activities, material nature places one in various residential quarters. The being himself is the cause of his attaining such residential quarters and his attendant enjoyment or suffering. Once placed in some particular kind of body, he comes under the control of nature because the body, being matter, acts according to the laws of nature. At that time, the living entity has no power to change that law. Suppose an entity is put into the body of a dog. As soon as he is put into the body of a dog, he must act like a dog. He cannot act otherwise. And if the living entity is put into the body of a hog, then he is forced to eat stool and act like a hog. Similarly, if the living entity is put into the body of a demigod, he must act according to his body. This is the law of nature. But in all

circumstances, the Supersoul is with the individual soul. That is explained in the Vedas as follows: *dvā suparnā sayujā sakḥāyā*. The Supreme Lord is so kind upon the living entity that He always accompanies the individual soul and in all circumstances is present as the Supersoul or Paramātmā.

## TEXT 22

पुरुषः प्रकृतिस्थो हि भुङ्के प्रकृतिजानुणान् ।  
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

*puruṣah prakṛti-stho hi  
bhunkte prakṛti-jān guṇān  
kāraṇam guṇa-saṅgo 'sya  
sad-asad-yoni-janmasu*

*puruṣah*—the living entity; *prakṛti-sthah*—being situated in the material energy; *hi*—certainly; *bhunkte*—enjoys; *prakṛti-jān*—produced by the material nature; *guṇān*—modes of nature; *kāraṇam*—cause; *guṇa-saṅgah*—association with the modes of nature; *asya*—of the living entity; *sat-asat*—good and bad; *yoni*—species of life; *janmasu*—birth.

## TRANSLATION

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.

## PURPORT

This verse is very important for an understanding of how the living entities transmigrate from one body to another. It is explained in the Second Chapter that the living entity is transmigrating from one body to another just as one changes dress. This change of dress is due to his attachment to material existence. As long as he is captivated by this false manifestation, he has to continue transmigrating from one body to another. Due to his desire to lord it over material nature, he is put into such undesirable circumstances. Under the influence of material desire, the entity is born sometimes as a demigod,

## TRANSLATION

Yet in this body there is another, a transcendental enjoyer who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.

## PURPORT

It is stated here that the Supersoul, who is always with the individual soul, is the representation of the Supreme Lord. He is not an ordinary living entity. Because the monist philosophers take the knower of the body to be one, they think that there is no difference between the Supersoul and the individual soul. To clarify this, the Lord says that He is the representation of Paramātmā in every body. He is different from the individual soul; He is *parah*, transcendental. The individual soul enjoys the activities of a particular field, but the Supersoul is present not as finite enjoyer nor as one taking part in bodily activities, but as the witness, overseer, permitter and supreme enjoyer. His name is Paramātmā, not *ātmā*, and He is transcendental. It is distinctly clear that the *ātmā* and Paramātmā are different. The Supersoul, the Paramātmā, has legs and hands everywhere, but the individual soul does not. And because He is the Supreme Lord, He is present within to sanction the individual soul's desiring material enjoyment. Without the sanction of the Supreme Soul, the individual soul cannot do anything. The individual is *bhakta* or the sustained, and He is *bhukta* or the maintainer. There are innumerable living entities, and He is staying in them as a friend. The fact is that individual living entities are eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends. But the living entity has the tendency to reject the sanction of the Supreme Lord and act independantly in an attempt to dominate the supreme nature, and because he has this tendency, he is called the marginal energy of the Supreme Lord. The living entity can be situated either in the material energy or the spiritual energy. As long as he is conditioned by the material energy, the Supreme Lord, as his friend, the Supersoul, stays with him just to get him to return to the spiritual energy. The Lord is always eager to take him back to the spiritual energy, but due to his minute independence, the individual entity is continually rejecting the association of spiritual light. This misuse of

independence is the cause of his material strife in the conditioned nature. The Lord, therefore, is always giving instruction from within and from without. From without He gives instructions as stated in *Bhagavad-gītā*, and from within He tries to convince him that his activities in the material field are not conducive to real happiness. "Just give it up and turn your faith toward Me. Then you will be happy," He says. Thus the intelligent person who places his faith in the Paramātmā or the Supreme Personality of Godhead begins to advance toward a blissful eternal life of knowledge.

#### TEXT 24

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

*ya evam vetti puruṣam  
prakṛtim ca guṇaiḥ saha  
sarvathā vartamāno 'pi  
na sa bhūyo 'bhijāyate*

*yah*—anyone; *evam*—thus; *vetti*—understands; *puruṣam*—the living entities; *prakṛtim*—material nature; *ca*—and; *guṇaiḥ*—modes of material nature; *saha*—with; *sarvathā*—by all means; *vartamānah*—situated; *api*—in spite of; *na*—never; *sah*—he; *bhūyah*—again; *abhijāyate*—takes his birth.

#### TRANSLATION

One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

#### PURPORT

Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to return to this material nature. This is the result of knowledge. The purpose of knowledge is to understand distinctly that the living entity has by chance fallen into this material

Supreme Personality of Godhead are really capable of spiritual understanding because they understand that beyond this material nature there is the spiritual world and the Supreme Personality of Godhead who is expanded as the Paramātmā, the Supersoul in everyone, the all-pervading Godhead. Of course there are those who try to understand the Supreme Absolute Truth by cultivation of knowledge, and they can be counted in the second class. The atheistic philosophers analyze this material world into twenty-four elements, and they place the individual soul as the twenty-fifth item. When they are able to understand the nature of the individual soul to be transcendental to the material elements, they are able to understand also that above the individual soul there is the Supreme Personality of Godhead. He is the twenty-sixth element. Thus gradually they also come to the standard of devotional service in Kṛṣṇa consciousness. Those who work without fruitive results are also perfect in their attitude. They are given a chance to advance to the platform of devotional service in Kṛṣṇa consciousness. Here it is stated that there are some people who are pure in consciousness and who try to find out the Supersoul by meditation, and when they discover the Supersoul within themselves, they become transcendently situated. Similarly, there are others who also try to understand the Supreme Soul by cultivation of knowledge, and there are others who cultivate the *hatha-yoga* system and who try to satisfy the Supreme Personality of Godhead by childish activities.

### TEXT 26

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।  
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

anye tv evam ajānantah  
śrutvānyebhyā upāsate  
te 'pi cātitaranty eva  
mr̥tyum śruti-parāyaṇāḥ

*anye*—others; *tu*—but; *evam*—this; *ajānantah*—without spiritual knowledge; *śrutvā*—by hearing; *anyebhyāḥ*—from others; *upāsate*—begin to worship; *te*—they; *api*—also; *ca*—and; *atitaranti*—transcend; *eva*—certainly; *mr̥tyum*—the path of death; *śruti-parāyaṇāḥ*—inclined to the process of hearing.

*samam sarveṣu bhūteṣu  
tiṣṭhantam parameśvaram  
vinaśyatsu avinaśyantam  
yah paśyati sa paśyati*

*samam*—equally; *sarveṣu*—in all; *bhūteṣu*—living entities; *tiṣṭhantam*—residing; *parameśvaram*—the Supersoul; *vinaśyatsu*—in the destructible; *avinaśyantam*—not destroyed; *yah*—anyone; *paśyati*—see; *sah*—he; *paśyati*—actually sees.

## TRANSLATION

One who sees the Supersoul accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

## PURPORT

Anyone who can see three things—the body, the proprietor of the body, or individual soul, and the friend of the individual soul, combined together by good association—is actually in knowledge. Those who are not associated with the soul's friend are ignorant; they simply see the body, and when the body is destroyed they think that everything is finished, but actually it is not so. After the destruction of the body, both the soul and the Supersoul exist, and they go on eternally in many various moving and unmoving forms. The Sanskrit word *parameśvaram* is sometimes translated as the individual soul because the soul is the master of the body, and after the destruction of the body he transfers to another form. In that way he is master. But there are others who interpret this *parameśvaram* to be the Supersoul. In either case, both the Supersoul and the individual soul continue. They are not destroyed. One who can see in this way can actually see what is happening.

## TEXT 29

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।  
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९ ॥

*prakṛtyā*—material nature; *eva*—certainly; *ca*—also; *karmāṇi*—activities; *kriyamāṇāni*—engaged in performing; *sarvaśah*—in all respects; *yah*—anyone who; *paśyati*—sees; *tathā*—also; *ātmānam*—himself; *akartāram*—non-doer; *sah*—he; *paśyati*—sees perfectly.

## TRANSLATION

One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, actually sees.

## PURPORT

This body is made by material nature under the direction of the Supersoul, and whatever activities are going on in respect to one's body are not his doing. Whatever one is supposed to do, either for happiness or for distress, one is forced to do because of the bodily constitution. The self, however, is outside all these bodily activities. This body is given according to one's past desires. To fulfill desires, one is given the body, with which he acts accordingly.

Practically speaking, the body is a machine, designed by the Supreme Lord, to fulfill desires. Because of desires, one is put into difficult circumstances to suffer or to enjoy. This transcendental vision of the living entity, when developed, makes one separate from bodily activities. One who has such a vision is an actual seer.

## TEXT 31

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।  
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३१ ॥

*yadā bhūta-pṛthag-bhāvam  
eka-stham anupaśyati  
tata eva ca vistāram  
brahma sampadyate tadā*

*yadā*—when; *bhūta*—living entities; *pṛthag-bhāvam*—separated entities; *eka-stham*—situated in one; *anupaśyati*—tries to see through authority; *tataḥ eva*

—thereafter; *ca*—also; *vistāram*—expanded; *brahma*—the Absolute; *sampadyate*—attains; *tadā*—at that time.

## TRANSLATION

When a sensible man ceases to see different identities, which are due to different material bodies, he attains to the Brahman conception. Thus he sees that beings are expanded everywhere.

## PURPORT

When one can see that the various bodies of living entities arise due to the different desires of the individual soul and do not actually belong to the soul itself, one actually sees. In the material conception of life, we find someone a demigod, someone a human being, a dog, a cat, etc. This is material vision, not actual vision. This material differentiation is due to a material conception of life. After the destruction of the material body, this spirit soul is one. The spirit soul, due to contact with material nature, gets different types of bodies. When one can see this, he attains spiritual vision; thus being freed from differentiations like man, animal, big, low, etc., one becomes beautified in his consciousness and able to develop Kṛṣṇa consciousness in his spiritual identity. How he then sees things will be explained in the next verse.

## TEXT 32

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।  
शरीरस्थोऽपि कौन्तेय न करोति न लिष्यते ॥ ३२ ॥

*anāditvān nirguṇatvāt  
paramātmāyam avyayaḥ  
śarīra-stho 'pi kaunteya  
na karoti na lipyate*

*anāditvāt*—due to eternity; *nirguṇatvāt*—due to transcendental; *param*—beyond material nature; *ātmā*—spirit; *ayam*—this; *avyayaḥ*—inexhaustable; *śarīra-sthah api*—though dwelling in the body; *kaunteya*—O son of Kuntī; *na karoti*—never does anything; *na lipyate*—nor is he entangled.

world, he is acting under the spell of the three modes of material nature. Because living entities have different kinds of bodies, in terms of the different aspects of nature, they are induced to act according to that nature. This is the cause of the varieties of happiness and distress.

### TEXT 6

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

*tatra sattvam nirmalatvāt  
prakāśakam anāmayam  
sukha-saṅgena badhnāti  
jñāna-saṅgena cānagha*

*tatra*—thereafter; *sattvam*—mode of goodness; *nirmalatvāt*—being purest in the material world; *prakāśakam*—illuminating; *anāmayam*—without any sinful reaction; *sukha*—happiness; *saṅgena*—association; *badhnāti*—conditions; *jñāna*—knowledge; *saṅgena*—association; *ca*—also; *anagha*—O sinless one.

### TRANSLATION

O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

### PURPORT

The living entities conditioned by material nature are of various types. One is happy, another is very active, and another is helpless. All these types of psychological manifestations are causes of the entities' conditioned status in nature. How they are differently conditioned is explained in this section of *Bhagavad-gītā*. The mode of goodness is first considered. The effect of developing the mode of goodness in the material world is that one becomes wiser than those otherwise conditioned. A man in the mode of goodness is not

## TEXT 9

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

*sattvam sukhe sañjayati  
rajaḥ karmaṇi bhārata  
jñānam āvṛtya tu tamah  
pramāde sañjayaty uta*

*sattvam*—mode of goodness; *sukhe*—in happiness; *sañjayati*—develops; *rajaḥ*—mode of passion; *karmaṇi*—fruits of activities; *bhārata*—O son of Bharata; *jñānam*—knowledge; *āvṛtya*—covering; *tu*—but; *tamah*—the mode of ignorance; *pramāde*—in madness; *sañjayati*—develops; *uta*—it is said.

## TRANSLATION

The mode of goodness conditions one to happiness, passion conditions him to the fruits of action, and ignorance to madness.

## PURPORT

A person in the mode of goodness is satisfied by his work or intellectual pursuit, just as a philosopher, scientist, or educator may be engaged in a particular field of knowledge and may be satisfied in that way. A man in the modes of passion and goodness may be engaged in fruitive activity; he owns as much as he can and spends for good causes. Sometimes he tries to open hospitals, give to charity institutions, etc. These are the signs of one in the mode of passion. And the mode of ignorance covers knowledge. In the mode of ignorance, whatever one does is neither good for him nor for anyone.

## TEXT 10

रजस्तमश्चाभिष्युय सत्त्वं भवति भारत ।  
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

## PURPORT

One in goodness attains higher planetary systems, like Brahmaloka or Janaloka, and there enjoys godly happiness. The word *amalān* is significant; it means free from the modes of passion and ignorance. There are impurities in the material world, but the mode of goodness is the purest form of existence in the material world. There are different kinds of planets for different kinds of living entities. Those who die in the mode of goodness are elevated to the planets where great sages and great devotees live.

## TEXT 15

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।  
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

*rajasi pralayam gatvā  
karma-saṅgiṣu jāyate  
tathā pralīnas tamasi  
mūḍha-yoniṣu jāyate*

*rajasi*—in passion; *pralayam*—dissolution; *gatvā*—attaining; *karma-saṅgiṣu*—in the association of fruitive activities; *jāyate*—takes birth; *tathā*—thereafter; *pralīnah*—being dissolved; *tamasi*—in ignorance; *mūḍha*—animal; *yoniṣu*—species; *jāyate*—take birth.

## TRANSLATION

When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when he dies in the mode of ignorance, he takes birth in the animal kingdom.

## PURPORT

Some people have the impression that when the soul reaches the platform of human life, it never goes down again. This is incorrect. According to this verse, if one develops the mode of ignorance, after his death he is degraded to

physical toil. The miseries are there. Thus *Bhagavad-gītā* says that in any activity performed under the spell of the mode of passion, there is definitely great misery. There may be a little so-called mental happiness—"I have this house or this money"—but this is not actual happiness. As far as the mode of ignorance is concerned, the performer is without knowledge, and therefore all his activities result in present misery, and afterwards he will go on toward animal life. Animal life is always miserable, although, under the spell of the illusory energy, *māyā*, the animals do not understand this. Slaughtering poor animals is also due to the mode of ignorance. The animal killers do not know that in the future the animal will have a body suitable to kill them. That is the law of nature. In human society, if one kills a man he has to be hanged. That is the law of the state. Because of ignorance, people do not perceive that there is a complete state controlled by the Supreme Lord. Every living creature is the son of the Supreme Lord, and He does not tolerate even an ant's being killed. One has to pay for it. So, indulgence in animal killing for the taste of the tongue is the grossest kind of ignorance. A human being has no need to kill animals because God has supplied so many nice things. If one indulges in meat-eating anyway, it is to be understood that he is acting in ignorance and is making his future very dark. Of all kinds of animal killing, the killing of cows is most vicious because the cow gives us all kinds of pleasure by supplying milk. Cow slaughter is an act of the grossest type of ignorance. In the Vedic literature the words *gobhiḥ prīṇita-matsaram* indicate that one who, being fully satisfied by milk, is desirous of killing the cow, is in the grossest ignorance.

There is also a prayer in the Vedic literature that states:

*namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca  
jagaddhitāya kṛṣṇāya govindāya namo namah.*

"My Lord, You are the well-wisher of the cows and the *brāhmaṇas*, and You are the well-wisher of the entire human society and world." The purport is that special mention is given in that prayer for the protection of the cows and the *brāhmaṇas*. *Brāhmaṇas* are the symbol of spiritual education, and cows are the symbol of the most valuable food; these two living creatures, the *brāhmaṇas* and the cows, must be given all protection—that is real advancement of civilization. In modern human society, spiritual knowledge is neglected, and cow killing is encouraged. It is to be understood, then, that human society is advancing in the wrong direction and is clearing the path to its own

## PURPORT

How one can stay in the transcendental position, even in this body, in full Kṛṣṇa consciousness, is explained in this verse. The Sanskrit word *dehī* means embodied. Although one is within this material body, by his advancement in spiritual knowledge he can be free from the influence of the modes of nature. He can enjoy the happiness of spiritual life even in this body because, after leaving this body, he is certainly going to the spiritual sky. But even in this body he can enjoy spiritual happiness. In other words, devotional service in Kṛṣṇa consciousness is the sign of liberation from this material entanglement, and this will be explained in the Eighteenth Chapter. When one is freed from the influence of the modes of material nature, he enters into devotional service.

### TEXT 21

अर्जुन उवाच ।  
कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।  
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

*arjuna uvāca  
kair liṅgais trīn guṇān etān  
atīto bhavati prabho  
kim ācāraḥ katham caitāṁs  
trīn guṇān ativartate*

*arjunah uvāca*—Arjuna said; *kaiḥ*—by which; *liṅgaiḥ*—symptoms; *trīn*—three; *guṇān*—qualities; *etān*—all this; *atītāḥ*—transcend; *bhavati*—become; *prabho*—my Lord; *kim*—what; *ācāraḥ*—behavior; *katham*—what; *ca*—also; *etān*—these; *trīn*—three; *guṇān*—qualities; *ativartate*—transcend.

## TRANSLATION

Arjuna inquired: O my dear Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

## PURPORT

In this verse, Arjuna's questions are very appropriate. He wants to know the symptoms of a person who has already transcended the material modes. He first inquires of the symptoms of such a transcendental person. How can one understand that he has already transcended the influence of the modes of material nature? The second question asks how he lives and what his activities are. Are they regulated or nonregulated? Then Arjuna inquires of the means by which he can attain the transcendental nature. That is very important. Unless one knows the direct means by which one can be situated always transcendently, there is no possibility of showing the symptoms. So all these questions put by Arjuna are very important, and the Lord answers them.

### TEXTS 22–25

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
 न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥  
 उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
 गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेञ्जते ॥ २३ ॥  
 समदुःखसुखः स्वस्थः समलोष्टाश्मकाश्वनः ।  
 तुत्यप्रियाप्रियो धीरस्तुत्यनिन्दात्मसंस्तुतिः ॥ २४ ॥  
 मानापमानयोस्तुत्यस्तुत्यो मित्रारिपक्षयोः ।  
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

*śrī-bhagavān uvāca  
 prakāśam ca pravṛttim ca  
 moham eva ca pāñdava  
 na dveṣṭi sampravṛttāni  
 na nivṛttāni kāṅkṣati*

*udāsīna-vad āśīno  
 guṇair yo na vicālyate  
 guṇā vartanta ity evam  
 yo 'vatiṣṭhati neṅgate*

# CHAPTER FIFTEEN



## The Yoga of the Supreme Person

### TEXT 1

श्रीभगवानुवाच ।  
ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
चन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

śrī-bhagavān uvāca  
ūrdhvā-mūlam adhah-sākham  
aśvattham prāhur avyayam  
chandāṁsi yasya parṇāni  
yas tam veda sa veda-vit

śrī bhagavān uvāca—the Supreme Personality of Godhead said; ūrdhvā-mūlam—with roots above; adhah—downwards; sākham—branches; aśvattham—banyan tree; prāhuh—said; avyayam—eternal; chandāṁsi—Vedic hymns; yasya—of which; parṇāni—the leaves; yaḥ—anyone; tam—that; veda—knows; saḥ—he; veda-vit—the knower of the Vedas.

*adhaś cordhvam̄ prasṛtāś tasya śākhā  
guṇa-pravṛddhā viṣaya-pravālāḥ  
adhaś ca mūlāny anusantatāni  
karmānubandhīni manusya-loke*

*adhaḥ*—downward; *ca*—and; *ūrdhvam*—upward; *prasṛtāḥ*—extended; *tasya*—its; *śākhāḥ*—branches; *guṇa*—modes of material nature; *pravṛddhāḥ*—developed; *viṣaya*—sense objects; *pravālāḥ*—twigs; *adhaḥ*—downward; *ca*—and; *mūlāni*—roots; *anusantatāni*—extended; *karma*—according to work; *anubandhīni*—bound; *manusya-loke*—in the world of human society.

## TRANSLATION

The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.

## PURPORT

The description of the banyan tree is further explained here. Its branches are spread in all directions. In the lower parts, there are variegated manifestations of living entities, such as human beings, animals, horses, cows, dogs, cats, etc. These are situated on the lower parts of the branches, whereas on the upper parts are higher forms of living entities: the demigods, Gandharvas (fairies), and many other higher species of life. As a tree is nourished by water, so this tree is nourished by the three modes of material nature. Sometimes we find that a tract of land is barren for want of sufficient water, and sometimes a tract is very green; similarly, where the modes of material nature are proportionately greater in quantity, the different species of life are manifested in that proportion.

The twigs of the tree are considered to be the sense objects. By development of the different modes of nature, we develop different senses, and, by the senses, we enjoy different varieties of sense objects. The source of the senses—the ears, the nose, eyes, etc.—is considered to be the upper twigs, tuned to the enjoyment of different sense objects. The leaves are sound, form, touch—the sense objects. The roots, which are subsidiary, are the by-products of different

devotional service as described in the Twelfth Chapter is the only way to get out of this false representation of the real tree. In Chapter Fourteen the contamination of all kinds of processes by material nature is described. Only devotional service is described as purely transcendental.

The words *paramam mama* are very important here. Actually every nook and corner is the property of the Supreme Lord, but the spiritual world is *paramam*, full of six opulences. In the *Upaniṣads* it is also confirmed that in the spiritual world there is no need of sunshine or moonshine, for the whole spiritual sky is illuminated by the internal potency of the Supreme Lord. That supreme abode can be achieved only by surrender and by no other means.

### TEXT 7

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

*mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manah-ṣaṣṭhānīndriyāṇi  
prakṛti-sthāni karsati*

*mama*—My; *eva*—certainly; *amśah*—fragmental particles; *jīva-loke*—world of conditional life; *jīva-bhūtaḥ*—the conditioned living entities; *sanātanaḥ*—eternal; *manah*—mind; *ṣaṣṭhāni*—six; *indriyāṇi*—senses; *prakṛti*—material nature; *sthāni*—situated; *karsati*—struggling hard.

### TRANSLATION

The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

### PURPORT

In this verse the identity of the living being is clearly given. The living entity is the fragmental part and parcel of the Supreme Lord—eternally. It is not that he assumes individuality in his conditional life and in his liberated

## TEXT 10

उत्कामन्तं स्थितं वापि भुज्ञानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

*utkrāmantam sthitam vāpi  
bhujñānam vā guṇānvitam  
vimūḍhā nānupaśyanti  
paśyanti jñāna-cakṣuṣah*

*utkrāmantam*—quitting the body; *sthitam*—situated in the body; *vāpi*—either; *bhujñānam*—enjoying; *vā*—or; *guṇa-anvitam*—under the spell of the modes of material nature; *vimūḍhāḥ*—foolish persons; *na*—never; *anupaśyanti*—can see; *paśyanti*—one can see; *jñāna-cakṣuṣah*—one who has the eyes of knowledge.

## TRANSLATION

The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

## PURPORT

The word *jñāna-cakṣuṣah* is very significant. Without knowledge, one cannot understand how a living entity leaves his present body, nor what form of body he is going to take in the next life, nor even why he is living in a particular type of body. This requires a great amount of knowledge understood from *Bhagavad-gītā* and similar literatures heard from a bona fide spiritual master. One who is trained to perceive all these things is fortunate. Every living entity is quitting his body under certain circumstances; he is living under certain circumstances and enjoying under certain circumstances under the spell of material nature. As a result, he is suffering different kinds of happiness and distress, under the illusion of sense enjoyment. Persons who are everlastingly fooled by lust and desire lose all power of understanding their change of body and their stay in a particular body. They cannot comprehend it. Those who have developed spiritual knowledge, however, can see that the

simply try to understand that the splendor of the sun, the splendor of the moon, and the splendor of electricity or fire are coming from the Supreme Personality of Godhead. In such a conception of life, the beginning of Kṛṣṇa consciousness, lies a great deal of advancement for the conditioned soul in this material world. The living entities are essentially the parts and parcels of the Supreme Lord, and He is giving herewith the hint how they can come back to Godhead, back to home. From this verse we can understand that the sun is illuminating the whole solar system. There are different universes and solar systems, and there are different suns, moons and planets also. Sunlight is due to the spiritual effulgence in the spiritual sky of the Supreme Lord. With the rise of the sun, the activities of human beings are set up. They set fire to prepare their foodstuff; they set fire to start the factories, etc. So many things are done with the help of fire. Therefore sunrise, fire and moonlight are so pleasing to the living entities. Without their help no living entity can live. So if one can understand that the light and splendor of the sun, moon and fire are emanating from the Supreme Personality of Godhead, Kṛṣṇa, then one's Kṛṣṇa consciousness will begin. By the moonshine, all the vegetables are nourished. The moonshine is so pleasing that people can easily understand that they are living by the mercy of the Supreme Personality of Godhead Kṛṣṇa. Without His mercy there cannot be sun, without His mercy there cannot be moon, and without His mercy there cannot be fire, and without the help of sun, moon and fire, no one can live. These are some thoughts to provoke Kṛṣṇa consciousness in the conditioned soul.

### TEXT 13

गामाविश्य च भूतानि धारयाम्यहमोजसा ।  
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

*gām āviśya ca bhūtāni  
dhārayāmy aham ojasā  
puṣṇāmi cauṣadhiḥ sarvāḥ  
somo bhūtvā rasātmakaḥ*

*gām*—the planets; *āviśya*—entering; *ca*—also; *bhūtāni*—living entities; *dhārayāmi*—sustaining; *aham*—I; *ojasā*—by My energy; *puṣṇāmi*—nourishing;

chewed, some are licked up, and some are sucked, and He is the digestive force for all of them.

### TEXT 15

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

*sarvasya cāham hṛdi sanniviṣṭo  
mattah smṛtir jñānam apohanam ca  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham*

*sarvasya*—of all living beings; *ca*—and; *aham*—I; *hṛdi*—in the heart; *sanniviṣṭah*—being situated; *mattah*—from Me; *smṛtiḥ*—remembrance; *jñānam*—knowledge; *apohanam ca*—and forgetfulness; *vedaiḥ*—by the Vedas; *ca*—also; *sarvaiḥ*—all; *aham*—I am; *eva*—certainly; *vedyah*—knowable; *vedānta-kṛt*—the compiler of the *Vedānta*; *veda-vit*—the knower of the Vedas; *eva*—certainly; *ca*—and; *aham*—I.

### TRANSLATION

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of *Vedānta*, and I am the knower of the Vedas.

### PURPORT

The Supreme Lord is situated as Paramātmā in everyone's heart, and it is from Him that all activities are initiated. The living entity forgets everything of his past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work. Therefore he begins his work according to his past deeds. Required knowledge is supplied to him, and remembrance is given to him, and he forgets, also, about his past life. Thus, the Lord is not only all-pervading; He is also localized in every individual heart. He awards the different fruitive results. He is not only worshipable as the impersonal

## TEXT 16

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

*dvāv imau puruṣau loke  
kṣaraś cākṣara eva ca  
kṣarah sarvāṇi bhūtāni  
kūṭa-stho 'kṣara ucyate*

*dvau*—two; *imau*—in this (world); *puruṣau*—living entities; *loke*—in the world; *kṣarah*—fallible; *ca*—and; *akṣarah*—infallible; *eva*—certainly; *ca*—and; *kṣarah*—the fallible; *sarvāṇi*—all; *bhūtāni*—living entities; *kūṭasthah*—in oneness; *akṣarah*—infallible; *ucyate*—is said.

## TRANSLATION

There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.

## PURPORT

As already explained, the Lord in His incarnation as Vyāsadeva compiled the *Vedānta-sutra*. Here the Lord is giving, in summary, the contents of the *Vedānta-sūtra*: He says that the living entities, who are innumerable, can be divided into two classes—the fallible and the infallible. The living entities are eternally separated parts and parcels of the Supreme Personality of Godhead. When they are in contact with the material world, they are called *jīva-bhūtāḥ*, and the Sanskrit words given here, *sarvāṇi bhūtāni* mean that they are fallible. Those who are in oneness with the Supreme Personality of Godhead, however, are called infallible. Oneness does not mean that they have no individuality, but that there is no disunity. They are all agreeable to the purpose of the creation. Of course, in the spiritual world, there is no such thing as creation, but since the Supreme Personality of Godhead has stated in the *Vedānta-sūtra* that He is the source of all emanations, that conception is explained.

## TEXT 18

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

*yasmāt kṣaram atīto 'ham  
akṣarād api cottamah  
ato 'smi loke vede ca  
prathitah puruṣottamah*

*yasmāt*—because; *kṣaram*—the fallible; *atītaḥ*—transcendental; *aham*—I; *akṣarāt*—from the infallible; *api*—better than that; *ca*—and; *uttamah*—the best; *ataḥ*—therefore; *asmi*—I am; *loke*—in the world; *vede*—in the Vedic literature; *ca*—and; *prathitah*—celebrated; *puruṣottamah*—as the Supreme Personality.

## TRANSLATION

Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

## PURPORT

No one can surpass the Supreme Personality of Godhead, Kṛṣṇa—neither the conditioned soul nor the liberated soul. He is, therefore, the greatest of personalities. Now it is clear here that the living entities and the Supreme Personality of Godhead are individuals. The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead.

## TEXT 19

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्वज्ञति मां सर्वभावेन भारत ॥ १९ ॥

*yo mām evam asammūḍho  
jānāti puruṣottamam  
sa sarva-vid bhajati mām  
sarva-bhāvena bhārata*

*yah*—anyone; *mām*—unto Me; *evam*—certainly; *asammūḍhaḥ*—without a doubt; *jānāti*—knows; *puruṣottamam*—the Supreme Personality of Godhead; *sah*—he; *sarva-vit*—knower of everything; *bhajati*—renders devotional service; *mām*—unto Me; *sarva-bhāvena*—in all respects; *bhārata*—O son of Bharata.

## TRANSLATION

**Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and he therefore engages himself in full devotional service, O son of Bharata**

## PURPORT

There are many philosophical speculations about the constitutional position of the living entities and the Supreme Absolute Truth. Now in this verse the Supreme Personality of Godhead clearly explains that anyone who knows Lord Kṛṣṇa as the Supreme Person is actually the knower of everything. The imperfect knower goes on simply speculating about the Absolute Truth, but the perfect knower, without wasting his valuable time, engages directly in Kṛṣṇa consciousness, the devotional service of the Supreme Lord. Throughout the whole of *Bhagavad-gītā*, this fact is being stressed at every step. And still there are so many stubborn commentators on *Bhagavad-gītā* who consider the Supreme Absolute Truth and the living entities to be one and the same. Vedic knowledge is called *śruti* learning by aural reception. One should actually receive the Vedic message from authorities like Kṛṣṇa and His representatives. Here Kṛṣṇa distinguishes everything very nicely, and one should hear from this source. Simply to hear like the hogs is not sufficient; one must be able to understand from the authorities. It is not that one should simply speculate academically. One should submissively hear from *Bhagavad-gītā* that these living entities are always subordinate to the Supreme Personality of Godhead. Anyone who is able to understand this, according to

# CHAPTER SIXTEEN



## The Divine and Demoniac Natures

### TEXTS 1–3

श्रीभगवानुवाच ।  
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥  
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥ २ ॥  
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

śrī-bhagavān uvāca  
abhayam sattva-saṁśuddhir  
jñāna-yoga-vyavasthitih  
dānam damaś ca yajñaś ca  
svādhyāyas tapa ārjavam

*ahimsā satyam akrodhas*  
*tyāgah sāntir apaiśunam*  
*dayā bhūteṣv aloluptvam*  
*mārdavam hrīr acāpalam*  
  
*tejah kṣamā dhṛtiḥ śaucam*  
*adroho nāti-mānitā*  
*bhavanti sampadam daivīm*  
*abhijātasya bhārata*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *abhayam*—fearlessness; *sattva-saṁsuddhiḥ*—purification of one's existence; *jñāna*—knowledge; *yoga*—of linking up; *vyavasthitih*—the situation; *dānam*—charity; *damah ca*—and controlling the mind; *yajñah ca*—and performance of sacrifice; *svādhyāyah*—study of Vedic literature; *tapaḥ*—austerity; *ārjavam*—simplicity; *ahimsā*—nonviolence; *satyam*—truthfulness; *akrodhah*—freedom from anger; *tyāgah*—renunciation; *sāntih*—tranquility; *apaiśunam*—aversion to faultfinding; *dayā*—mercy; *bhūteṣu*—towards all living entities; *aloluptvam*—freedom from greed; *mārdavam*—gentleness; *hrīḥ*—modesty; *acāpalam*—determination; *tejah*—vigor ; *kṣamā*—forgiveness; *dhṛtiḥ*—fortitude; *śaucam*—cleanliness; *adrohah*—freedom from envy; *na*—not; *atimānitā*—expectation of honor; *bhavanti*—become; *sampadam*—qualities; *daivīm*—transcendental; *abhijātasya*—one who is born of; *bhārata*—O son of Bharata.

## TRANSLATION

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor—these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

*Akrodhah* means to check anger. Even if there is provocation one should be tolerant, for once one becomes angry his whole body becomes polluted. Anger is the product of the modes of passion and lust, so one who is transcendently situated should check himself from anger. *Apaiśunam* means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, but to call an honest person a thief is very much offensive for one who is making advancement in spiritual life. *Hrīḥ* means that one should be very modest and must not perform some act which is abominable. *Acāpalam*, determination, means that one should not be agitated or frustrated in some attempt. There may be failure in some attempt, but one should not be sorry for that; he should make progress with patience and determination. The word *tejah* used here is meant for the *kṣatriyas*. The *kṣatriyas* should always be very strong to be able to give protection to the weak. They should not pose themselves as nonviolent. If violence is required, they must exhibit it.

*Śaucam* means cleanliness, not only in mind and body but in one's dealings also. It is especially meant for the mercantile people, who should not deal in the black market. *Nātimānitā*, not expecting honor, applies to the *śūdras*, the worker class, which are considered, according to Vedic injunctions, to be the lowest of the four classes. They should not be puffed up with unnecessary prestige or honor and should remain in their own status. It is the duty of the *śūdras* to offer respect to the higher class for the upkeep of the social order. All these sixteen qualifications mentioned are transcendental qualities. They should be cultivated according to the different statuses of the social order. The purport is that even though material conditions are miserable, if these qualities are developed by practice, by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.

#### TEXT 4

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

clearly stated that a woman should not be given freedom. That does not mean that women are to be kept as slaves, but they are like children. Children are not given freedom, but that does not mean that they are kept as slaves. The demons have now neglected such injunctions, and they think that women should be given as much freedom as men. However, this has not improved the social condition of the world. Actually, a woman should be given protection at every stage of life. She should be given protection by the father in her younger days, by the husband in her youth, and by the grownup sons in her old age. This is proper social behavior according to the *Manu-samhitā*. But modern education has artificially devised a puffed up concept of womanly life, and therefore marriage is practically now an imagination in human society. Nor is the moral condition of woman very good now. The demons, therefore, do not accept any instruction which is good for society, and because they do not follow the experience of great sages and the rules and regulations laid down by the sages, the social condition of the demoniac people is very miserable.

### TEXT 8

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।  
अपरस्परसमूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

*asatyam apratiṣṭham te  
jagad āhūr anīśvaram  
aparaspara-sambhūtam  
kim anyat kāma-haitukam*

*asatyam*—unreal; *apratiṣṭham*—without foundation; *te*—they; *jagat*—the cosmic manifestation; *āhuḥ*—is said; *anīśvaram*—with no controller; *aparaspara*—by mutual lust; *sambhūtam*—caused; *kim anyat*—there is no other cause; *kāma-haitukam*—it is due to lust only.

### TRANSLATION

They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust.

his mass of wealth is due to his own endeavor. A demoniac person believes in the strength of his personal work, not in the law of *karma*. According to the law of *karma*, a man takes his birth in a high family, or becomes rich, or very well educated, or very beautiful because of good work in the past. The demoniac thinks that all these things are accidental and due to the strength of his personal ability. He does not sense any arrangement behind all the varieties of people, beauty, and education. Anyone who comes into competition with such a demoniac man is his enemy. There are many demoniac people, and each is enemy to the others. This enmity becomes more and more deep—between persons, then between families, then between societies, and at last between nations. Therefore there is constant strife, war and enmity all over the world.

Each demoniac person thinks that he can live at the sacrifice of all others. Generally, a demoniac person thinks of himself as the Supreme God, and a demoniac preacher tells his followers: "Why are you seeking God elsewhere? You are all yourselves God! Whatever you like, you can do. Don't believe in God. Throw away God. God is dead." These are the demoniac's preachings. Although the demoniac person sees others equally rich and influential, or even more so, he thinks that no one is richer than him and that no one is more influential than him. As far as promotion to the higher planetary system is concerned, he does not believe in performing *yajñas* or sacrifices. Demons think that they will manufacture their own process of *yajña* and prepare some machine, by which they will be able to reach any higher planet. The best example of such a demoniac man was Rāvaṇa. He offered a program to the people by which he would prepare a staircase so that anyone could reach the heavenly planets without performing sacrifices, such as are prescribed in the *Vedas*. Similarly, in the present age such demoniac men are striving to reach the higher planetary systems by mechanical arrangement. These are examples of bewilderment. The result is that, without their knowledge, they are gliding toward hell. Here the Sanskrit word *mohajāla* is very significant. *Jāla* means net; like fishes caught in a net, they have no way to come out.

### TEXT 17

आत्मसम्माविता: स्तब्धा धनमानमदान्विता: ।  
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

*ātma-sambhāvitāḥ stabdhā  
dhana-māna-madānvitāḥ  
yajante nāma-yajñais te  
dambhenāvidhi-pūrvakam*

*ātma-sambhāvitāḥ*—self-complacent; *stabdhāḥ*—impudent; *dhana-māna*—wealth and false prestige; *mada-anvitāḥ*—absorbed in pride; *yajante*—perform sacrifices; *nāma*—in name only; *yajñaiḥ*—with such a sacrifice; *te*—they; *dambhena*—out of pride; *avidhi-pūrvakam*—without following any rules and regulations.

## TRANSLATION

**Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without following any rules or regulations.**

## PURPORT

Thinking themselves all in all, not caring for any authority or scripture, the demoniac sometimes perform so-called religious or sacrificial rites. And since they do not believe in authority, they are very impudent. This is due to illusion caused by accumulating some wealth and false prestige. Sometimes such demons take up the role of preacher, mislead the people, and become known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or they worship the demigods, or manufacture their own God. Common men advertise them as God and worship them, and by the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress. Actually there are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path one can create is one's own path; there is no such thing as a standard path one has to follow. The word *avidhi-pūrvakam*, meaning disregard for the rules and regulations, is especially stressed here. These things are always due to ignorance and illusion.

not come to the stage of understanding the Supreme Lord, then all his knowledge becomes spoiled. Therefore one should gradually raise himself to the platform of Kṛṣṇa consciousness and devotional service; it is then and there that he can attain the highest perfectional stage, not otherwise. The word *kāma-cārataḥ* is very significant. A person who knowingly violates the rules acts in lust. He knows that this is forbidden, still he acts. This is called acting whimsically. He knows that this should be done, but still he does not do it; therefore he is called whimsical. Such persons are destined to be condemned by the Supreme Lord. Such persons cannot have the perfection which is meant for the human life. The human life is especially meant for purifying one's existence, and one who does not follow the rules and regulations cannot purify himself, nor can he attain the real stage of happiness.

#### TEXT 24

तस्माच्छास्त्रं प्रमाणं ते कार्यकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

*tasmāc chāstram pramāṇam te  
kāryākārya-vyavasthitau  
jñātvā śāstra-vidhānoktam  
karma kartum iha arhasi*

*tasmāt*—therefore; *śāstram*—scriptures; *pramāṇam*—evidence; *te*—your; *kārya*—duty; *akārya*—forbidden activities; *vyavasthitau*—in determining; *jñātvā*—knowing; *śāstra*—of scripture; *vidhāna*—regulations; *uktam*—as declared; *karma*—work; *kartum*—to do; *iha arhasi*—you should do it.

#### TRANSLATION

One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

## TEXT 13

विधीनमसृष्टान्तं मन्त्रहीनमदक्षिणम् ।  
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

*vidhi-hīnam asṛṣṭānnam  
mantra-hīnam adakṣiṇam  
śraddhā-virahitam yajñam  
tāmasam paricakṣate*

*vidhi-hīnam*—without scriptural direction; *asṛṣṭa-annam*—without distribution of *prasādam*; *mantra-hīnam*—with no chanting of the Vedic hymns; *adakṣiṇam*—with no remunerations to the priests; *śraddhā*—faith; *virahitam*—without; *yajñam*—sacrifice; *tāmasam*—in the mode of ignorance; *paricakṣate*—is to be considered.

## TRANSLATION

And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no remunerations are made to the priests, and which is faithless—that sacrifice is of the nature of ignorance.

## PURPORT

Faith in the mode of darkness or ignorance is actually faithlessness. Sometimes people worship some demigod just to make money and then spend the money for recreation, ignoring the scriptural injunctions. Such ceremonial shows of religiosity are not accepted as genuine. They are all in the mode of darkness; they produce a demoniac mentality and do not benefit human society.

## TEXT 14

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

## TRANSLATION

Those ostentatious penances and austerities which are performed in order to gain respect, honor and reverence are said to be in the mode of passion. They are neither stable nor permanent.

## PURPORT

Sometimes penance and austerity are executed to attract people and receive honor, respect and worship from others. Persons in the mode of passion arrange to be worshiped by subordinates and let them wash their feet and offer riches. Such arrangements artificially made by the performance of penances are considered to be in the mode of passion. The results are temporary; they can be continued for some time, but they are not permanent.

### TEXT 19

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।  
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

*mūḍha-grāheṇātmano yat  
piḍayā kriyate tapah  
parasyotsādanārtham vā  
tat tāmasam udāhṛtam*

*mūḍha*—foolish; *grāheṇa*—with endeavor; *ātmanah*—of one's own self; *yat*—which; *piḍayā*—by torture; *kriyate*—is performed; *tapah*—penance; *parasya*—to others; *utsādanārtham*—causing annihilation; *vā*—or; *tat*—that; *tāmasam*—in the mode of darkness; *udāhṛtam*—is said to be.

## TRANSLATION

And those penances and austerities which are performed foolishly by means of obstinate self-torture, or to destroy or injure others, are said to be in the mode of ignorance.

## TEXT 22

अदेशकाले यदानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं तत्त्वामसमुदाहृतम् ॥ २२ ॥

*adeśa-kāle yad dānam  
apātrebhyaś ca dīyate  
asat-kṛtam avajñātam  
tat tāmasam udāhṛtam*

*adesa*—unpurified place; *kāle*—unpurified time; *yat*—that which is; *dānam*—charity; *apātrebhyaḥ*—to unworthy persons; *ca*—also; *dīyate*—is given; *asatkṛtam*—without respect; *avajñātam*—without proper attention; *tat*—that; *tāmasam*—in the mode of darkness; *udāhṛtam*—is said to be.

## TRANSLATION

And charity performed at an improper place and time and given to unworthy persons without respect and with contempt is charity in the mode of ignorance.

## PURPORT

Contributions for indulgence in intoxication and gambling are not encouraged here. That sort of contribution is in the mode of ignorance. Such charity is not beneficial; rather, sinful persons are encouraged. Similarly, if a person gives charity to a suitable person without respect and without attention, that sort of charity is also said to be in the mode of darkness.

## TEXT 23

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

*om tat sad iti nirdeśo  
brahmaṇas tri-vidhaḥ smṛtaḥ  
brāhmaṇāḥ tena vedāś ca  
yajñāś ca vihitāḥ purā*

# CHAPTER EIGHTEEN



## Conclusion—The Perfection of Renunciation

### TEXT 1

अर्जुन उवाच ।

सन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।  
त्यागस्य च हृषीकेश पृथक्षेशिनिषूदन ॥ १ ॥

*arjuna uvāca  
sannyāsasya mahā-bāho  
tattvam icchāmi veditum  
tyāgasya ca hṛṣīkeśa  
pṛthak keśī-nisūdana*

*arjunah uvāca*—Arjuna said; *sannyāsasya*—renunciation; *mahā-bāho*—O mighty-armed one; *tattvam*—truth; *icchāmi*—I wish; *veditum*—to understand; *tyāgasya*—of renunciation; *ca*—also; *hṛṣīkeśa*—O master of the senses; *pṛthak*—differently; *keśī-nisūdana*—O killer of the Keśī demon.

## TEXT 5

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

yajñā-dāna-tapah-karma  
na tyājyam kāryam eva tat  
yajñō dānam tapaś caiva  
pāvanāni manīṣinām

*yajñā*—sacrifice; *dāna*—charity; *tapah*—penance; *karma*—activities; *na*—never; *tyājyam*—to be given up; *kāryam*—must be done; *eva*—certainly; *tat*—that; *yajñah*—sacrifice; *dānam*—charity; *tapah*—penance; *ca*—also; *eva*—certainly; *pāvanāni*—purifying; *manīṣinām*—even of the great souls.

## TRANSLATION

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

## PURPORT

The *yogīs* should perform acts for the advancement of human society. There are many purificatory processes for advancing a human being to spiritual life. The marriage ceremony, for example, is considered to be one of these sacrifices. It is called *vivāha-yajña*. Should a *sannyāsī*, who is in the renounced order of life and who has given up his family relations, encourage the marriage ceremony? The Lord says here that any sacrifice which is meant for human welfare should never be given up. *Vivāha-yajña*, the marriage ceremony, is meant to regulate the human mind to become peaceful for spiritual advancement. For most men, this *vivāha-yajña* should be encouraged even by persons in the renounced order of life. *Sannyasīs* should never associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not accept a wife in the marriage ceremony. All prescribed sacrifices are meant for achieving the Supreme Lord. Therefore, in the lower stages, they should not be given up. Similarly, charity is for the

*duḥkham ity eva yat karma*  
*kāya-kleśa-bhayāt tyajet*  
*sa kṛtvā rājasam tyāgam*  
*naiva tyāga-phalam labhet*

*duḥkham*—unhappy; *iti*—thus; *eva*—certainly; *yat*—that which; *karma*—work; *kāya*—body; *kleśa*—troublesome; *bhayāt*—out of; *tyajet*—fear; *sah*—that; *kṛtvā*—after doing; *rājasam*—in the mode of passion; *tyāgam*—renunciation; *na eva*—certainly not; *tyāga*—renounced; *phalam*—results; *labhet*—gain.

## TRANSLATION

Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

## PURPORT

One who is in Kṛṣṇa consciousness should not give up earning money out of fear that he is performing fruitive activities. If by working one can engage his money in Kṛṣṇa consciousness, or if by rising early in the morning one can advance his transcendental Kṛṣṇa consciousness, one should not desist out of fear or because such activities are considered troublesome. Such renunciation is in the mode of passion. The result of passionate work is always miserable. Even if a person renounces work in that spirit, he never gets the result of renunciation.

## TEXT 9

कार्यमित्येव यत्कर्म नियतं क्रियतेर्जुन ।  
 सङ्गं त्यक्ता फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

*kāryam ity eva yat karma*  
*niyatam kriyate 'rjuna*  
*saṅgam tyaktvā phalam caiva*  
*sa tyāgaḥ sāttviko mataḥ*

## TRANSLATION

Those who are situated in the mode of goodness, who neither hate inauspicious work nor are attached to auspicious work, have no doubts about work.

## PURPORT

It is said in *Bhagavad-gītā* that one can never give up work at any time. Therefore he who works for Kṛṣṇa and does not enjoy the fruitive results, who offers everything to Kṛṣṇa, is actually a renouncer. There are many members of the International Society for Krishna Consciousness who work very hard in their office or in the factory or some other place, and whatever they earn they give to the Society. Such highly elevated souls are actually *sannyāsīs* and are situated in the renounced order of life. It is clearly outlined here how to renounce the fruits of work and for what purpose fruits should be renounced.

### TEXT 11

न हि देहभूता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

na hi deha-bhṛtā śakyam  
tyaktum karmāṇy aśeṣataḥ  
yas tu karma-phala-tyāgī<sup>1</sup>  
sa tyāgīty abhidhīyate

na—never; hi—certainly; deha-bhṛtā—of the embodied; śakyam—possible; tyaktum—to renounce; karmāṇi—activities of; aśeṣataḥ—altogether; yaḥ tu—anyone who; karma—work; phala—result; tyāgī—renouncer; saḥ—he; tyāgī—the renouncer; iti—thus; abhidhīyate—it is said.

## TRANSLATION

It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

success in all activity, and one should know these five causes. *Sāṅkhyā* means the stalk of knowledge, and *Vedānta* is the final stalk of knowledge accepted by all leading *ācāryas*. Even Śaṅkara accepts *Vedānta-sūtra* as such. Therefore such authority should be consulted.

The ultimate will is invested in the Supersoul, as it is stated in the *Gītā*, “*sarvasya cāham hṛdi*.” He is engaging everyone in certain activities. Acts done under His direction from within yield no reaction, either in this life or in the life after death.

The instruments of action are the senses, and by senses the soul acts in various ways, and for each and every action there is a different endeavor. But all one's activities depend on the will of the Supersoul, who is seated within the heart as a friend. The Supreme Lord is the super cause. Under these circumstances, he who is acting in Kṛṣṇa consciousness under the direction of the Supersoul situated within the heart is naturally not bound by any activity. Those in complete Kṛṣṇa consciousness are not ultimately responsible for their actions. Everything is dependant on the supreme will, the Supersoul, the Supreme Personality of Godhead.

### TEXT 15

शरीरवाङ्मनोभिर्यत्कर्म प्रारम्भते नरः ।  
न्यायं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

*śarīra-vāñ-manobhir yat  
karma prārabhate narah  
nyāyyam vā viparītam vā  
pañcaite tasya hetavah*

*śarīra*—body; *vāk*—speech; *manobhiḥ*—by the mind; *yat*—anything; *karma*—work; *prārabhate*—begins; *narah*—a person; *nyāyyam*—right; *vā*—or; *viparītam*—the opposite; *vā*—or; *pañca*—five; *ete*—all these; *tasya*—its; *hetavah*—causes.

### TRANSLATION

Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.

## TEXT 19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

*jñānam karma ca kartā ca  
tridhaiva guṇa-bhedataḥ  
procye guṇa-saṅkhyāne  
yathāvac chṛṇu tāny api*

*jñānam*—knowledge; *karma*—work; *ca*—also; *kartā*—worker; *ca*—also; *tridhā*—three kinds; *eva*—certainly; *guṇa-bhedataḥ*—in terms of different modes of material nature; *procye*—is said; *guṇa-saṅkhyāne*—in terms of different modes; *yathāvat*—as they act; *śṛṇu*—hear; *tāni*—all of them; *api*—also.

## TRANSLATION

In accordance with the three modes of material nature, there are three kinds of knowledge, action, and performers of action. Listen as I describe them.

## PURPORT

In the Fourteenth Chapter the three divisions of the modes of material nature were elaborately described. In that chapter it was said that the mode of goodness is illuminating, the mode of passion materialistic, and the mode of ignorance conducive to laziness and indolence. All the modes of material nature are binding; they are not sources of liberation. Even in the mode of goodness one is conditioned. In the Seventeenth Chapter, the different types of worship by different types of men in different modes of material nature were described. In this verse, the Lord wishes to speak about the different types of knowledge, workers, and work itself according to the three material modes.

## TEXT 20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

*rāgī karma-phala-prepsur  
 lubdho himsātmako 'śuciḥ  
 harṣa-śokānvitah kartā  
 rājasah parikīrtitah*

*rāgī*—very much attached; *karma-phala*—to the fruit of the work; *prepsuh*—desiring; *lubdhah*—greedy; *himsā-ātmakah*—and always envious; *aśuciḥ*—unclean; *harṣa-śoka-anvitah*—complicated, with joy and sorrow; *kartā*—such a worker; *rājasah*—in the mode of passion; *parikīrtitah*—is declared.

### TRANSLATION

But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

### PURPORT

A person is too much attached to certain kind of work or to the result because he has too much attachment for materialism or hearth and home, wife and children. Such a person has no desire for higher elevation of life. He is simply concerned with making this world as materially comfortable as possible. He is generally very greedy, and he thinks that anything attained by him is permanent and never to be lost. Such a person is envious of others and prepared to do anything wrong for sense gratification. Therefore such a person is unclean, and he does not care whether his earning is pure or impure. He is very happy if his work is successful and very much distressed when his work is not successful. Such is a man in the mode of passion.

### TEXT 28

अयुक्तः प्राकृतः स्तब्धः शठो नैष्ठुतिकोऽलसः ।  
 विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

ayuktaḥ prākṛtaḥ stabdhah  
 śaṭho naiṣkṛtiko 'lasaḥ  
 viṣādī dīrgha-sūtrī ca  
 kartā tāmasa ucyate

ayuktaḥ—without reference to the scriptural injunctions; prākṛtaḥ—materialistic; stabdhah—obstinate; śaṭhaḥ—deceitful; naiṣkṛtikah—expert in insulting others; alasah—lazy; viṣādī—morose; dīrgha-sūtrī—procrastinating; ca—also; kartā—worker; tāmasaḥ—in the mode of ignorance; ucyate—is said to be.

## TRANSLATION

And that worker who is always engaged in work against the injunction of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, who is lazy, always morose and procrastinating, is a worker in the mode of ignorance.

## PURPORT

In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed. Those who do not care for those injunctions engage in work not to be done, and such persons are generally materialistic. They work according to the modes of nature, not according to the injunctions of the scripture. Such workers are not very gentle, and generally they are always cunning and expert in insulting others. They are very lazy; even though they have some duty, they do not do it properly, and they put it aside to be done later on. Therefore they appear to be morose. They procrastinate; anything which can be done in an hour they drag on for years. Such workers are situated in the mode of ignorance.

## TEXT 29

बुद्धेर्भदं धृतेश्वैव गुणतस्त्रिविधं शृणु ।  
 प्रोच्यमानमशेषेण पृथक्केन धनञ्जय ॥ २९ ॥

*buddher bhedam dhṛteś caiva  
 gunatas tri-vidham śṛṇu  
 procyamānam aśeṣena  
 pṛthaktvena dhanañjaya*

*buddheḥ*—of intelligence; *bhedam*—differences; *dhṛteḥ*—of steadiness; *ca*—also; *eva*—certainly; *gunataḥ*—by the modes of material nature; *tri-vidham*—the three kinds of; *śṛṇu*—just hear; *procyamānam*—as described by Me; *aśeṣena*—in detail; *pṛthaktvena*—differently; *dhanañjaya*—O winner of wealth.

## TRANSLATION

Now, O winner of wealth, please listen as I tell you in detail of the three kinds of understanding and determination according to the three modes of nature.

## PURPORT

Now after explaining knowledge, the object of knowledge and the knower, in three different divisions according to modes of material nature, the Lord is explaining the intelligence and determination of the worker in the same way.

**TEXT 30**  
 प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।  
 बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

*pravṛttim ca nivṛttim ca  
 kāryākārye bhayābhaye  
 bandham mokṣam ca yā vetti  
 buddhiḥ sā pārtha sāttvikī*

*pravṛttim*—deserving; *ca*—also; *nivṛttim*—not deserving; *kārya*—work; *akārye*—reaction; *bhaya*—fearful; *abhaye*—fearlessness; *bandham*—obligation; *mokṣam* *ca*—and liberation; *yā*—that which; *vetti*—knows; *buddhiḥ*—understanding; *sā*—that; *pārtha*—O son of Pṛthā; *sāttvikī*—in the mode of goodness.

*dhṛtyā yayā dhārayate  
 manah-prāṇendriya-kriyāḥ  
 yogenāvyabhicāriṇyā  
 dhṛtiḥ sā pārtha sāttvikī*

*dhṛtyā*—determination; *yayā*—by which; *dhārayate*—is sustained; *manah*—mind; *prāṇa*—life; *indriya*—senses; *kriyāḥ*—activities; *yogena*—by *yoga* practice; *avyabhicāriṇyā*—without any break; *dhṛtiḥ*—such determination; *sā*—that; *pārtha*—O son of Pṛthā; *sāttvikī*—in the mode of goodness.

## TRANSLATION

O son of Pṛthā, that determination which is unbreakable, which is sustained with steadfastness by *yoga* practice, and thus controls the mind, life, and the acts of the senses, is in the mode of goodness.

## PURPORT

*Yoga* is a means to understand the Supreme Soul. One who is steadily fixed in the Supreme Soul with determination, concentrating one's mind, life and sensual activities on the Supreme, engages in Kṛṣṇa consciousness. That sort of determination is in the mode of goodness. The word *avyabhicāriṇya* is very significant, for it refers to persons who are engaged in Kṛṣṇa consciousness and are never deviated by any other activity.

## TEXT 34

यया तु धर्मकामार्थान्धृत्या धारयते ऽर्जुन ।  
 प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

*yayā tu dharma-kāmārthān  
 dhṛtyā dhārayate 'rjuna  
 prasaṅgena phalākāṅkṣī  
 dhṛtiḥ sā pārtha rājasī*

beginning; *viṣam iva*—like poison; *parināme*—at the end; *amṛta*—nectar; *upamam*—compared to; *tat*—that; *sukham*—happiness; *sāttvikam*—in the mode of goodness; *proktam*—is said; *ātma*—self; *buddhi*—intelligence; *prasāda-jam*—satisfactory.

## TRANSLATION

O best of the Bhāratas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

## PURPORT

A conditioned soul tries to enjoy material happiness again and again. Thus he chews the chewed, but, sometimes, in the course of such enjoyment, he becomes relieved from material entanglement by association with a great soul. In other words, a conditioned soul is always engaged in some type of sense gratification, but when he understands by good association that it is only a repetition of the same thing, and he is awakened to his real Kṛṣṇa consciousness, he is sometimes relieved from such repetitive so-called happiness.

In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the Self. All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

## TEXT 38

विषयेन्द्रियसंयोगाद्यतदग्रेऽमृतोपमम् ।  
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

śamo damas tapaḥ śaucam  
 kṣāntir ārjavam eva ca  
 jñānam vijñānam āstikyam  
 brahma-karma svabhāva-jam

śamah—peacefulness; damah—self-control; tapah—austerity; śaucam—purity; kṣāntih—tolerance; ārjavam—honesty; eva—certainly; ca—and; jñānam—wisdom; vijñānam—knowledge; āstikyam—religiousness; brahma—of a brāhmaṇa; karma—duty; svabhāva-jam—born of his own nature.

### TRANSLATION

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the brāhmaṇas work.

### TEXT 43

शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।  
 दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

śauryam tejo dhṛtir dākṣyam  
 yuddhe cāpy apalāyanam  
 dānam iśvara-bhāvaś ca  
 kṣātram karma svabhāva-jam

śauryam—heroism; tejah—power; dhṛtiḥ—determination; dākṣyam—resourcefulness; yuddhe—in battle; ca—and; api—also; apalāyanam—not fleeing; dānam—generosity; iśvara—leadership; bhāvah—nature; ca—and kṣātram—kṣatriya; karma—duty; svabhāva-jam—born of his own nature.

### TRANSLATION

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the kṣatriyas.

## TEXT 44

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।  
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

*kṛṣi-go-rakṣya-vāṇijyam  
vaiśya-karma svabhāva-jam  
paricaryātmakam karma  
śūdrasyāpi svabhāva-jam*

*kṛṣi*—ploughing; *go*—cows; *rakṣya*—protection; *vāṇijyam*—trade; *vaiśya*—*vaiśya*; *karma*—duty; *svabhāva-jam*—born of his own nature; *paricaryā*—service; *ātmakam*—nature; *karma*—duty; *śūdra*—of the *śūdra*; *api*—also; *svabhāva-jam*—born of his own nature.

## TRANSLATION

Farming, cattle raising and business are the qualities of work for the *vaiśyas*, and for the *śūdras* there is labor and service to others.

## TEXT 45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

*sve sve karmaṇy abhirataḥ  
saṁsiddhim labhate naraḥ  
sva-karma-nirataḥ siddhim  
yathā vindati tac chṛṇu*

*sve*—own; *sve*—own; *karmaṇi*—in work; *abhirataḥ*—following; *saṁsiddhim*—perfection; *labhate*—achieves; *naraḥ*—a man; *svakarma*—by his own duty; *nirataḥ*—engaged; *siddhim*—perfection; *yathā*—as; *vindati*—attains, *tat*—that; *śṛṇu*—listen.

## TRANSLATION

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

### TEXT 46

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

*yataḥ pravṛttir bhūtānām  
yena sarvam idam tatam  
sva-karmanā tam abhyarcya  
siddhim vindati mānavah*

*yataḥ*—from whom; *pravṛttih*—emanation; *bhūtānām*—of all living entities; *yena*—by whom; *sarvam*—all; *idam*—this; *tatam*—is pervaded; *svakarmanā*—in his own duties; *tam*—Him; *abhyarcya*—by worshiping; *siddhim*—perfection; *vindati*—achieves; *mānavah*—a man.

## TRANSLATION

By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

## PURPORT

As stated in the Fifteenth Chapter, all living beings are fragmental parts and parcels of the Supreme Lord. As such, the Supreme Lord is the beginning of all living entities. This is confirmed in the *Vedānta-sūtra*—*janmādy asya yataḥ*. The Supreme Lord is therefore the beginning of life of every living entity. And the Supreme Lord, by His two energies, His external energy and internal energy, is all-pervading. Therefore one should worship the Supreme Lord with His energies. Generally the Vaiṣṇava devotees worship the Supreme Lord with His internal energy. His external energy is a perverted reflection of the internal energy. The external energy is a background, but the Supreme Lord by the expansion of His plenary portion as Paramātmā is situated everywhere. He is the Supersoul of all demigods, all human beings, all animals,

A very nice example is given herein. Although fire is pure, still there is smoke. Yet smoke does not make the fire impure. Even though there is smoke in the fire, fire is still considered to be the purest of all elements. If one prefers to give up the work of a *kṣatriya* and take up the occupation of a *brāhmaṇa*, he is not assured that in the occupation of a *brāhmaṇa* there are no unpleasant duties. One may then conclude that in the material world no one can be completely free from the contamination of material nature. This example of fire and smoke is very appropriate in this connection. When in wintertime one takes a stone from the fire, sometimes smoke disturbs the eyes and other parts of the body, but still one must make use of the fire despite disturbing conditions. Similarly, one should not give up his natural occupation because there are some disturbing elements. Rather, one should be determined to serve the Supreme Lord by his occupational duty in Kṛṣṇa consciousness. That is the perfectional point. When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects in that particular occupation are purified. When the results of work are purified, when connected with devotional service, one becomes perfect in seeing the self within, and that is self-realization.

#### TEXT 49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति ॥ ४९ ॥

asakta-buddhiḥ sarvatra  
jītātmā vigata-spr̥rah  
naiṣkarmya-siddhim paramām  
sannyāsenādhigacchati

*asakta-buddhiḥ*—unattached intelligence; *sarvatra*—everywhere; *jita-ātmā*—control of the mind, *vigata-spr̥rah*—without material desires; *naiṣkarmya-siddhim*—perfection of non-reaction; *paramām*—supreme; *sannyāsena*—by the renounced order of life; *adhigacchati*—attains.

Nor has he a desire to make the body fat and strong by accepting so many material things. Because he has no bodily concept of life, he is not falsely proud. He is satisfied with everything that is offered to him by the grace of the Lord, and he is never angry in the absence of sense gratification. Nor does he endeavor to acquire sense objects. Thus when he is completely free from false ego, he becomes nonattached to all material things, and that is the stage of self-realization of Brahman. That stage is called the *brahma-bhūta* stage. When one is free from the material conception of life, he becomes peaceful and cannot be agitated.

#### TEXT 54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

*brahma-bhūtah prasannātmā  
na śocati na kāṅkṣati  
samah sarveṣu bhūteṣu  
mad-bhaktim labhate parām*

*brahma-bhūtah*—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *samah*—equally disposed; *sarveṣu*—all; *bhūteṣu*—living entity; *mat-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

#### TRANSLATION

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

#### PURPORT

To the impersonalist, achieving the *brahma-bhūta* stage, becoming one with the Absolute, is the last word. But for the personalist, or pure devotee, one has to go still further to become engaged in pure devotional service. This means that one who is engaged in pure devotional service to the Supreme Lord is

## TEXT 56

सर्वकर्माण्यपि सदा कुर्वाणो मद्वयपाश्रयः ।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

*sarva-karmāṇy api sadā  
kurvāṇo mad-vyapāśrayah  
mat-prasādād avāpnoti  
śāśvatam padam avyayam*

*sarva*—all; *karmāṇi*—activities; *api*—although; *sadā*—always; *kurvāṇah*—performing; *mat*—under My; *vyapāśrayah*—protection; *mat*—My; *prasādāt*—mercy; *avāpnoti*—achieves; *sāśvatam*—eternal; *padam*—abode; *avyayam*—imperishable.

## TRANSLATION

Though engaged in all kinds of activities, My devotee, under My protection, reaches the eternal and imperishable abode by My grace.

## PURPORT

The word *mad-vyapāśrayah* means under the protection of the Supreme Lord. To be free from material contamination, a pure devotee acts under the direction of the Supreme Lord or His representative, the spiritual master. There is no time limitation for a pure devotee. He is always, twenty-four hours, one hundred percent engaged in activities under the direction of the Supreme Lord. To a devotee who is thus engaged in Kṛṣṇa consciousness the Lord is very, very kind. In spite of all difficulties, he is eventually placed in the transcendental abode, or Kṛṣṇaloka. He is guaranteed entrance there; there is no doubt about it. In that supreme abode, there is no change; everything is eternal, imperishable and full of knowledge.

## TEXT 57

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य मञ्चितः सततं भव ॥ ५७ ॥

Here Lord Kṛṣṇa tells Arjuna that he can do as he chooses. God does not interfere with the little independence of the living entity. In *Bhagavad-gītā*, the Lord has explained in all respects how one can elevate his living condition. The best advice imparted to Arjuna is to surrender unto the Supersoul seated within his heart. By right discrimination, one should agree to act according to the order of the Supersoul. That will help one become situated constantly in Kṛṣṇa consciousness, the highest perfectional stage of human life. Arjuna is being directly ordered by the Personality of Godhead to fight. Surrender to the Supreme Personality of Godhead is in the best interest of the living entities. It is not for the interest of the Supreme. Before surrendering, one is free to deliberate on this subject as far as the intelligence goes; that is the best way to accept the instruction of the Supreme Personality of Godhead. Such instruction comes also through the spiritual master, the bona fide representative of Kṛṣṇa.

#### TEXT 64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

sarva-guhyatamam bhūyaḥ  
śṛṇu me paramam vacaḥ  
iṣṭo 'si me dṛḍham iti  
tato vakṣyāmi te hitam

*sarva-guhyatamam*—the most confidential; *bhūyaḥ*—again; *śṛṇu*—just hear; *me*—from Me; *paramam*—the supreme; *vacah*—instruction; *iṣṭah asi*—you are very dear to Me; *dṛḍham*—very; *iti*—thus; *tataḥ*—therefore; *vakṣyāmi*—speaking; *te*—for your; *hitam*—benefit.

#### TRANSLATION

Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.

*ya idam paramam guhyam  
 mad-bhakteṣv abhidhāsyati  
 bhaktim mayi parām kṛtvā  
 mām evaiṣyat� asaṁśayaḥ*

*yah*—anyone; *idam*—this; *paramam*—most; *guhyam*—confidential; *mat*—Mine; *bhakteṣu*—amongst devotees of; *abhidhāsyati*—explains; *bhaktim*—devotional service; *mayi*—unto Me; *parām*—transcendental; *kṛtvā*—having done; *mām*—unto Me; *eva*—certainly; *eṣyati*—comes; *asaṁśayaḥ*—without doubt.

## TRANSLATION

For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.

## PURPORT

Generally it is advised that *Bhagavad-gītā* be discussed amongst the devotees only, for those who are not devotees will neither understand Kṛṣṇa nor *Bhagavad-gītā*. Those who do not accept Kṛṣṇa as He is and *Bhagavad-gītā* as it is should not try to explain *Bhagavad-gītā* whimsically and become offenders. *Bhagavad-gītā* should be explained to persons who are ready to accept Kṛṣṇa as the Supreme Personality of Godhead. It is a subject matter for the devotees only and not for philosophical speculators. Anyone, however, who tries sincerely to present *Bhagavad-gītā* as it is will advance in devotional activities and reach the pure devotional state of life. As a result of such pure devotion, he is sure to go back home, back to Godhead.

## TEXT 69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।  
 भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

*na ca tasmān manusyeṣu  
 kaścin me priya-kṛttamah  
 bhavitā na ca me tasmād  
 anyah priyataraḥ bhuvi*

*na*—never; *ca*—and; *tasmāt*—therefore; *manusyeṣu*—among mankind; *kaścit*—anyone; *me*—My; *priya-kṛttamah*—more dear; *bhavitā*—will become; *na*—no; *ca*—and; *me*—My; *tasmāt*—than him; *anyah*—other; *priyataraḥ*—dearer; *bhuvi*—in this world.

### TRANSLATION

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

### TEXT 70

अध्येष्यते च य इमं धर्म्यं संवादमाक्योः ।  
 ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

*adhyeṣyate ca ya imam  
 dharmyam samvādam āvayoh  
 jñāna-yajñena tenāham  
 iṣṭah syām iti me matih*

*adhyeṣyate*—will study; *ca*—also; *yah*—he; *imam*—this; *dharmyam*—sacred; *saṁvādam*—conversation; *āvayoh*—of ours; *jñāna*—knowledge; *yajñena*—by sacrifice; *tena*—by him; *aham*—I; *iṣṭah*—worshiped; *syām*—shall be; *iti*—thus; *me*—My; *matih*—opinion.

### TRANSLATION

And I declare that he who studies this sacred conversation worships Me by his intelligence.

Kṛṣṇa or from His bona fide spiritual representative, is sure to become a liberated person and get out of the darkness of ignorance.

### TEXT 73

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।  
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

*arjuna uvāca  
naṣṭo mohah smṛtir labdhā  
tvat-prasādān mayācyuta  
sthito 'smi gata-sandehah  
kariṣye vacanam tava*

*arjunaḥ uvāca*—Arjuna said; *naṣṭah*—dispelled; *mohah*—illusion; *smṛtiḥ*—memory; *labdhā*—regained; *tvat-prasādāt*—by Your mercy; *mayā*—by me; *acyuta*—O infallible Kṛṣṇa; *sthitah*—situated; *asmi*—I am; *gata*—removed; *sandehah*—all doubts; *kariṣye*—I shall execute; *vacanam*—order; *tava*—Your.

### TRANSLATION

Arjuna said, My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions.

### PURPORT

The constitutional position of a living entity, represented by Arjuna, is that he has to act according to the order of the Supreme Lord. He is meant for self-discipline. Śrī Caitanya Mahāprabhu says that the actual position of the living entity is that of eternal servant of the Supreme Lord. Forgetting this principle, the living entity becomes conditioned by material nature, but in serving the Supreme Lord, he becomes the liberated servant of God. The living entity's constitutional position is to be servitor; he either has to serve the illusory *māyā* or the Supreme Lord. If he serves the Supreme Lord, he is in his normal condition, but if he prefers to serve the illusory external energy, then certainly

to fight according to Kṛṣṇa's desire. He again took up his weapons—his arrows and bow—to fight under the order of the Supreme Personality of Godhead.

### TEXT 74

सञ्जय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।  
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

*sañjaya uvāca  
ity aham vāsudevasya  
pārthasya ca mahātmanah  
samvādam imam aśrauṣam  
adbhutam roma-harṣanam*

*sañjayah uvāca*—Sañjaya said; *iti*—thus; *aham*—I; *vāsudevasya*—of Kṛṣṇa; *pārthasya*—of Arjuna; *ca*—also; *mahātmanah*—two great souls; *saṃvādam*—discussing; *imam*—this; *aśrauṣam*—heard; *adbhutam*—wonder; *romaharṣanam*—hair standing on end.

### TRANSLATION

Sañjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair is standing on end.

### PURPORT

In the beginning of *Bhagavad-gītā*, Dhṛtarāṣṭra inquired from his secretary Sañjaya, "What happened in the Battlefield of Kurukṣetra?" The entire study was related to the heart of Sañjaya by the grace of his spiritual master, Vyāsa. He thus explained the theme of the battlefield. The conversation was wonderful because such an important conversation between two great souls never took place before and would not take place again. It is wonderful because the Supreme Personality of Godhead is speaking about Himself and His energies to the living entity, Arjuna, a great devotee of the Lord. If we follow in the footsteps of Arjuna to understand Kṛṣṇa, then our life will be happy and successful. Sañjaya realized this, and as he began to understand it,

## TRANSLATION

O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure, being thrilled at every moment.

## PURPORT

The understanding of *Bhagavad-gītā* is so transcendental that anyone who becomes conversant with the topics of Arjuna and Kṛṣṇa becomes righteous, and he cannot forget such talks. This is the transcendental position of spiritual life. In other words, one who hears the *Gītā* from the right source, directly from Kṛṣṇa, attains full Kṛṣṇa consciousness. The result of Kṛṣṇa consciousness is that one becomes increasingly enlightened, and he enjoys life with a thrill, not only for some time, but at every moment.

## TEXT 77

तत्र संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।  
विस्मयो मे महान्राजन्हष्यामि च पुनः पुनः ॥ ७७ ॥

*tac ca saṁsmṛtya saṁsmṛtya  
rūpam aty-adbhutam hareḥ  
vismayo me mahān rājan  
hṛṣyāmi ca punah punah*

*tat*—that; *ca*—also; *saṁsmṛtya*—remembering; *saṁsmṛtya*—remembering; *rūpam*—form; *ati*—great; *adbhutam*—wonderful; *hareḥ*—of Lord Kṛṣṇa; *vismayah*—wonder; *me*—my; *mahān*—great; *rājan*—O King, *hṛṣyāmi*—enjoying; *ca*—also; *punah punah*—repeatedly.

## TRANSLATION

O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder, and I rejoice again and again.

## PURPORT

It appears that Sañjaya also, by the grace of Vyāsa, could see the universal form of Kṛṣṇa exhibited to Arjuna. It is, of course, said that Lord Kṛṣṇa never exhibited such a form before. It was exhibited to Arjuna only, yet some great devotees could also see the universal form of Kṛṣṇa when it was shown to Arjuna, and Vyāsa was one of them. He is one of the great devotees of the Lord, and he is considered to be a powerful incarnation of Kṛṣṇa. Vyāsa disclosed this to his disciple, Sañjaya, who remembered that wonderful form of Kṛṣṇa exhibited to Arjuna and enjoyed it repeatedly.

## TEXT 78

त्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीविजयो भूतिर्धुवा नीतिर्मतिर्मम ॥ ७८ ॥

yatra yogeśvarah kṛṣṇo  
yatra pārtho dhanur-dharah  
tatra śrīr vijayo bhūtiḥ  
dhruvā nītiḥ matir mama

yatra—where; yogeśvarah—the master of mysticism; kṛṣṇah—Lord Krṣṇa; yatra—where; pārthaḥ—the son of Pṛthā; dhanur-dharah—the carrier of the bow and arrow; tatra—there; śrīḥ—opulence; vijayah—victory; bhūtiḥ—exceptional power; dhruvā—certainly; nītiḥ—morality; matiḥ mama—is my opinion.

## TRANSLATION

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

## PURPORT

The *Bhagavad-gītā* began with an inquiry of Dhṛtarāṣṭra. He was hopeful of the victory of his sons, assisted by great warriors like Bhīṣma, Droṇa and Karṇa. He was hopeful that the victory would be on his side. But, after



## Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja

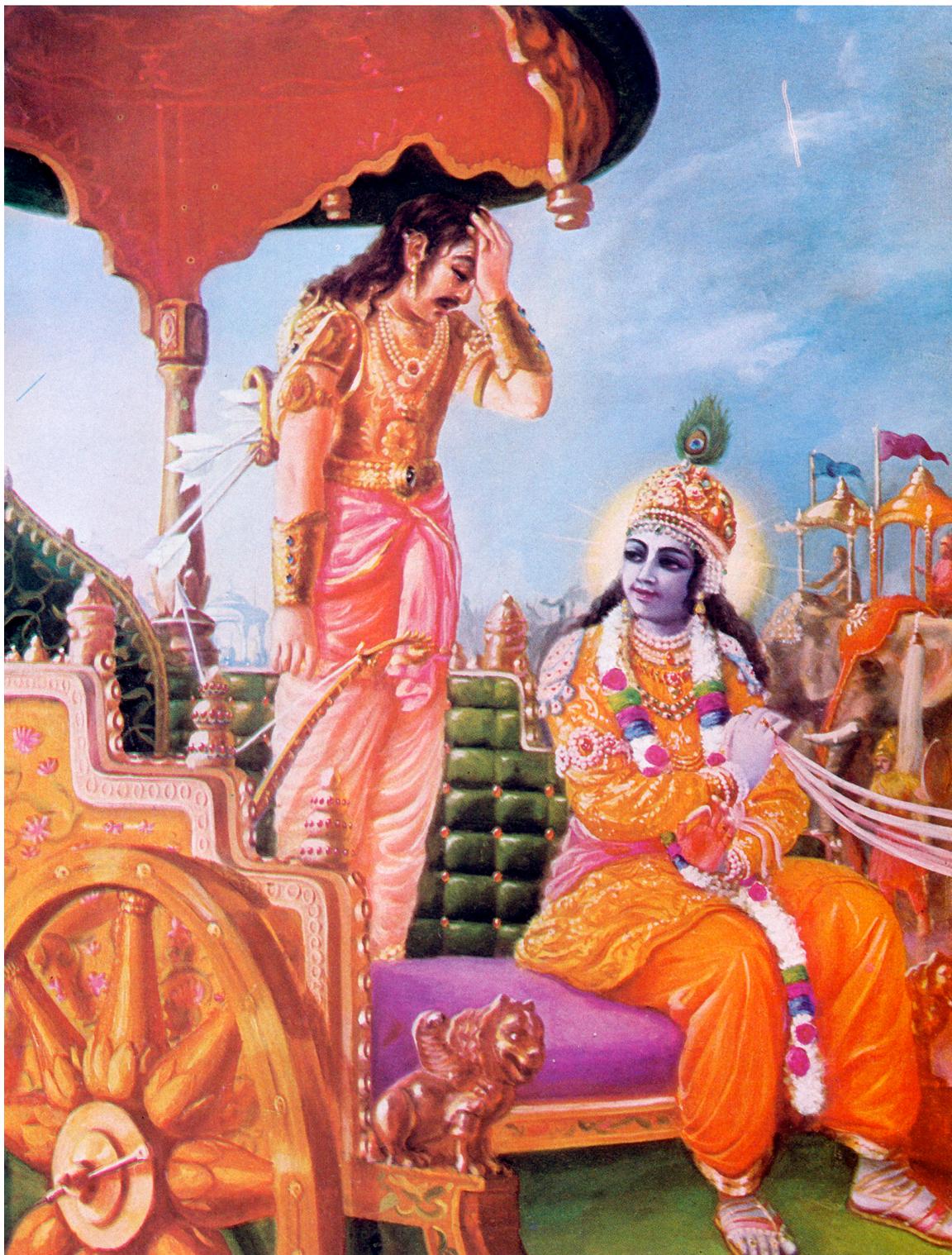
The spiritual master of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and foremost scholar and devotee in the recent age.



### Plate 4.

Krishna and Arjuna sounded their transcendental conchshells.

**Bhagavad-gītā 1.14** Kṛṣṇa blows His transcendental conchshell to herald the battle.  
Arjuna is seen in the background.



### Plate 5.

When Arjuna saw all different grades of friends and relatives, he became overwhelmed with compassion.

**Bhagavad-gītā 1.26-29** Arjuna laments upon seeing his relatives standing opposed to him in battle. Krsna, smiling, is ready to console His friend by His transcendental teachings.



## Plate 10

Krsna and the living entity are seated on the tree of the body.

**Bhagavad-gītā 2.22** The bird on the left is captivated by the fruits of the tree, while the friendly bird on the right acts as witness and waits for His friend to turn to Him.



### Plate 14

The living entity is covered by different degrees of lust.

**Bhagavad-gītā 3.37-39** The living entity in the center is being enveloped by fiery lust. The analogy in verse 38 is illustrated here. At the top is fire covered by smoke, symbolizing human life. At the bottom left is a mirror covered by dust, symbolizing animal life. At the bottom right is an embryo covered by the womb, symbolizing tree and plant life.

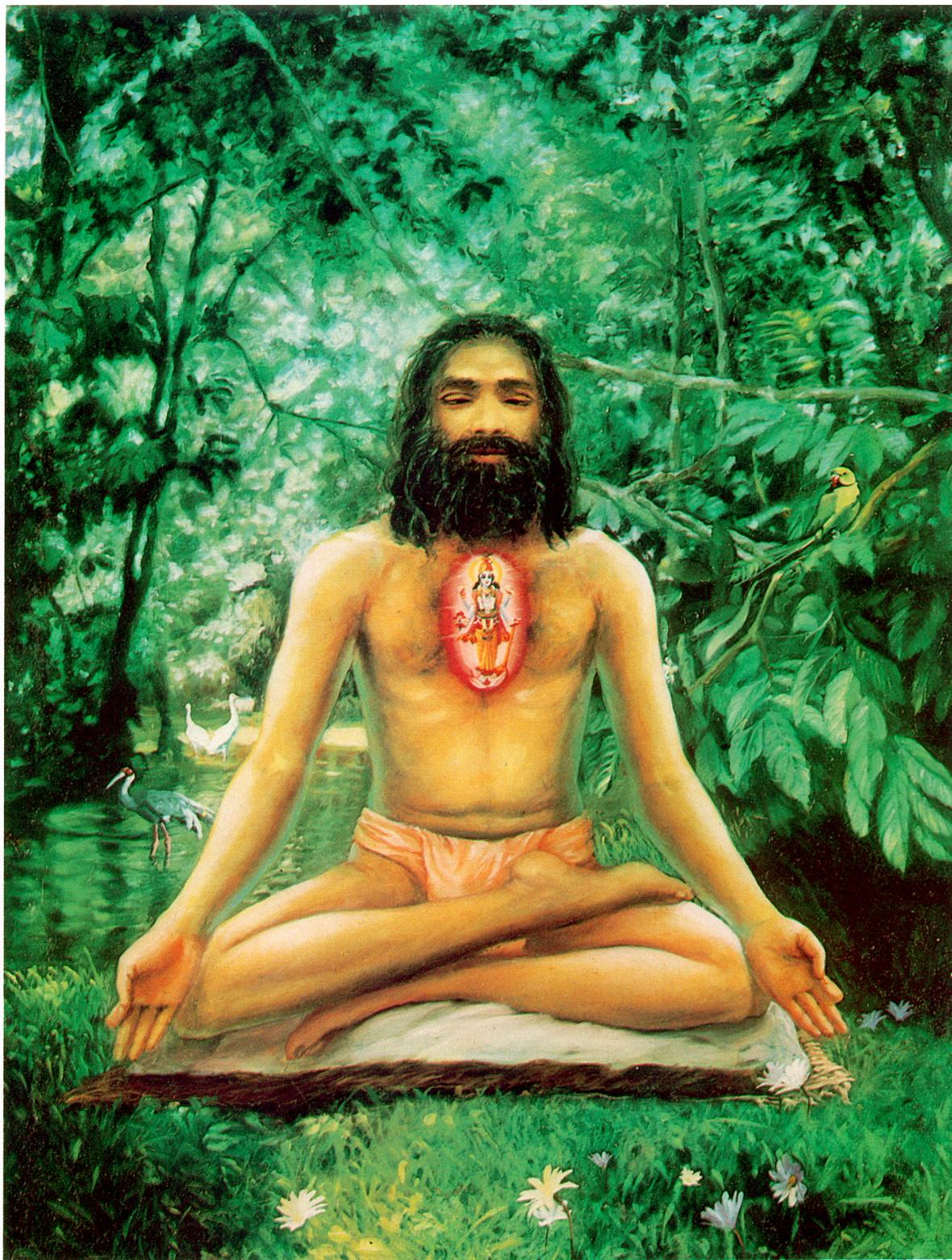


## Plate 16

The Lord descends whenever there is a decline in religious principles.

**Bhagavad-gītā 4.7** In the center square, Krsna is shown in His original two-handed form, holding a flute. Surrounding Him are ten of His eternal incarnations, pictured in the order in which they appear in the material world, beginning clockwise from the lower left-hand corner.

- a) Matsya, the fish incarnation, is saving the Vedas.
- b) Kurma, the tortoise incarnation, is holding the hill on His back.
- c) Varaha, the boar incarnation, is fighting with the demon Hiranyaksa.
- d) Nrsimhadeva, the lion incarnation, is killing the demon Hiranyakasipu.
- e) Vamanadeva, the dwarf incarnation, is begging some land from King Bali.
- f) Parasurama is killing the demoniac ksatriyas.
- g) Lord Ramacandra is going off into exile with His wife, Sita, and brother, Laksmana.
- h) Krsna is lifting Govardhana Hill, and beside Him is His brother Balarama.
- i) Lord Buddha.
- j) Lord Kalki is riding on His horse, killing all the demons and thus liberating them.



### Plate 21

"One should meditate on Me within the heart and make Me the ultimate goal of life."

Bhagavad-gītā 6.11-14 The goal of yoga is seen as Visnu in the yogi's heart.



## Plate 22

One should engage oneself in the practice of yoga with undeviating determination and faith.

**Bhagavad-gītā 6.24** The little sparrow is shown here trying to drink up the ocean to retrieve her eggs. Because of her determination, Lord Visnu has sent Garuda, who is standing behind her, to threaten the ocean into giving up the eggs.



### Plate 26

Four kinds of pious men surrender to Krishna, and four kinds of impious men do not.

**Bhagavad-gītā 7.15-16** At the top Laksmi-Narayana are shown in the Lord's transcendental abode. Below are four kinds of miscreants who do not surrender to God and four kinds of pious men who turn to Him in devotional service.



## Plate 28

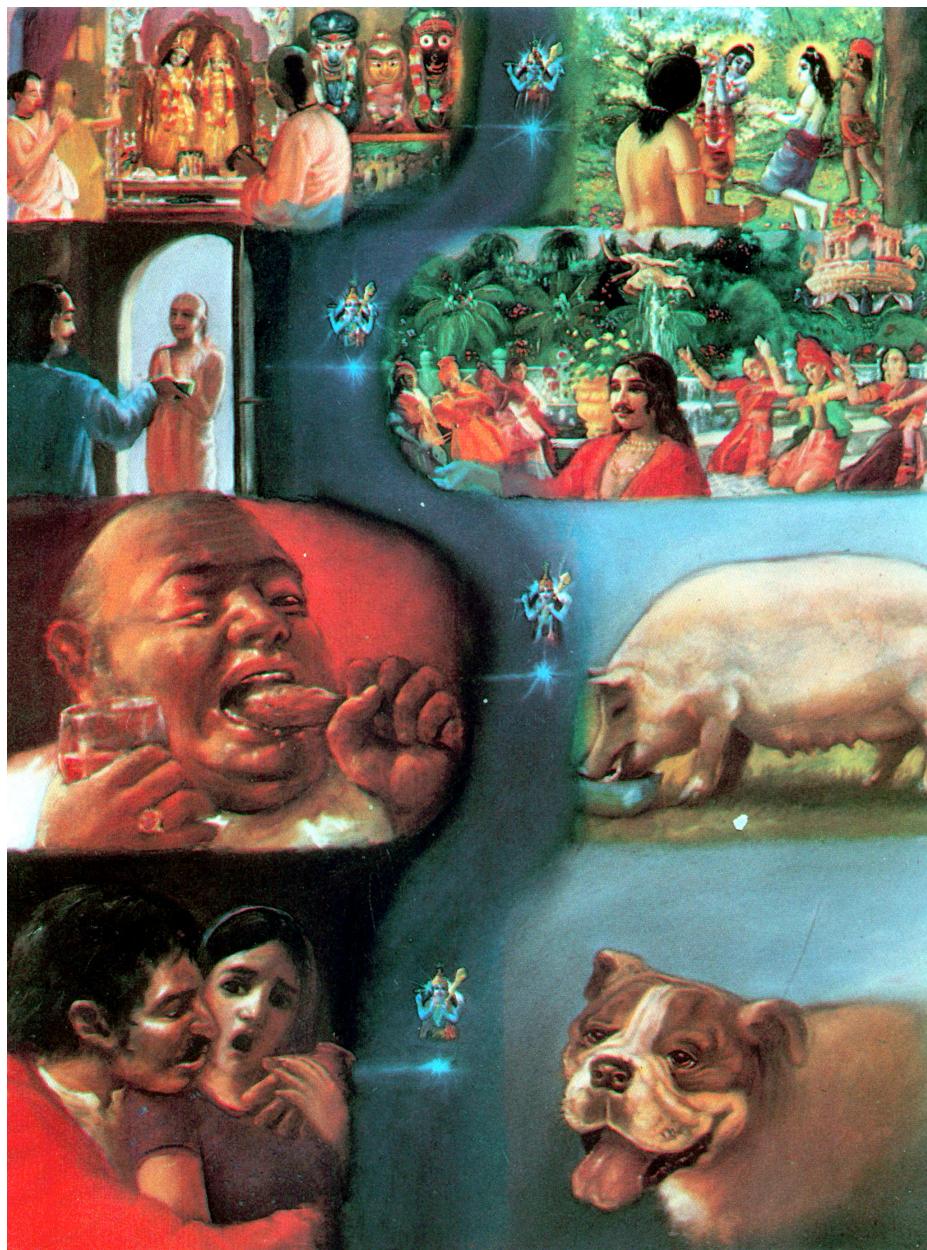
"Fools deride Me when I descend in the human form."

**Bhagavad-gītā 9.11** The fools mock the humanlike form of Lord Kṛṣṇa, but the devotee offers his obeisances. Behind Kṛṣṇa are Maha-Visnu, Garbhodakasayi Visnu and the entire cosmic manifestation—all working under Kṛṣṇa's direction.



*Plate 34*  
The three modes of material nature.

**Bhagavad-gītā 14.14 & 15.18** life in the higher planetary system, life in the society of human beings and life in the animal kingdom are portrayed.



## Plate 37

The living entity in the material world carries his different conceptions of life as the air carries aromas.

**Bhagavad-gītā 15.8** Top section: On the left, a boy is dancing before the Deities of Radha-Krsna. The result of such devotional consciousness is shown on the right, where he is dancing with Krsna as a playmate in the Lord's spiritual abode. Second section: On the left a man is offering charity to a brahmana; on the right he has taken the body of a demigod and is enjoying heavenly delights. Third section: A man is eating meat and other abominable foods; in his next life he is seen in the body of a hog who eats anything and everything. Bottom section: A man is approaching a women with lust. This bestial consciousness carries him to a dog's body.