

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

(12) *arjuna uvāca*

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

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

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

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

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

TRANSLATION

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

PURPORT

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

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

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

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

TRANSLATION

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

PURPORT

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

TEXT 30

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

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

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

PURPORT

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

TEXT 39

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

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

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

TRANSLATION

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

PURPORT

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

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

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

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

TEXT 42

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साधन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥

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

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

CHAPTER TWO



Contents of the Gītā Summarized

TEXT 1

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

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

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

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

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

TEXT 20

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

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

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

TRANSLATION

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

PURPORT

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

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

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

TRANSLATION

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

PURPORT

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

TEXT 36

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

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

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

PURPORT

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

TEXT 7

यस्त्वन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

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

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

TRANSLATION

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

TRANSLATION

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

PURPORT

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

TEXT 10

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

TEXT 14

अन्नाद्ववन्ति भूतानि पर्जन्यादन्नसम्बवः ।
यज्ञाद्ववति पर्जन्यो यज्ञः कर्मसमुद्धवः ॥ १४ ॥

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

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

TRANSLATION

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

PURPORT

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

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

TRANSLATION

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

PURPORT

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

TEXT 19

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

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

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

TRANSLATION

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

PURPORT

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

TEXT 20

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥

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

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

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

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

TRANSLATION

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

PURPORT

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

tam iśvarāṇāṁ paramāṁ maheśvaram
tam devatānāṁ paramāṁ ca daivatam
patīm patīnāṁ paramāṁ parastād
vidāma devāṁ bhuvaneśam īdyam

na tasya kāryam karaṇam ca vidyate
na tat-samaś cābhyaadhikaś ca dṛṣyate
parāsyā śaktir vividhaiva śrūyate
svā-bhāvīkī jñāna-bala-kriyā ca.

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

TEXT 25

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुलोकसङ्ग्रहम् ॥ २५ ॥

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

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

TRANSLATION

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

PURPORT

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

TEXT 26

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

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

TEXT 28

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

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

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

TRANSLATION

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

PURPORT

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

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

TRANSLATION

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

PURPORT

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

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

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

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

PURPORT

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

TEXT 4

अर्जुन उवाच

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

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

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

TRANSLATION

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

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

TEXT 16

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

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

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

TRANSLATION

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

PURPORT

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

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

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

TEXT 24

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

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

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

TRANSLATION

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

PURPORT

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

TRANSLATION

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

PURPORT

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

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

TRANSLATION

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

PURPORT

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

TEXT 31

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

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

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

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

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

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

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

TEXT 4

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

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

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

TRANSLATION

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

PURPORT

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

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

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

TEXT 7

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

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

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

TRANSLATION

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

TEXT 14

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

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

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

TRANSLATION

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

PURPORT

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

PURPORT

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

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

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

TRANSLATION

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

PURPORT

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

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

prakṛtim mohinīm śritāḥ

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

TRANSLATION

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

PURPORT

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

TRANSLATION

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

PURPORT

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

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

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

TEXT 20

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

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

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

TRANSLATION

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

PURPORT

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

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

TEXT 29

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

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

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

TRANSLATION

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

PURPORT

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

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

TRANSLATION

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

PURPORT

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

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

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

TEXT 18

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

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

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

TRANSLATION

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

PURPORT

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

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

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

TRANSLATION

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

PURPORT

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

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

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

TEXT 36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

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

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

TRANSLATION

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

PURPORT

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

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

TEXT 37

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

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

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

TRANSLATION

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

TEXTS 10–11

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

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

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

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

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

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

TRANSLATION

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

PURPORT

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

PURPORT

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

TEXT 50

सञ्जय उवाच ।

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

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

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

TRANSLATION

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

PURPORT

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

TEXT 51

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

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

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

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

TEXT 55

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

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

TEXT 5

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

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

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

TRANSLATION

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

PURPORT

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

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

TRANSLATION

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

PURPORT

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

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

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

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

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

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

thus gradually become enlightened. If one accepts a spiritual master, he can learn to distinguish between matter and spirit, and that becomes the steppingstone for further spiritual realization. A spiritual master teaches his students to get free from the material concept of life by various instructions. For instance, in *Bhagavad-gītā* we find Kṛṣṇa instructing Arjuna to free him from materialistic considerations.

One can understand that this body is matter; it can be analyzed with its twenty-four elements. That is the gross manifestation. And the subtle manifestation is the mind and psychological effects. And the symptoms of life are the interaction of these features. But over and above this, there is the soul, and there is also the Supersoul. The soul and the Supersoul are two. This material world is working by the conjunction of the soul and the twenty-four material elements. One who can see the constitution of the whole material manifestation as this combination of the soul and material elements and also can see the situation of the Supreme Soul becomes eligible for transfer to the spiritual world. These things are meant for contemplation and for realization, and one should have a complete understanding of this chapter with the help of the spiritual master.

Thus end the Bhaktivedanta Purports to the Thirteenth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of Nature, the Enjoyer, and Consciousness.

when he can see his real position, then he can attain to the transcendental platform, having the scope for spiritual life. Actually, the living entity is not the performer of different activities. He is forced to act because he is situated in a particular type of body, conducted by some particular mode of material nature. Unless one has the help of spiritual authority, he cannot understand in what position he is actually situated. With the association of a bona fide spiritual master, he can see his real position, and, by such an understanding, he can become fixed in full Kṛṣṇa consciousness. A man in Kṛṣṇa consciousness is not controlled by the spell of the material modes of nature. It has already been stated in the Seventh Chapter that one who has surrendered to Kṛṣṇa is relieved from the activities of material nature. Therefore for one who is able to see things as they are, the influence of material nature gradually ceases.

TEXT 20

गुणानेतानतीत्य त्रीन्देही देहसमुद्धवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्वते ॥ २० ॥

*guṇān etān atītya trīn
dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair
vimukto 'mṛtam aśnute*

guṇān—qualities; *etān*—all these; *atītya*—transcending; *trīn*—three; *dehī*—body; *deha*—body; *samudbhavān*—produced of; *janma*—birth; *mṛtyu*—death; *jarā*—old age; *duḥkhaiḥ*—distresses; *vimuktah*—being freed from; *amṛtam*—nectar; *aśnute*—enjoys.

TRANSLATION

When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

is there in the *Mādhyandi-nāyana-śruti*: *sa vā esa brahma-niṣṭha idam sarīram marttyam atisṛjya brahmābhisaṃpadya brahmaṇā paśyati brahmaṇā śṛnoti brahmaṇaivedam sarvam anubhavati*. It is stated here that when a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear and speak to Him face to face, and he can understand the Supreme Personality as He is. In *smṛti* also it is understood that in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's. As far as bodily construction is concerned, there is no difference between the part and parcel living entities and the expansions of *Viṣṇumūrti*. In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

The word *mamaivāṁśah* (fragmental parts and parcels of the Supreme Lord) is also very significant. The fragmental portion of the Supreme Lord is not like some material broken part. We have already understood in the Second Chapter that the spirit cannot be cut into pieces. This fragment is not materially conceived. It is not like matter which can be cut into pieces and joined together again. That conception is not applicable here because the Sanskrit word *sanātana* (eternal) is used. The fragmental portion is eternal. It is also stated in the beginning of the Second Chapter that (*dehino 'smin yathā*) in each and every individual body, the fragmental portion of the Supreme Lord is present. That fragmental portion, when liberated from the bodily entanglement, revives its original spiritual body in the spiritual sky in a spiritual planet and enjoys association with the Supreme Lord. It is, however, understood here that the living entity, being the fragmental part and parcel of the Supreme Lord, is qualitatively one, just as the parts and parcels of gold are also gold.

TEXT 8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

According to the statement of the Supreme Personality of Godhead, Lord Kṛṣṇa, there are two classes of men. The Vedas give evidence of this, so there is no doubt about it. The living entities, who are struggling in this world with the mind and five senses, have their material bodies which are changing as long as the living entities are conditioned. One's body changes due to contact with matter; matter is changing, so the living entity appears to be changing. But in the spiritual world the body is not made of matter; therefore there is no change. In the material world the living entity undergoes six changes—birth, growth, duration, reproduction, then dwindling and vanishing. These are the changes of the material body. But in the spiritual world the body does not change; there is no old age, there is no birth, there is no death. There all exists in oneness. It is more clearly explained as *sarvāṇi bhūtāni*: any living entity who has come in contact with matter, beginning from the first created being, Brahmā, down to a small ant, is changing its body; therefore they are all fallible. In the spiritual world, however, they are always liberated in oneness.

TEXT 17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

*uttamah puruṣas tv anyah
paramātmety udāhṛtaḥ
yo loka-trayam āviśya
bibharti avyaya īśvarah*

uttamah—the best; *puruṣah*—personality; *tu*—but; *anyah*—another; *param*—the Supreme; *ātmā*—Self; *iti*—thus; *udāhṛtaḥ*—said; *yah*—one who; *loka*—of the universe; *trayam*—the three divisions; *āviśya*—entering; *bibharti*—maintaining; *avyayah*—inexhaustible; *īśvarah*—the Lord.

TRANSLATION

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

TEXT 18

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

*ahaṅkāram balam darpam
kāmam krodhām ca samśritāḥ
mām ātma-para-deheṣu
pradviṣantaḥ 'bhyasūyakāḥ*

ahaṅkāram—false ego; *balam*—strength; *darpam*—pride; *kāmam*—lust; *krodhām*—anger; *ca*—also; *saṁśritāḥ*—having taken shelter of; *mām*—Me; *ātma*—one's own; *para-deheṣu*—in other bodies; *pradviṣantaḥ*—blasphemes; *abhyasūyakāḥ*—envious.

TRANSLATION

Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion.

PURPORT

A demoniac person, being always against God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead. This is caused by his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a preparation for the next life. Not knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward false arguments against the existence of God and refutes the scriptural authority. He thinks himself independant and powerful in every action. He thinks that since no one can equal him in strength, power, or in wealth, he can act in any way and no one can stop him. If he has an enemy who might check the

PURPORT

There are instances of foolish penance undertaken by demons like Hiranyakasipu, who performed austere penances to become immortal and kill the demigods. He prayed to Brahmā for such things, but ultimately he was killed by the Supreme Personality of Godhead. To undergo penances for something which is impossible is certainly in the mode of ignorance.

TEXT 20

दातव्यमिति यदानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तदानं सात्त्विकं स्मृतम् ॥ २० ॥

*dātavyam iti yad dānam
dīyate 'nupakāriṇe
deśe kāle ca pātre ca
tat dānam sāttvikam smṛtam*

dātavyam—worth giving; *iti*—thus; *yat*—that which; *dānam*—charity; *dīyate*—given; *anupakāriṇe*—to any person irrespective of doing good; *dese*—in place; *kāle*—in time; *ca*—also; *pātre*—suitable person; *ca*—and; *tat*—that; *dānam*—charity; *sāttvikam*—in the mode of goodness; *smṛtam*—consider.

TRANSLATION

That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.

PURPORT

In the Vedic literature, charity given to a person engaged in spiritual activities is recommended. There is no recommendation for giving charity indiscriminately. Spiritual perfection is always a consideration. Therefore charity is recommended to be given at a place of pilgrimage and at lunar or solar eclipses or at the end of the month or to a qualified *brāhmaṇa* or a *Vaiṣṇava* (devotee) or in temples. Such charities should be given without any consideration of return. Charity to the poor is sometimes given out of

yat tu kṛtsna-vad ekasmin
kārye saktam ahaitukam
atattvārtha-vad alpam ca
tat tāmasam udāhṛtam

yat—that which; tu—but; kṛtsnavat—all in all; ekasmin—in one; kārye—work; saktam—attached; ahaitukam—without cause; atattva-arthavat—without reality; alpam ca—and very meager; tat—that; tāmasam—in the mode of darkness; udāhṛtam—is spoken.

TRANSLATION

And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

PURPORT

The “knowledge” of the common man is always in the mode of darkness or ignorance because every living entity in conditional life is born into the mode of ignorance. One who does not develop knowledge through the authorities or scriptural injunctions has knowledge that is limited to the body. He is not concerned about acting in terms of the directions of scripture. For him God is money, and knowledge means the satisfaction of bodily demands. Such knowledge has no connection with the Absolute Truth. It is more or less like the knowledge of the ordinary animals: the knowledge of eating, sleeping, defending and mating. Such knowledge is described here as the product of the mode of darkness. In other words, knowledge concerning the spirit soul beyond this body is called knowledge in the mode of goodness, and knowledge producing many theories and doctrines by dint of mundane logic and mental speculation is the product of the mode of passion, and knowledge concerned with only keeping the body comfortable is said to be in the mode of ignorance.

TEXT 23

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तसात्त्विकमुच्यते ॥ २३ ॥

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

bhaktyā—by pure devotional service; *mām*—Me; *abhijānāti*—one can know; *yāvān*—as much as; *yah ca asmi*—as I am; *tattvataḥ*—in truth; *tataḥ*—thereafter; *mām*—Me; *tattvataḥ*—by truth; *jñātvā*—knowing; *viśate*—enters; *tat*—thereafter; *anantaram*—after

TRANSLATION

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, and His plenary portions cannot be understood by mental speculation nor by the nondevotees. If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service under the guidance of a pure devotee.

Otherwise, the truth of the Supreme Personality of Godhead will always be hidden. It is already stated (*nāham prakāśah*) that He is not revealed to everyone. Everyone cannot understand God simply by erudite scholarship or mental speculation. Only one who is actually engaged in Kṛṣṇa consciousness and devotional service can understand what Kṛṣṇa is. University degrees are not helpful.

One who is fully conversant with the Kṛṣṇa science becomes eligible to enter into the spiritual kingdom, the abode of Kṛṣṇa. Becoming Brahman does not mean that one loses his identity. Devotional service is there, and as long as devotional service exists, there must be God, the devotee, and the process of devotional service. Such knowledge is never vanquished, even after liberation. Liberation involves getting free from the concept of material life; in spiritual life the same distinction is there, the same individuality is there, but in pure Kṛṣṇa consciousness. One should not misunderstand that the word *viśate*, “enters into Me,” supports the monist theory that one becomes homogeneous

from the Supreme Lord and act. No one should neglect the order of the Supreme Personality of Godhead or the order of the spiritual master who is the representative of God. One should act unhesitatingly to execute the order of the Supreme Personality of Godhead—that will keep him safe under all circumstances.

TEXT 60

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

*svabhāva-jena kaunteya
nibaddhah svena karmaṇā
kartum necchasi yan mohāt
kariṣyasya avaśo 'pi tat*

sva-bhāva-jena—by one's own nature; *kaunteya*—O son of Kuntī; *nibaddhah*—conditioned; *svena*—by one's own; *karmaṇā*—activities; *kartum*—to do; *na*—not; *icchasi*—like; *yat*—that; *mohāt*—by illusion; *kariṣyasi*—you will act; *avaśah*—imperceptibly; *api*—even; *tat*—that.

TRANSLATION

Under illusion you are now declining to act according to My direction. But, compelled by your own nature, you will act all the same, O son of Kuntī.

PURPORT

If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by the modes in which he is situated. Everyone is under the spell of a particular combination of the modes of nature and is acting in that way. But anyone who voluntarily engages himself under the direction of the Supreme Lord becomes glorious.

significant here. This refers to the performance of great sacrifice. Those who are righteous in performing devotional service but who are not pure can attain the planetary system of the polestar, or Dhruvaloka, where Dhruva Mahārāja is presiding. He is a great devotee of the Lord, and he has a special planet which is called the polestar.

TEXT 72

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ॥ ७२ ॥

*kaccid etac chrutam pārtha
tvayaikāgreṇa cetasā
kaccid ajñāna-sammohah
praṇaṣṭas te dhanañjaya*

kaccit—whether; *etat*—this; *śrutam*—heard; *pārtha*—O son of Pṛthā; *tvayā*—by you; *ekāgreṇa*—with full attention; *cetasā*—by the mind; *kaccit*—whether; *ajñāna*—ignorant; *sammohah*—illusion; *praṇaṣṭah*—dispelled; *te*—of you; *dhanañjaya*—O conqueror of wealth (Arjuna).

TRANSLATION

O conqueror of wealth, Arjuna, have you heard this attentively with your mind? And are your illusions and ignorance now dispelled?

PURPORT

The Lord was acting as the spiritual master of Arjuna. Therefore it was His duty to inquire from Arjuna whether he understood the whole *Bhagavad-gītā* in its proper perspective. If not, the Lord was ready to re-explain any point, or the whole *Bhagavad-gītā* if so required. Actually, anyone who hears *Bhagavad-gītā* from a bona fide spiritual master like Kṛṣṇa or His representative will find that all his ignorance is dispelled. *Bhagavad-gītā* is not an ordinary book written by a poet or fiction writer; it is spoken by the Supreme Personality of Godhead. Any person, if he is fortunate enough to hear these teachings from



Plate 8.

The soul changes bodies as a person changes garments.

Bhagavad-gītā 2.13 The conditioned spirit soul is seen changing bodies from childhood to youth to old age to death and then into the womb of another mother. Verse 22 is also illustrated by this same picture. Above, a man is changing garments, and below the soul is changing bodies



Plate 20
The humble sage sees with equal vision.

Bhagavad-gītā 5.18 A sage sees the Supersoul accompanying the sparklike individual soul in each body.



Plate 33

Krishna delivers His unalloyed devotee from the ocean of birth and death.

Bhagavad-gītā 12.6-7 Krsna is riding towards the devotee on Garuda, His feathered carrier,. In order to lift him out of the ocean of birth and death.