

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

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

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

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

## TEXT 2

सञ्जय उवाच

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

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

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

## TRANSLATION

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

## TEXT 8

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

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

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

## TRANSLATION

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

## PURPORT

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

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

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

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

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

### TEXT 40

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

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

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

### TRANSLATION

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

### PURPORT

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 5

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

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

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 6

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

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

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

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

### TEXT 12

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

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

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

### TRANSLATION

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

### PURPORT

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

### TEXT 26

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

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

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

### TRANSLATION

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

### PURPORT

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

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

#### TEXT 44

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

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

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

#### TRANSLATION

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

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

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

#### TEXT 46

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

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

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 50

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

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

### TEXT 52

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

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

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

### TRANSLATION

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

### PURPORT

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

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

### TEXT 68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

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

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

### TRANSLATION

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

### PURPORT

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

### TEXT 69

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

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

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

### TRANSLATION

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

### PURPORT

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

### TEXT 70

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

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

## TRANSLATION

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

## PURPORT

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

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

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

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

## TEXT 27

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

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

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

## TRANSLATION

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

## PURPORT

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

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

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

## TRANSLATION

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

## PURPORT

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

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

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

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

### TEXT 38

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

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

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

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

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

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

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 21

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
 शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

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

### TEXT 35

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

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

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

### TRANSLATION

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

### PURPORT

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

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

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

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

### TEXT 12

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

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

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

## TRANSLATION

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

## PURPORT

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

## TRANSLATION

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

## PURPORT

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

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

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

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

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

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

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

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

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

## PURPORT

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

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

### TEXT 39

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

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

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

### TRANSLATION

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

### PURPORT

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

## TRANSLATION

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

## PURPORT

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

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

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

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

### TEXT 5

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

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

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

### TRANSLATION

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

### PURPORT

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

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

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

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

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

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

### TEXT 6

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

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

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

### TRANSLATION

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

### PURPORT

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

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

### TEXT 15

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

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

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

### TRANSLATION

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 28

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

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

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

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

## PURPORT

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

## TEXT 23

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।  
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

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

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

## TRANSLATION

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

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

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

### TEXT 3

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

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

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

### TRANSLATION

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

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

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

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

#### TEXT 6

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

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

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

#### TRANSLATION

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

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

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

### TRANSLATION

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

### PURPORT

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

### TEXT 31

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

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

# CHAPTER ELEVEN



## The Universal Form

### TEXT 1

अर्जुन उवाच

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

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 16

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

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

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

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

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

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

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

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

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

## TEXT 10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्ति द्विमवाप्यसि ॥ १० ॥

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

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

## TRANSLATION

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

## PURPORT

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

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

### TEXT 19

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

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

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

### TRANSLATION

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

### PURPORT

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

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

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

### TRANSLATION

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

### PURPORT

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

### TEXT 30

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

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

the animal form of life. From there one has to again elevate himself, by evolutionary process, to come again to the human form of life. Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become situated in Kṛṣṇa consciousness. This is the aim of human life. Otherwise, there is no guarantee that the human being will again attain to the human status.

### TEXT 16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।  
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

*karmaṇah sukṛtasyāhuḥ  
sāttvikam nirmalam phalam  
rajasas tu phalam duḥkham  
ajñānam tamasah phalam*

*karmaṇah*—of work; *sukṛtasya*—in the mode of goodness; *āhuḥ*—said; *sāttvikam*—mode of goodness; *nirmalam*—purified; *phalam*—result; *rajasah*—of the mode of passion; *tu*—but; *phalam*—result; *duḥkham*—misery; *ajñānam*—nonsense; *tamasah*—of the mode of ignorance; *phalam*—result.

### TRANSLATION

By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

### PURPORT

By pious activities in the mode of goodness one is purified; therefore the sages, who are free from all illusion, are situated in happiness. Similarly, activities in the mode of passion are simply miserable. Any activity for material happiness is bound to be defeated. If, for example, one wants to have a skyscraper, so much human misery has to be undergone before a big skyscraper can be built. The financier has to take much trouble to earn a mass of wealth, and those who are slaving to construct the building have to render

killed by the same animal in the next life. Because people have no education in actual knowledge, they become irresponsible. To stop this irresponsibility, education for developing the mode of goodness of the people in general must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. Then people will be happy and prosperous. Even if the majority of the people aren't happy and prosperous, if a certain percentage of the population develops Kṛṣṇa consciousness and becomes situated in the mode of goodness, then there is the possibility for peace and prosperity all over the world. Otherwise, if the world is devoted to the modes of passion and ignorance, there can be no peace or prosperity. In the mode of passion, people become greedy, and their hankering for sense enjoyment has no limit. One can see that even if one has enough money and adequate arrangement for sense gratification, there is neither happiness nor peace of mind. That is not possible because one is situated in the mode of passion. If one wants happiness at all, his money will not help him; he has to elevate himself to the mode of goodness by practicing Kṛṣṇa consciousness. One engaged in the mode of passion is not only mentally unhappy, but his profession and occupation are also very troublesome. He has to devise so many plans and schemes to acquire enough money to maintain his status quo. This is all miserable. In the mode of ignorance, people become mad. Being distressed by their circumstances, they take shelter of intoxication, and thus they sink further into ignorance. Their future in life is very dark.

### TEXT 18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

*ūrdhvam gacchanti sattva-sthā  
madhye tiṣṭhanti rājasāḥ  
jaghanya-guṇa-vṛtti-sthā  
adho gacchanti tāmasāḥ*

*ūrdhvam*—upwards; *gacchanti*—goes; *sattva-sthāḥ*—one who is situated in the mode of goodness; *madhye*—in the middle; *tiṣṭhanti*—dwell; *rājasāḥ*—those who are situated in the mode of passion; *jaghanya*—abominable; *guṇa*—

## TRANSLATION

The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has begun and in whom everything is abiding since time immemorial.

## PURPORT

It is now clearly stated that the real form of this banyan tree cannot be understood in this material world. Since the root is upwards, the extension of the real tree is at the other end. No one can see how far the tree extends, nor can one see the beginning of this tree. Yet one has to find out the cause. "I am the son of my father, my father is the son of such and such a person, etc." By searching in this way, one comes to Brahmā, who is generated by the Garbhodakaśayī Viṣṇu. Finally, in this way, when one reaches to the Supreme Personality of Godhead, that is the end of research work. One has to search out that origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in the knowledge of that Supreme Personality of Godhead. Then by understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

The word *asaṅga* is very important in this connection because the attachment for sense enjoyment and lording it over the material nature is very strong. Therefore one must learn detachment by discussion of spiritual science based on authoritative scriptures, and one must hear from persons who are actually in knowledge. As a result of such discussion in the association of devotees, one comes to the Supreme Personality of Godhead. Then the first thing one must do is surrender to Him. The description of that place whence going no one returns to this false reflected tree is given here. The Supreme Personality of Godhead, Kṛṣṇa, is the original root from whom everything has emanated. To gain favor of that Personality of Godhead, one has only to surrender, and this is a result of performing devotional service by hearing, chanting, etc. He is the

spirit is different from the body and is changing its body and enjoying in different ways. A person in such knowledge can understand how the conditioned living entity is suffering in this material existence. Therefore those who are highly developed in Kṛṣṇa consciousness try their best to give this knowledge to the people in general, for their conditional life is very much troublesome. They should come out of it and be Kṛṣṇa conscious and liberate themselves to transfer to the spiritual world.

### TEXT 11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

yatanto yogināś cainam  
paśyanty ātmāny avasthitam  
yatanto 'py akṛtātmāno  
nainam paśyanti acetasaḥ

*yatantah*—endeavoring; *yoginah*—transcendentalists; *ca*—also; *enam*—this; *paśyanti*—can see; *ātmani*—in the self; *avasthitam*—situated; *yatantah*—although endeavoring; *api*—although; *akṛta-ātmānah*—without self-realization; *na*—does not; *enam*—this; *paśyanti*—can see; *acetasaḥ*—undeveloped mind.

### TRANSLATION

The endeavoring transcendentalist, who is situated in self-realization, can see all this clearly. But those who are not situated in self-realization cannot see what is taking place, though they may try to.

### PURPORT

There are many transcendentalists in the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity. The word *yoginah* is significant in this connection. In the present day there are many so-called *yogīs*, and there

## PURPORT

This verse is very nicely expressed in the *Kaṭha Upaniṣad* and *Śvetāśvatara Upaniṣad*. It is clearly stated there that above the innumerable living entities, some of whom are conditioned and some of whom are liberated, there is the Supreme Personality who is Paramātmā. The Upanisadic verse runs as follows: *nityo nityānāṁ cetanāś cetanānām*. The purport is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, the Supreme Personality of Godhead, who maintains them and gives them all the facility of enjoyment according to different work. That Supreme Personality of Godhead is situated in everyone's heart as Paramātmā. A wise man who can understand Him is eligible to attain the perfect peace, not others.

It is incorrect to think of the Supreme Lord and the living entities as being on the same level or equal in all respects. There is always the question of superiority and inferiority in their personalities. This particular word *uttama* is very significant. No one can surpass the Supreme Personality of Godhead. *Loka* is also significant because in the *Pauruṣa*, a Vedic literature, it is stated: *lokyate vedārtho 'nena*. This Supreme Lord in His localized aspect as Paramātmā explains the purpose of the Vedas. The following verse also appears in the *Vedas*:

*tāvad eṣa samprasādo 'smāc  
charīrāt samutthāya param  
jyoti-rūpam sampadya svena  
rūpenābhiniṣpadyate sa uttamah puruṣah*

"The Supersoul coming out of the body enters the impersonal *brahmajyoti*; then in His form He remains in His spiritual identity. That Supreme is called the Supreme Personality." This means that the Supreme Personality is exhibiting and diffusing His spiritual effulgence, which is the ultimate illumination. That Supreme Personality also has a localized aspect as Paramātmā. By incarnating Himself as the son of Satyavatī and Parāśara, He explains the Vedic knowledge as Vyāsadeva.

unnecessarily. There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life with contraceptive methods or more abominable methods to avoid the responsibility of children. This is not in the transcendental quality but is demoniac. If anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Kṛṣṇa. If he is able to beget children who will be in Kṛṣṇa consciousness, one can produce hundreds of children, but without this capacity one should not indulge only for sense pleasure.

Sacrifice is another item to be performed by the householders because sacrifices require a large amount of money. Other orders of life, namely the *brahmacharya*, the *vānaprastha* and *sannyāsa*, have no money; they live by begging. So performance of different types of sacrifice is meant for the householder. They should perform *agni-hotra* sacrifices as enjoined in the Vedic literature, but such sacrifices at the present moment are very expensive, and it is not possible for any householder to perform them. The best sacrifice recommended in this age is called *saṅkīrtana-yajña*, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the best and most inexpensive sacrifice; everyone can adopt it and derive benefit. So these three items, namely charity, sense control and performance of sacrifice, are meant for the householder.

Then *svādhyāyah*, Vedic study, and *tapas*, austerity, and *ārjavam*, gentleness or simplicity, are meant for the *brahmacharya* or student life. *Brahmacārīs* should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called *svādhyāyah*. *Tapas* or austerity is especially meant for the retired life. One should not remain a householder throughout his whole life; he must always remember that there are four divisions of life, *brahmacharya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. So after *gṛhastha*, householder life, one should retire. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline. A man retired from household life must practice austerities of the body, mind and tongue. That is *tapasyā*. The entire *varṇāśrama-dharma* society is meant for *tapasyā*. Without

*deva-dvija-guru-prājñā-*  
*pūjanam saucam ārjavam*  
*brahmacaryam ahimsā ca*  
*śārīram tapa ucyate*

*deva*—the Supreme Lord; *dvija*—the *brāhmaṇa*; *guru*—the spiritual master; *prājñā*—worshipable personalities; *pūjanam*—worship; *saucam*—cleanliness; *ārjavam*—simplicity; *brahma-caryam*—celibacy; *ahimsā*—nonviolence; *ca*—also; *śārīram*—pertaining to the body; *tapah*—austerity; *ucyate*—is said to be.

### TRANSLATION

The austerity of the body consists in this: worship of the Supreme Lord, the *brāhmaṇas*, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

### PURPORT

The Supreme Godhead here explains the different kinds of austerity and penance. First He explains the austerities and penances practiced by the body. One should offer, or learn to offer, respect to God or to the demigods, the perfect, qualified *brāhmaṇas* and the spiritual master and superiors like father, mother or any person who is conversant with Vedic knowledge. These should be given proper respect. One should practice cleansing oneself externally and internally, and he should learn to become simple in behavior. He should not do anything which is not sanctioned by the scriptural injunction. He should not indulge in sex outside of married life, for sex is sanctioned in the scripture only in marriage, not otherwise. This is called celibacy. These are penances and austerities as far as the body is concerned.

### TEXT 15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।  
 स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

*sarva-bhūteṣu yenaikam  
bhāvam avyayam īkṣate  
avibhaktam vibhakteṣu  
taj jñānam viddhi sāttvikam*

*sarva-bhūteṣu*—in all living entities; *yena*—by whom; *ekam*—one; *bhāvam*—situation; *avyayam*—imperishable; *īkṣate*—does see; *avibhaktam*—undivided; *vibhakteṣu*—in the numberless divided; *tat*—that; *jñānam*—knowledge; *viddhi*—knows; *sāttvikam*—in the mode of goodness.

## TRANSLATION

That knowledge by which one undivided spiritual nature is seen in all existences, undivided in the divided, is knowledge in the mode of goodness.

## PURPORT

A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness. In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work. As described in the Seventh Chapter, the manifestation of the living force in every body is due to the superior nature of the Supreme Lord. Thus to see that one superior nature, that living force, in every body is to see in the mode of goodness. That living energy is imperishable, although the bodies are perishable. The difference is perceived in terms of the body because there are many forms of material existence in conditional life; therefore they appear to be divided. Such impersonal knowledge finally leads to self-realization.

## TEXT 21

पृथक्केन तु यज्ञानं नानाभावान्युथग्निवधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

*pṛthaktvena tu yaj jñānam  
 nānā-bhāvān pṛthag-vidhān  
 vetti sarveṣu bhūteṣu  
 taj jñānam viddhi rājasam*

*pṛthaktvena*—because of division; *tu*—but; *yat jñānam*—which knowledge; *nānā-bhāvān*—multifarious situations; *pṛthag-vidhān*—differently; *vetti*—one who knows; *sarveṣu*—in all; *bhūteṣu*—living entities; *tat jñānam*—that knowledge; *viddhi*—must be known; *rājasam*—in terms of passion.

### TRANSLATION

That knowledge by which a different type of living entity is seen to be dwelling in different bodies is knowledge in the mode of passion.

### PURPORT

The concept that the material body is the living entity and that with the destruction of the body the consciousness is also destroyed is called knowledge in the mode of passion. According to that knowledge, bodies differ from one another because of the development of different types of consciousness, otherwise there is no separate soul which manifests consciousness. The body is itself the soul, and there is no separate soul beyond this body. According to such knowledge, consciousness is temporary. Or else there are no individual souls, but there is an all-pervading soul, which is full of knowledge, and this body is a manifestation of temporary ignorance. Or beyond this body there is no special individual or Supreme Soul. All such conceptions are considered products of the mode of passion.

### TEXT 22

यत्तु कृत्स्ववदेकस्मिन्कार्ये सक्तमहैतुकम् ।  
 अतत्त्वार्थवदल्पं च तत्त्वामसमुदाहृतम् ॥ २२ ॥

*aḥaṅkāram balam darpam*  
*kāmam kroḍham parigraham*  
*vimucya nirmamah sānto*  
*brahma-bhūyāya kalpate*

*buddhyā*—by the intelligence; *viśuddhayā*—fully purified; *yuktaḥ*—such engagement; *dhṛtyā*—determination; *ātmānam*—self; *niyamya*—regulated; *ca*—also; *śabdādīn*—the sense objects, such as sound, etc.; *viṣayān*—sense objects; *tyaktvā*—giving up; *rāga*—attachments; *dveṣau*—hatred; *vyudasya*—having laid aside; *ca*—also; *vivikta-sevī*—living in a secluded place; *laghu-āśī*—eating a small quantity; *yata-vāk*—control of speech; *kāya*—body; *mānasah*—control of the mind; *dhyāna-yoga-parah*—always absorbed in trance; *nityam*—twenty-four hours a day; *vairāgyam*—detachment; *samupāśritah*—taken shelter of; *aḥaṅkāram*—false ego; *balam*—false strength; *darpam*—false pride; *kāmam*—lust; *kroḍham*—anger; *parigraham*—acceptance of material things; *vimucya*—being delivered; *nirmamah*—without proprietorship; *sāntah*—peaceful; *brahma-bhūyāya*—to become self-realized; *kalpate*—is understood.

## TRANSLATION

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

## PURPORT

When one is purified by knowledge, he keeps himself in the mode of goodness. Thus one becomes the controller of the mind and is always in trance. Because he is not attached to the objects of sense gratification, he does not eat more than what he requires, and he controls the activities of his body and mind. He has no false ego because he does not accept the body as himself.

with the impersonal Brahman. No. *Viśate* means that one can enter into the abode of the Supreme Lord in his individuality to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree. Impersonalists generally give the example of a river flowing into the ocean and merging. This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality like an aquatic in the ocean. We find so many living entities within the ocean, if we go deep. Surface acquaintance with the ocean is not sufficient; one must have complete knowledge of the aquatics living in the ocean depths.

Because of his pure devotional service, a devotee can understand the transcendental qualities and the opulences of the Supreme Lord in truth. As it is stated in the Eleventh Chapter, only by devotional service can one understand. The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and enter into His kingdom. After attainment of the *brahma-bhūta* stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord. When one hears about the Supreme Lord, automatically the *brahma-bhūta* stage develops, and material contamination—greediness and lust for sense enjoyment—disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of *Śrīmad-Bhāgavatam* also. Also after liberation the process of *bhakti* or transcendental service continues. The *Vedānta-sūtra* confirms this: *āprāyanāt tatrāpi hi dṛṣṭam*. This means that after liberation the process of devotional service continues. In the *Śrīmad-Bhāgavatam*, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position. The constitutional position is already explained: every living entity is the part and parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. After liberation, this service is never stopped. Actual liberation is getting free from misconceptions of life.



### Plate 3.

Krishna and Arjuna in the midst of the two armies.

**Bhagavad-gītā 1.3** A view of the military phalanx on the Battlefield of Kuruksetra.  
The chariot of Krsna and Arjuna is in the midst of the two armies.



### Plate 27

"When one goes there, he never comes back. That is My supreme abode."

Bhagavad-gītā 8.21 Krsna brings His thousands of surabhi cows back home from the fields at the end of the day.



### *Plate 44*

Wherever there is Krishna and Arjuna there will certainly be opulence, victory, extraordinary power and morality.

**Bhagavad-gītā 18.78** Arjuna's illusion is now gone, and he is acting according to Krsna's instructions. Krsna, the driver of countless universes, is driving the chariot of Arjuna.