

# **Bhagavad-gītā As It Is**

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

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

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

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

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

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

## TEXT 4

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

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 5

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

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

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

### TEXT 36

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

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

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

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

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

(Kaṭha 2.2.13)

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

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

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

## TRANSLATION

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

## PURPORT

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 18

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

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

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

## TRANSLATION

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

## PURPORT

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

### TEXT 21

यदाचरति श्रेष्ठस्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

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

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

### TEXT 31

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

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

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

### TRANSLATION

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

### PURPORT

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

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

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

## TRANSLATION

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

## PURPORT

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

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

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

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

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

## TEXT 8

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

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

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

## TRANSLATION

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

## PURPORT

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

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

### TEXT 11

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

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

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

### TRANSLATION

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

### PURPORT

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

### TEXTS 27–28

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

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

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

### TRANSLATION

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

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

## TRANSLATION

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

## PURPORT

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

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

### TEXT 27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्पषम् ॥ २७ ॥

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

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

### TRANSLATION

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

### PURPORT

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

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

### TEXT 41

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

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

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

### TRANSLATION

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

## PURPORT

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

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

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

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

## TEXT 45

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

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

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

### TEXT 13

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

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

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

### TRANSLATION

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

### PURPORT

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

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

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

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

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

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

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

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

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

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

## TEXT 16

चतुर्विंश्या भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरथर्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

## TRANSLATION

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

## PURPORT

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

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

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

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

#### TEXT 4

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

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

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

#### TRANSLATION

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

#### PURPORT

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

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

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

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

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

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

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

### TEXT 27

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

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

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

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

## TRANSLATION

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

## PURPORT

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

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

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

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

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

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

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

## PURPORT

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

## TEXT 24

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

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

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

## TRANSLATION

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

## PURPORT

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

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

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

## TRANSLATION

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

## PURPORT

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

## TRANSLATION

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

## PURPORT

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

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

## TEXT 2

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

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

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

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

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

## TEXT 9

सङ्ग्रह उवाच

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

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

## TRANSLATION

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

## PURPORT

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

### TEXT 12

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

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

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

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

## TRANSLATION

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

## PURPORT

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

## TEXT 52

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

## TRANSLATION

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

## PURPORT

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

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

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

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

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

### TEXT 3

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

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

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

### TRANSLATION

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

### PURPORT

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

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

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

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

### TEXTS 8-12

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

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

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

## TRANSLATION

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

## PURPORT

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

### TEXT 33

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

yathā sarva-gatam saukṣmyād  
ākāśam nopalipyate  
sarvatrāvasthito dehe  
tathātmā nopalipyate

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

## TRANSLATION

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

## PURPORT

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

## TEXT 34

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

yathā prakāśayaty ekaḥ  
kṛtsnam lokam imam ravih  
kṣetram kṣetrī tathā kṛtsnam  
prakāśayati bhārata

yathā—as; prakāśayati—illuminates; ekaḥ—one; kṛtsnam—the whole; lokam—universe; imam—this; ravih—the sun, kṣetram—this body; kṣetrī—the soul; tathā—similarly; kṛtsnam—all; prakāśayati—illuminates; bhārata—O son of Bharata.

## TRANSLATION

O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

## PURPORT

There are various theories regarding consciousness. Here in *Bhagavad-gītā* the example of the sun and the sunshine is given. As the sun is situated in one place, but is illuminating the whole universe, so a small particle of spirit soul, although situated in the heart of this body, is illuminating the whole body by consciousness. Thus consciousness is the proof of the presence of the soul, as sunshine or light is the proof of the presence of the sun.

cause of this extension of this material world. This is already explained by the Lord Himself: *aham sarvasya prabhavaḥ*. “I am the origin of everything.” Therefore to get out of the entanglement of this strong banyan tree of material life, one must surrender to Kṛṣṇa. As soon as one surrenders unto Kṛṣṇa, he becomes detached automatically from this material extension.

### TEXT 5

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

*nirmāna-mohā jita-saṅga-doṣā  
adhyātma-nityā vinivṛtta-kāmāḥ  
dvandvair vimuktāḥ sukha-duḥkha-saṁjñaiḥ  
gacchānty amūḍhāḥ padam avyayam tat*

*nir*—without; *māna*—respect; *mohāḥ*—illusion; *jita*—having conquered; *saṅga*—association; *doṣāḥ*—faulty; *adhyātma*—spiritual; *nityāḥ*—eternity; *vinivṛtta*—associated; *kāmāḥ*—lusts; *dvandvaiḥ*—with duality; *vimuktāḥ*—liberated; *sukha-duḥkha*—happiness and distress; *saṁjñaiḥ*—named; *gacchanti*—attains; *amūḍhāḥ*—unbewildered; *padam*—situation; *avyayam*—eternal; *tat*—that.

### TRANSLATION

One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.

### PURPORT

The surrendering process is described here very nicely. The first qualification is that one should not be deluded by pride. Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of

material nature; the Supreme Personality of Godhead is the Lord. When one is free from delusion caused by pride, he can begin the process of surrender. For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person. Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world. He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression. People are considering that the land, this earth, belongs to human society, and they have divided the land under the false impression that they are the proprietors. One has to get out of this false notion that human society is the proprietor of this world. When one is freed from such a false notion, he becomes free from all the false associations caused by familial, social, and national affections. These fake associations bind one to this material world. After this stage, one has to develop spiritual knowledge. One has to cultivate knowledge of what is actually his own and what is actually not his own. And, when one has an understanding of things as they are, he becomes free from all dual conceptions such as happiness and distress, pleasure and pain. He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

### TEXT 6

न तद्वासयते सूर्यो न शशाङ्को न पावकः ।  
यद्गत्वा न निवर्तन्ते तद्वाम परमं मम ॥ ६ ॥

na tad bhāsayate sūryo  
na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante  
tat dhāma paramam mama

na—not; tat—that; bhāsayate—illuminates; sūryah—sun; na—not; śaśāṅkah—the moon; na—not; pāvakah—fire, electricity; yat—where; gatvā—going; na—never; nivartante—comes back; tat dhāma—that abode; paramam—supreme; mama—My.

śarīram yad avāpnōti  
 yac cāpy utkrāmatīśvarah  
 gṛhitvaitāni samyāti  
 vāyur gandhān ivāśayāt

śarīram—body; *yat*—as much as; *avāpnōti*—gets; *yat*—that which; *ca*—also; *api*—virtually; *utkrāmati*—gives up; *īśvarah*—the lord of the body; *gṛhitvā*—taking; *etāni*—all these; *samyāti*—goes away; *vāyuḥ*—air; *gandhān*—smell; *iva*—like; *āśayāt*—from the flower.

## TRANSLATION

**The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.**

## PURPORT

Here the living entity is described as *īśvara*, the controller of his own body. If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class. Minute independence is there. The change his body undergoes depends upon him. At the time of death, the consciousness he has created will carry him on to the next type of body. If he has made his consciousness like that of a cat or dog, he is sure to change to a cat's or dog's body. And, if he has fixed his consciousness on godly qualities, he will change into the form of a demigod. And, if he is in Kṛṣṇa consciousness, he will be transferred to Kṛṣṇaloka in the spiritual world and will associate with Kṛṣṇa. It is a false claim that after the annihilation of this body everything is finished. The individual soul is transmigrating from one body to another, and his present body and present activities are the background of his next body. One gets a different body according to *karma*, and he has to quit this body in due course. It is stated here that the subtle body, which carries the conception of the next body, develops another body in the next life. This process of transmigrating from one body to another and struggling while in the body is called *karṣati* or struggle for existence.

## TEXT 9

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

śrotram cakṣuh sparśanam ca  
rasanam ghrāṇam eva ca  
adhiṣṭhāya manaś cāyam  
viṣayān upasevate

śrotram—ears; cakṣuh—eyes; sparśanam—touch; ca—also; rasanam—tongue; ghrāṇam—smelling power; eva—also; ca—and; adhiṣṭhāya—being situated; manaḥ—mind; ca—also; ayam—this; viṣayān—sense objects; upasevate—enjoys.

## TRANSLATION

The living entity, thus taking another gross body, obtains a certain type of ear, tongue, and nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

## PURPORT

In other words, if the living entity adulterates his consciousness with the qualities of cats and dogs, in his next life he gets a cat or dog body and enjoys. Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit soul is pure. But consciousness is changed according to the association of the material qualities. Real consciousness is Kṛṣṇa consciousness. When, therefore, one is situated in Kṛṣṇa consciousness, he is in his pure life. But if his consciousness is adulterated by some type of material mentality, in the next life he gets a corresponding body. He does not necessarily get a human body again; he can get the body of a cat, dog, hog, demigod or one of many other forms, for there are 8,400,000 species.

## TEXT 14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचास्यन्नं चतुर्विधम् ॥ १४ ॥

*aham vaiśvānaro bhūtvā  
prāṇinām deham āśritaḥ  
prāṇāpāna-samāyuktaḥ  
pacāmy annam catur-vidham*

*aham*—I; *vaiśvānaraḥ*—by My plenary portion as the digesting fire; *bhūtvā*—becoming; *prāṇinām*—of all living entities; *deham*—body; *āśritaḥ*—situated; *prāṇa*—outgoing air; *apāna*—downgoing air; *samāyuktaḥ*—keep balance; *pacāmi*—digest; *annam*—foodstuff; *catur-vidham*—four kinds of.

## TRANSLATION

I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff.

## PURPORT

According to *Āyur-vedic śāstra*, we understand that there is a fire in the stomach which digests all food sent there. When the fire is not blazing, there is no hunger, and when the fire is in order, we become hungry. Sometimes when the fire is not going nicely, treatment is required. In any case, this fire is representative of the Supreme Personality of Godhead. Vedic mantras also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff. Therefore since He is helping the digestion of all kinds of foodstuff, the living entity is not independant in the eating process. Unless the Supreme Lord helps him in digesting, there is no possibility of eating. He thus produces and digests foodstuff, and, by His grace, we are enjoying life. In the *Vedānta-sūtra* this is also confirmed: *śabdādibhyo 'ntah pratiṣṭhānāc ca*. The Lord is situated within sound and within the body, within the air and even within the stomach as the digestive force. There are four kinds of foodstuff: some are swallowed, some are

the Supreme Personality of Godhead, Śrī Kṛṣṇa, knows the purpose of the Vedas; no one else knows the purpose of the Vedas.

The word *bhajate* is very significant. In many places the word *bhajate* is expressed in relationship with the service of the Supreme Lord. If a person is engaged in full Kṛṣṇa consciousness in devotional service of the Lord, it is to be understood that he has understood all the Vedic knowledge. In the Vaiṣṇava *paramparā* it is said that if one is engaged in the devotional service of Kṛṣṇa, then there is no need for a spiritual process to understand the Supreme Absolute Truth. He has already come to the post because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding; similarly, if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Kṛṣṇa is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

### TEXT 20

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

*iti guhyatamam śāstram  
idam uktam mayānagha  
etad buddhvā buddhimān syāt  
kṛta-kṛtyaś ca bhārata*

*iti*—thus; *guhyatamam*—the most confidential; *śāstram*—revealed scriptures; *idam*—this; *uktam*—disclosed; *mayā*—by Me; *anagha*—O sinless one; *etat*—this; *buddhvā*—understanding; *buddhimān*—intelligent; *syāt*—one becomes; *kṛta-kṛtyaḥ*—the most perfect; *ca*—and; *bhārata*—O son of Bharata.

### TRANSLATION

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

*tapasyā* or austerity no human being can get liberation. The theory that there is no need of austerity in life, that one can go on speculating and everything will be nice, is neither recommended in the Vedic literature nor in *Bhagavad-gītā*. Such theories are manufactured by showbottle spiritualists who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students nor their own lives. But that method is not approved by the *Vedas*.

As far as simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the *brahmacharya-āśrama*, or *grastha-āśrama* or *vānaprastha-āśrama*. One must live very simply.

*Ahimsā* means not arresting the progressive life of any living entity. One should not think that since the spirit spark is never killed even after the killing of the body there is no harm in killing animals for sense gratification. People are now addicted to eating animals, in spite of having an ample supply of grains, fruits and milk. There is no necessity for animal killing. This injunction is for everyone. When there is no other alternative, one may kill an animal, but it should be offered in sacrifice. At any rate, when there is an ample food supply for humanity, persons who are desiring to make advancement in spiritual realization should not commit violence to animals. Real *ahimsā* means not checking anyone's progressive life. The animals are also making progress in their evolutionary life by transmigrating from one category of animal life to another. If a particular animal is killed, then his progress is checked. If an animal is staying in a particular body for so many days or so many years and is untimely killed, then he has to come back again in that form of life to complete the remaining days in order to be promoted to another species of life. So their progress should not be checked simply to satisfy one's palate. This is called *ahimsā*.

*Satyam*. This word means that one should not distort the truth for some personal interest. In Vedic literature there are some difficult passages, but the meaning or the purpose should be learned from a bona fide spiritual master. That is the process for understanding *Vedas*. *Śruti* means that one should hear from the authority. One should not construe some interpretation for his personal interest. There are so many commentaries on *Bhagavad-gītā* that misinterpret the original text. The real import of the word should be presented, and that should be learned from a bona fide spiritual master.

*daivī sampad vimokṣāya  
 nibandhāyāśurī matā  
 mā śucāḥ sampadāṁ daivīm  
 abhijāto 'si pāṇḍava*

*daivī*—transcendental; *sampat*—nature; *vimokṣāya*—meant for liberation; *nibandhāya*—for bondage; *āśurī*—demonic qualities; *matā*—it is considered; *mā*—do not; *śucāḥ*—worry; *sampadām*—nature; *daivīm*—transcendental; *abhijātaḥ*—born; *asi*—you are; *pāṇḍava*—O son of Pāṇḍu.

### TRANSLATION

The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, O son of Pāṇḍu, for you are born with the divine qualities.

### PURPORT

Lord Kṛṣṇa encouraged Arjuna by telling him that he was not born with demonic qualities. His involvement in the fight was not demonic because he was considering the pro's and con's. He was considering whether respectable persons such as Bhīṣma and Drona should be killed or not, so he was not acting under the influence of anger, false prestige, or harshness. Therefore he was not of the quality of the demons. For a *kṣatriya*, a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demonic. Therefore, there was no cause for Arjuna to lament. Anyone who performs the regulated principles of the different orders of life is transcendentally situated.

### TEXT 6

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।  
 दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

*dvau bhūta-sargau loke 'smin  
 daiva āsura eva ca  
 daivo vistaraśah prokta  
 āsuram pārtha me śṛṇu*

*dvau*—two; *bhūta-sargau*—created living beings; *loke*—in this world; *asmin*—this; *daivah*—godly; *āsurah*—demonic; *eva*—certainly; *ca*—and; *daivah*—divine; *vistaraśah*—at great length; *proktaḥ*—said; *asuram*—demonic; *pārtha*—O son of Pṛthā; *me*—from Me; *śṛṇu*—just hear.

## TRANSLATION

O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other demonic. I have already explained to you at length the divine qualities. Now hear from Me of the demonic.

## PURPORT

Lord Kṛṣṇa, having assured Arjuna that he was born with the divine qualities, is now describing the demonic way. The conditioned living entities are divided into two classes in this world. Those who are born with divine qualities follow a regulated life; that is to say they abide by the injunctions in scriptures and by the authorities. One should perform duties in the light of authoritative scripture. This mentality is called divine. One who does not follow the regulative principles as they are laid down in the scriptures and who acts according to his whims is called demonic or asuric. There is no other criterion but obedience to the regulative principles of scriptures. It is mentioned in Vedic literature that both the demigods and the demons are born of the Prajāpati; the only difference is that one class obeys the Vedic injunctions and the other does not.

## TEXT 7

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।  
 न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

## TEXT 9

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽत्पबुद्धयः ।  
प्रभवन्त्युग्रकर्मणः क्षयाय जगतोऽहिताः ॥ ९ ॥

*etām dṛṣṭim avaṣṭabhy  
naṣṭātmāno 'lpa-buddhayah  
prabhavanty ugra-karmāṇah  
kṣayāya jagato 'hitāḥ*

*etām*—thus; *dṛṣṭim*—vision; *avaṣṭabhy*—accepting; *naṣṭa*—lost; *ātmānah*—self; *alpa-buddhayah*—less intelligent; *prabhavanti*—flourish; *ugra-karmāṇah*—in painful activities; *kṣayāya*—for destruction; *jagataḥ*—of the world; *ahitāḥ*—unbeneficial.

## TRANSLATION

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

## PURPORT

The demoniac are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But, according to *Bhagavad-gītā*, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel, cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demoniac people. Such people are considered the enemies of the world because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world is today very proud. At any moment war may take

although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best food is the remnant of what is offered to the Supreme Personality of Godhead. In *Bhagavad-gītā* the Supreme Lord says that He accepts preparations of vegetables, flour and milk when offered with devotion. *Patram puṣpam phalam toyam*. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the *prasādam* should be prepared in a particular way. Any food prepared by the injunction of the scripture offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such food is transcendental. Therefore to make food antiseptic, eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

### TEXT 11

अफलाकाङ्क्षिभिर्यजो विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

*aphalākāṅkṣibhir yajño  
vidhi-diṣṭo ya ijyate  
yaṣṭavyam eveti manah  
samādhāya sa sāttvikah*

*aphala-kāṅkṣibhiḥ*—devoid of desire for result; *yajñah*—sacrifice; *vidhi*—accordingly; *drṣṭah*—direction; *yah*—anyone; *ijyate*—performs; *yaṣṭavyam*—must be performed; *eva*—certainly; *iti*—thus; *manah*—mind; *saṁādhāya*—fixed in; *sah*—he; *sāttvikah*—is in the mode of goodness.

### TRANSLATION

Of sacrifices, that sacrifice performed according to duty and to scriptural rules, and with no expectation of reward, is of the nature of goodness.

### PURPORT

The general tendency is to offer sacrifice with some purpose in mind, but here it is stated that sacrifice should be performed without any such desire. It

Kṛṣṇa consciousness under the guidance of a bona fide spiritual master. That is the way to make everything successful.

In the conditional state, people are attracted to worship demigods, ghosts, or Yakṣas like Kuvera. The mode of goodness is better than the modes of passion and ignorance, but one who takes directly to Kṛṣṇa consciousness is transcendental to all three modes of material nature. Although there is a process of gradual elevation, if one, by the association of pure devotees, takes directly to Kṛṣṇa consciousness, that is the best way. And that is recommended in this chapter. To achieve success in this way, one must first find the proper spiritual master and receive training under his direction. Then one can achieve faith in the Supreme. When that faith matures, in course of time, it is called love of God. This love is the ultimate goal of the living entities. One should, therefore, take to Kṛṣṇa consciousness directly. That is the message of this Seventeenth Chapter.

Thus end the Bhaktivedanta Purports to the Seventeenth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of the Divisions of Faith.

killing in a sacrifice is recommended in the Vedic literature, the animal is not considered to be killed. The sacrifice is to give a new life to the animal. Sometimes the animal is given a new animal life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life. But there are different opinions among the sages. Some say that animal killing should always be avoided, and others say that for a specific sacrifice it is good. All these different opinions on sacrificial activity are now being clarified by the Lord Himself.

#### TEXT 4

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।  
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तिः ॥ ४ ॥

*niścayam śṛṇu me tatra  
tyāge bharata-sattama  
tyāgo hi puruṣa-vyāghra  
tri-vidhah samprakīrtitah*

*niścayam*—certainly; *śṛṇu*—hear; *me*—from Me; *tatra*—there; *tyāge*—in the matter of renunciation; *bharata-sattama*—O best of the Bhāratas; *tyāgah*—renunciation; *hi*—certainly; *puruṣa-vyāghra*—O tiger among human beings; *tri-vidhah*—three kinds; *samprakīrtitah*—is declared.

#### TRANSLATION

O best of the Bhāratas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

#### PURPORT

Although there are differences of opinion about renunciation, here the Supreme Personality of Godhead, Śrī Kṛṣṇa, gives His judgment, which should be taken as final. After all, the *Vedas* are different laws given by the Lord. Here the Lord is personally present, and His word should be taken as final. The Lord says that the process of renunciation should be considered in terms of the modes of material nature in which they are performed.

purification of the heart. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

### TEXT 6

एतान्यपि तु कर्माणि सङ्गं त्यक्ता फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

*etāny api tu karmāṇi  
saṅgam tyaktvā phalāni ca  
kartavyānīti me pārtha  
niścitatam matam uttamam*

*etāni*—all this; *api*—certainly; *tu*—must; *karmāṇi*—activities; *saṅgam*—association; *tyaktvā*—renouncing; *phalāni*—results; *ca*—also; *kartavyāni*—as duty; *iti*—thus; *me*—My; *pārtha*—O son of Pṛthā; *niścitatam*—definite; *matam*—opinion; *uttamam*—the best.

### TRANSLATION

All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Pṛthā. That is My final opinion.

### PURPORT

Although all sacrifices are purifying, one should not expect any result by such performances. In other words, all sacrifices which are meant for material advancement in life should be given up, but sacrifices that purify one's existence and elevate one to the spiritual plane should not be stopped. Everything that leads to Kṛṣṇa consciousness must be encouraged. In the Śrīmad-Bhāgavatam also it is said that any activity which leads to devotional service to the Lord should be accepted. That is the highest criterion of religion. A devotee of the Lord should accept any kind of work, sacrifice, or charity which will help him in the discharge of devotional service to the Lord.

## TRANSLATION

But action performed with great effort by one seeking to gratify his desires, and which is enacted from a sense of false ego, is called action in the mode of passion.

### TEXT 25

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।  
मोहादारभ्यते कर्म यत्तामसमुच्यते ॥ २५ ॥

*anubandham kṣayam hiṁsām  
anapekṣya ca pauruṣam  
mohād ārabhyate karma  
yat tat tāmasam ucyate*

*anubandham*—future bondage; *kṣayam*—distracted; *hiṁsām*—violence; *anapekṣya*—without consideration of consequences; *ca*—also; *pauruṣam*—distressing to others; *mohāt*—by illusion; *ārabhyate*—begun; *karma*—work; *yat*—that; *tat*—which; *tāmasam*—in the mode of ignorance; *ucyate*—is said to be.

## TRANSLATION

And that action performed in ignorance and delusion without consideration of future bondage or consequences, which inflicts injury and is impractical, is said to be action in the mode of ignorance.

## PURPORT

One has to give account of one's actions to the state or to the agents of the Supreme Lord called the Yamadūtas. Irresponsible work is distraction because it destroys the regulative principles of scriptural injunction. It is often based on violence and is distressing to other living entities. Such irresponsible work is carried out in the light of one's personal experience. This is called illusion. And all such illusory work is a product of the mode of ignorance.

## TEXT 71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।  
सोऽपि मुक्तः शुभाँलुकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

śraddhāvān anasūyaś ca  
śṛṇuyād api yo naraḥ  
so 'pi muktah śubhāl lokān  
prāpnuyāt puṇya-karmaṇām

*sraddhāvan*—faithful; *anasūyah ca*—and not envious; *śṛṇuyāt*—does hear; *api*—certainly; *yah*—who; *naraḥ*—man; *sah api*—he also; *muktah*—being liberated; *śubhān*—auspicious; *lokān*—planets; *prāpnuyāt*—attains; *puṇya-karmaṇām*—of the past.

## TRANSLATION

And one who listens with faith and without envy becomes free from sinful reaction and attains to the planets where the pious dwell.

## PURPORT

In the 67th verse of this chapter, the Lord explicitly forbade the *Gītā*'s being spoken to those who are envious of the Lord. In other words, *Bhagavad-gītā* is for the devotees only, but it so happens that sometimes a devotee of the Lord will hold open class, and in that class all the students are not expected to be devotees. Why do such persons hold open class? It is explained here that although everyone is not a devotee, still there are many men who are not envious of Kṛṣṇa. They have faith in Him as the Supreme Personality of Godhead. If such persons hear from a bona fide devotee about the Lord, the result is that they become at once free from all sinful reactions and after that attain to the planetary system where all righteous persons are situated.

Therefore simply by hearing *Bhagavad-gītā*, even a person who does not try to be a pure devotee attains the result of righteous activities. Thus a pure devotee of the Lord gives everyone a chance to become free from all sinful reactions and to become a devotee of the Lord.

Generally those who are free from sinful reaction are righteous. Such persons very easily take to Kṛṣṇa consciousness. The word *puṇya-karmaṇām* is very



### Plate 9

The body changes, but the soul remains the same.

**Bhagavad-gītā 2.13** The many, many frames on a reel of movie film, when seen consecutively, appear as one picture on the screen, although there are actually many different pictures. Similarly, we see a man as localized (above), but actually his body is changing at every second. All this is happening without the notice of the viewer. However the soul within the heart (seen as a sparkling star) does not change; he remains eternally the same.



## Plate 17

"In order to deliver the pious and to annihilate the miscreants..."

**Bhagavad-gītā 4.8** Krsna's uncle, Kamsa, is being killed by the Lord, Balarama, Krsna's brother, is standing on Krsna's right. Behind Krsna are His parents, Devaki and Vasudeva, who were imprisoned by Kamsa but are here freed by their son. This scene takes place in Kamsa's wrestling arena in Mathura province.



*Plate 31*  
The universal form.

**Bhagavad-gītā 11.13** Kṛṣṇa's universal form is displayed to Arjuna. Still the Lord does not lose His original eternal identity,. He remains seated on the chariot with Arjuna.