

Bhagavad-gītā As It Is

His Divine Grace
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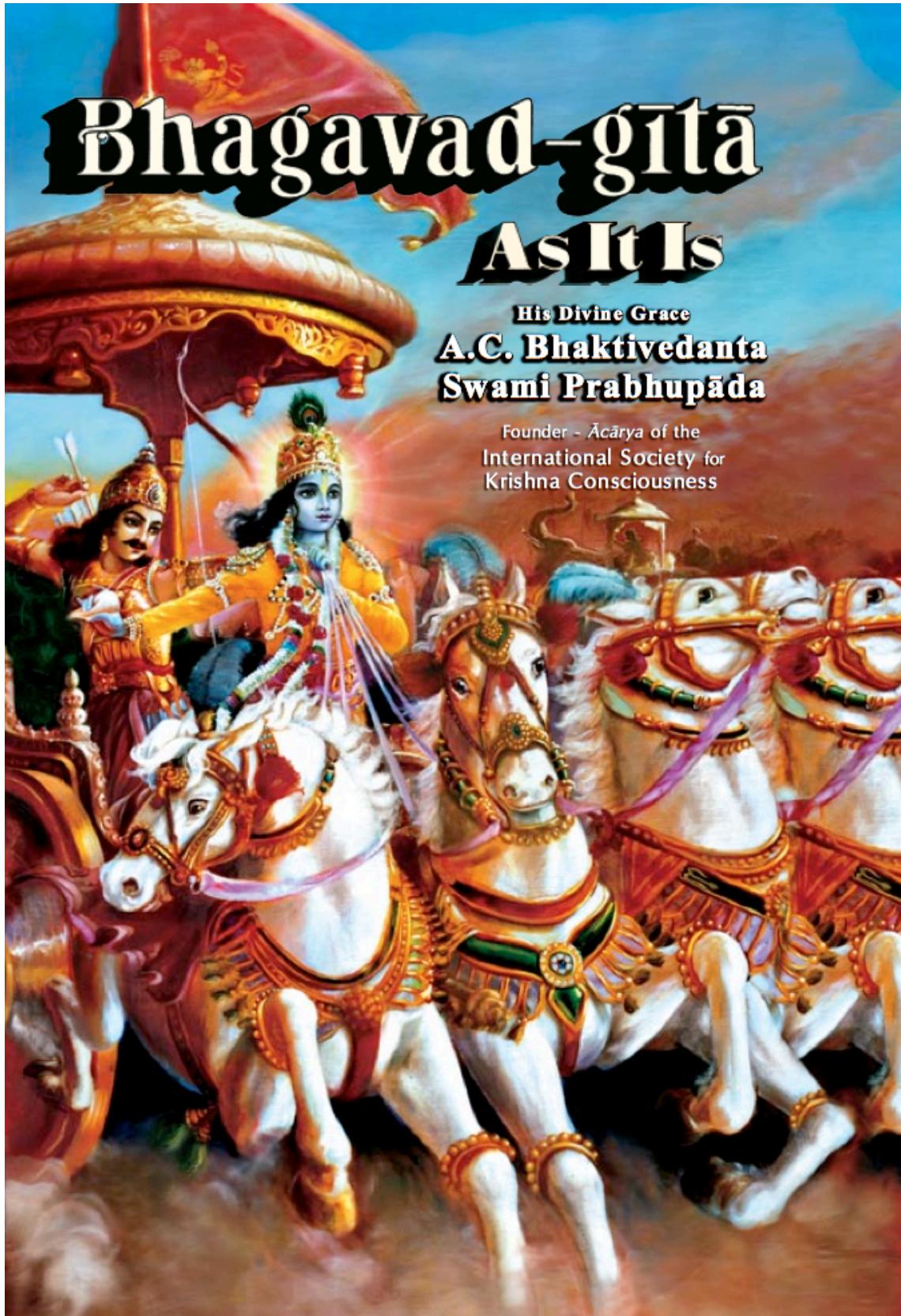


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Bhagavad-gītā As It Is



Introduction

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitam yena
tasmai śrī-gurave namaḥ*

*śrī-caitanya-mano-'bhīṣṭam
sthāpitam yena bhū-tale
svayam rūpaḥ kadā mahyam
dadāti sva-padāntikam*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurun vaiṣṇavāṁś ca
śrī-rūpam sāgrajātam saha-gaṇa-raghunāthānvitam tam sa-jīvam
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

enjoyer, *divyam*, transcendental, *ādi-devam*, the Supreme Personality of Godhead, *ajam*, the unborn, and *vibhūm*, the greatest, the all-pervading. Now one may think that because Kṛṣṇa was the friend of Arjuna, Arjuna was telling Him all this by way of flattery, but Arjuna, just to drive out this kind of doubt from the minds of the readers of *Bhagavad-gītā*, substantiates these praises in the next verse when he says that Kṛṣṇa is accepted as the Supreme Personality of Godhead not only by himself but by authorities like the sage Nārada, Asita, Devala, Vyāsadeva and so on. These are great personalities who distribute the Vedic knowledge as it is accepted by all *ācāryas*. Therefore Arjuna tells Kṛṣṇa that he accepts whatever He says to be completely perfect. *Sarvam etad ṛtam manye*: "I accept everything You say to be true." Arjuna also says that the personality of the Lord is very difficult to understand and that He cannot be known even by the great demigods. This means that the Lord cannot even be known by personalities greater than human beings. So how can a human being understand Śrī Kṛṣṇa without becoming His devotee? Therefore *Bhagavad-gītā* should be taken up in a spirit of devotion. One should not think that he is equal to Kṛṣṇa, nor should he think that Kṛṣṇa is an ordinary personality or even a very great personality. Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, at least theoretically, according to the statements of *Bhagavad-gītā* or the statements of Arjuna, the person who is trying to understand the *Bhagavad-gītā*. We should therefore at least theoretically accept Śrī Kṛṣṇa as the Supreme Personality of Godhead, and with that submissive spirit we can understand the *Bhagavad-gītā*. Unless one reads the *Bhagavad-gītā* in a submissive spirit, it is very difficult to understand *Bhagavad-gītā* because it is a great mystery.

Just what is the *Bhagavad-gītā*? The purpose of *Bhagavad-gītā* is to deliver mankind from the nescience of material existence. Every man is in difficulty in so many ways, as Arjuna also was in difficulty in having to fight the Battle of Kurukṣetra. Arjuna surrendered unto Śrī Kṛṣṇa, and consequently this *Bhagavad-gītā* was spoken. Not only Arjuna, but every one of us is full of anxieties because of this material existence. Our very existence is in the atmosphere of nonexistence. Actually we are not meant to be threatened by nonexistence. Our existence is eternal. But somehow or other we are put into *asat*. *Asat* refers to that which does not exist.

Out of so many human beings who are suffering, there are a few who are actually inquiring about their position, as to what they are, why they are put

The Lord suggests that we attain the spiritual world in the following manner:

*nirmāna-mohā jita-saṅga-dosā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-samjñair
gacchānty amūḍhāḥ padam avyayam tat.*

That *padam avyayam* or eternal kingdom can be reached by one who is *nirmāna-moha*. What does this mean? We are after designations. Someone wants to become a son, someone wants to become Lord, someone wants to become the president or a rich man or a king or something else. As long as we are attached to these designations, we are attached to the body because designations belong to the body. But we are not these bodies, and realizing this is the first stage in spiritual realization. We are associated with the three modes of material nature, but we must become detached through devotional service to the Lord. If we are not attached to devotional service to the Lord, then we cannot become detached from the modes of material nature. Designations and attachments are due to our lust and desire, our wanting to lord it over the material nature. As long as we do not give up this propensity of lording it over material nature, there is no possibility of returning to the kingdom of the Supreme, the *sanātana-dhāma*. That eternal kingdom, which is never destroyed, can be approached by one who is not bewildered by the attractions of false material enjoyments, who is situated in the service of the Supreme Lord. One so situated can easily approach that supreme abode.

Elsewhere in the *Gītā* it is stated:

*avyakto 'kṣara ity uktas tam āhuḥ paramāṁ gatim
yam prāpya na nivartante tad dhāma paramāṁ mama.*

Avyakta means unmanifested. Not even all of the material world is manifested before us. Our senses are so imperfect that we cannot even see all of the stars within this material universe. In Vedic literature we can receive much information about all the planets, and we can believe it or not believe it. All of the important planets are described in Vedic literatures, especially *Śrīmad-Bhāgavatam*, and the spiritual world, which is beyond this material sky, is described as *avyakta*, unmanifested. One should desire and hanker after that

of the creation. In this material segment there are millions and billions of universes with trillions of planets and suns, stars and moons. But this whole material creation is only a fragment of the total creation. Most of the creation is in the spiritual sky. One who desires to merge into the existence of the Supreme Brahman is at once transferred to the *brahmajyoti* of the Supreme Lord and thus attains the spiritual sky. The devotee, who wants to enjoy the association of the Lord, enters into the *Vaikuṇṭha* planets, which are innumerable, and the Supreme Lord by His plenary expansions as *Nārāyaṇa* with four hands and with different names like *Pradyumna*, *Aniruddha*, *Govinda*, etc., associates with him there. Therefore at the end of life the transcendentalists either think of the *brahmajyoti*, the *Paramātmā* or the Supreme Personality of Godhead *Śrī Kṛṣṇa*. In all cases they enter into the spiritual sky, but only the devotee, or he who is in personal touch with the Supreme Lord, enters into the *Vaikuṇṭha* planets. The Lord further adds that of this “there is no doubt.” This must be believed firmly. We should not reject that which does not tally with our imagination; our attitude should be that of Arjuna: “I believe everything that You have said.” Therefore when the Lord says that at the time of death whoever thinks of Him as Brahman or *Paramātmā* or as the Personality of Godhead certainly enters into the spiritual sky, there is no doubt about it. There is no question of disbelieving it. The information on how to think of the Supreme Being at the time of death is also given in the *Gītā*:

*yam yam vāpi smaran bhāvām tyajaty ante kalevaram
tam tam evaiti kaunteya sadā tad-bhāva-bhāvitah*

“In whatever condition one quits his present body, in his next life he will attain to that state of being without fail.” (Bg. 8.6) Material nature is a display of one of the energies of the Supreme Lord. In the *Viṣṇu Purāṇa* the total energies of the Supreme Lord as *Viṣṇu-śaktih parā proktā*, etc., are delineated. The Supreme Lord has diverse and innumerable energies which are beyond our conception; however, great learned sages or liberated souls have studied these energies and have analyzed them into three parts. All of the energies are of *Viṣṇu-śakti*, that is to say they are different potencies of Lord *Viṣṇu*. That energy is *parā*, transcendental. Living entities also belong to the superior energy, as has already been explained. The other energies, or material energies, are in the mode of ignorance. At the time of death we can either remain in

time he was a warrior. Kṛṣṇa did not advise him to give up fighting and go to the forest to meditate. When Lord Kṛṣṇa delineates the *yoga* system to Arjuna, Arjuna says that the practice of this system is not possible for him.

*arjuna uvāca
yo 'yam yogas tvayā proktah sāmyena madhusūdana
etasyāham na paśyāmi cañcalatvāt sthitim sthirām*

“Arjuna said, O Madhusūdana, the system of *yoga* which you have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.” (Bg. 6.33)

But the Lord says:

*yoginām api sarveśām mad-gatenāntarātmanā
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ*

“Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga*, and is the highest of all.” (Bg. 6.47) So one who thinks of the Supreme Lord always is the greatest *yogī*, the supermost *jñānī*, and the greatest devotee at the same time. The Lord further tells Arjuna that as a *kṣatriya* he cannot give up his fighting, but if Arjuna fights remembering Kṛṣṇa, then he will be able to remember Him at the time of death. But one must be completely surrendered in the transcendental loving service of the Lord.

We work not with our body, actually, but with our mind and intelligence. So if the intelligence and the mind are always engaged in the thought of the Supreme Lord, then naturally the senses are also engaged in His service. Superficially, at least, the activities of the senses remain the same, but the consciousness is changed. The *Bhagavad-gītā* teaches one how to absorb the mind and intelligence in the thought of the Lord. Such absorption will enable one to transfer himself to the kingdom of the Lord. If the mind is engaged in Kṛṣṇa’s service, then the senses are automatically engaged in His service. This is the art, and this is also the secret of *Bhagavad-gītā*: total absorption in the thought of Śrī Kṛṣṇa.

Modern man has struggled very hard to reach the moon, but he has not tried very hard to elevate himself spiritually. If one has fifty years of life ahead of him, he should engage that brief time in cultivating this practice of

TRANSLATION

Dhṛtarāṣṭra said: O Sañjaya, after assembling in the place of pilgrimage at Kurukṣetra, what did my sons and the sons of Pāṇḍu do, being desirous to fight?

PURPORT

Bhagavad-gītā is the widely read theistic science summarized in the *Gītā-māhātmya* (*Glorification of the Gītā*). There it says that one should read *Bhagavad-gītā* very scrutinizingly with the help of a person who is a devotee of Śrī Kṛṣṇa and try to understand it without personally motivated interpretations. The example of clear understanding is there in the *Bhagavad-gītā* itself, in the way the teaching is understood by Arjuna, who heard the *Gītā* directly from the Lord. If someone is fortunate enough to understand *Bhagavad-gītā* in that line of disciplic succession, without motivated interpretation, then he surpasses all studies of Vedic wisdom, and all scriptures of the world. One will find in the *Bhagavad-gītā* all that is contained in other scriptures, but the reader will also find things which are not to be found elsewhere. That is the specific standard of the *Gītā*. It is the perfect theistic science because it is directly spoken by the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

The topics discussed by Dhṛtarāṣṭra and Sañjaya, as described in the *Mahābhārata*, form the basic principle for this great philosophy. It is understood that this philosophy evolved on the Battlefield of Kurukṣetra, which is a sacred place of pilgrimage from the immemorial time of the Vedic age. It was spoken by the Lord when He was present personally on this planet for the guidance of mankind.

The word *dharma-kṣetra* (a place where religious rituals are performed) is significant because, on the Battlefield of Kurukṣetra, the Supreme Personality of Godhead was present on the side of Arjuna. Dhṛtarāṣṭra, the father of the Kurus, was highly doubtful about the possibility of his sons' ultimate victory. In his doubt, he inquired from his secretary Sañjaya, "What did my sons and the sons of Pāṇḍu do?" He was confident that both his sons and the sons of his younger brother Pāṇḍu were assembled in that Field of Kurukṣetra for a determined engagement of the war. Still, his inquiry is significant. He did not

sañjayah—Sañjaya; *uvāca*—said; *dṛṣṭvā*—after seeing; *tu*—but; *pāṇḍava-anikam*—the soldiers of the Pāṇḍavas; *vyūḍham*—arranged in military phalanx; *duryodhanah*—King Duryodhana; *tadā*—at that time; *ācāryam*—the teacher; *upasaṅgamya*—approaching nearby; *rājā*—the king; *vacanam*—words; *abравit*—spoke.

TRANSLATION

Sañjaya said: O King, after looking over the army gathered by the sons of Pāṇḍu, King Duryodhana went to his teacher and began to speak the following words:

PURPORT

Dhṛtarāṣṭra was blind from birth. Unfortunately, he was also bereft of spiritual vision. He knew very well that his sons were equally blind in the matter of religion, and he was sure that they could never reach an understanding with the Pāṇḍavas, who were all pious since birth. Still he was doubtful about the influence of the place of pilgrimage, and Sañjaya could understand his motive in asking about the situation on the battlefield. He wanted, therefore, to encourage the despondent King, and thus he warned him that his sons were not going to make any sort of compromise under the influence of the holy place. Sañjaya therefore informed the King that his son, Duryodhana, after seeing the military force of the Pāṇḍavas, at once went to the commander-in-chief, Dronācārya, to inform him of the real position. Although Duryodhana is mentioned as the king, he still had to go to the commander on account of the seriousness of the situation. He was therefore quite fit to be a politician. But Duryodhana's diplomatic veneer could not disguise the fear he felt when he saw the military arrangement of the Pāṇḍavas.

TEXT 3

पश्यैतां पाण्डुपुत्राणामाचार्यं महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

dhṛṣṭaketuh—Dhṛṣṭaketu; *cekitānah*—Cekitāna; *kāśirājah*—Kaśirāja; *ca*—also; *vīryavān*—very powerful; *purujit*—Purujit; *kuntibhojah*—Kuntibhoja; *ca*—and; *śaibyah*—Śaibya; *ca*—and; *nara-puṅgavah*—heroes in human society.

TRANSLATION

There are also great, heroic, powerful fighters like Dhṛṣṭaketu, Cekitāna, Kāśirāja, Purujit, Kuntibhoja and Śaibya.

TEXT 6

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

*yudhāmanyuś ca vikrānta
uttamaujāś ca vīryavān
saubhadro draupadeyāś ca
sarva eva mahā-rathāḥ*

yudhāmanyuh—Yudhāmanyu; *ca*—and; *vikrāntah*—mighty; *uttamaujāḥ*—Uttamaujā; *ca*—and; *vīryavān*—very powerful; *saubhadrah*—the son of Subhadrā; *draupadeyāḥ*—the sons of Draupadī; *ca*—and; *sarve*—all; *eva*—certainly; *mahā-rathāḥ*—great chariot fighters.

TRANSLATION

There are the mighty Yudhāmanyu, the very powerful Uttamaujā, the son of Subhadrā and the sons of Draupadī. All these warriors are great chariot fighters.

TEXT 7

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्त्रवीमि ते ॥ ७ ॥

*asmākam tu viśiṣṭā ye
tān nibodha dvijottama
nāyakā mama sainyasya
samjnārtham tān bravīmi te*

before her marriage with King Pāṇḍu. Kṛpācārya married the twin sister of Dronācārya.

TEXT 9

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

anye ca bahavah śūrā
mad-arthe tyakta-jīvitāḥ
nānā-śastra-praharaṇāḥ
sarve yuddha-viśāradāḥ

anye—many others; ca—also; bahavah—in great numbers; śūrāḥ—heroes; mad-arthe—for my sake; tyakta-jīvitāḥ—prepared to risk life; nānā—many; śastra—weapons; praharaṇāḥ—equipped with; sarve—all of them; yuddha—battle; viśāradāḥ—experienced in military science.

TRANSLATION

There are many other heroes who are prepared to lay down their lives for my sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science.

PURPORT

As far as the others are concerned—like Jayadratha, Kṛtavarmā, Śalya, etc.—all are determined to lay down their lives for Duryodhana's sake. In other words, it is already concluded that all of them would die in the Battle of Kurukṣetra for joining the party of the sinful Duryodhana. Duryodhana was, of course, confident of his victory on account of the above-mentioned combined strength of his friends.

TEXT 10

अपर्यासं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्यासं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

TEXT 12

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योचैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

*tasya sañjanayan harṣam
kuru-vṛddhaḥ pitāmahāḥ
simha-nādaṁ vinadyoccaīḥ
śaṅkham dadhmau pratāpavān*

tasya—his; *sañjanayan*—increasing; *harṣam*—cheerfulness; *kuru-vṛddhaḥ*—the grandsire of the Kuru dynasty (*Bhiṣma*); *pitāmahāḥ*—the grandfather; *simha-nādaṁ*—roaring sound, like a lion; *vinadya*—vibrating; *uccaiḥ*—very loudly; *śaṅkham*—conchshell; *dadhmau*—blew; *pratāpavān*—the valiant.

TRANSLATION

Then *Bhiṣma*, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly like the sound of a lion, giving Duryodhana joy.

PURPORT

The grandsire of the Kuru dynasty could understand the inner meaning of the heart of his grandson Duryodhana, and out of his natural compassion for him he tried to cheer him by blowing his conchshell very loudly, befitting his position as a lion. Indirectly, by the symbolism of the conchshell, he informed his depressed grandson Duryodhana that he had no chance of victory in the battle, because the Supreme Lord Kṛṣṇa was on the other side. But still, it was his duty to conduct the fight, and no pains would be spared in that connection.

TEXT 13

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

*tataḥ śaṅkhāś ca bheryāś ca
 pañavānaka-gomukhāḥ
 sahasaivābhyaḥanyanta
 sa śabdaś tumulo 'bhavat*

tataḥ—thereafter; *śaṅkhāḥ*—conchshells; *ca*—also; *bheryāḥ*—bugles; *ca*—and; *pañava-ānaka*—trumpets and drums; *go-mukhāḥ*—horns; *sahasā*—all of a sudden; *eva*—certainly; *abhyahanyanta*—being simultaneously sounded; *sah*—that; *śabdāḥ*—combined sound; *tumulaḥ*—tumultuous; *abhavat*—became.

TRANSLATION

After that, the conchshells, bugles, trumpets, drums and horns were all suddenly sounded, and the combined sound was tumultuous.

TEXT 14

ततः श्वेतैर्हयैर्युके महति स्यन्दने स्थितौ ।
 माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

*tataḥ śvetair hayair yukte
 mahati syandane sthitau
 mādhavaḥ pāṇḍavaś caiva
 divyau śaṅkhau pradadhmatuh*

tataḥ—thereafter; *śvetaiḥ*—by white; *hayaiḥ*—horses; *yukte*—being yoked with; *mahati*—in the great; *syandane*—chariot; *sthitau*—so situated; *mādhavaḥ*—Kṛṣṇa (the husband of the goddess of fortune); *pāṇḍavaḥ*—Arjuna (the son of Pāṇḍu); *ca*—also; *eva*—certainly; *divyau*—transcendental; *śaṅkhau*—conchshells; *pradadhmatuh*—sounded.

TRANSLATION

On the other side, both Lord Kṛṣṇa and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells.

yoddhavyam—to fight with; *asmin*—in this; *rāṇa*—strife; *samudyame*—in the attempt.

TRANSLATION

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend in this great battle attempt.

PURPORT

Although Lord Kṛṣṇa is the Supreme Personality of Godhead, out of His causeless mercy He was engaged in the service of His friend. He never fails in His affection for His devotees, and thus He is addressed herein as infallible. As charioteer, He had to carry out the orders of Arjuna, and since He did not hesitate to do so, He is addressed as infallible. Although He had accepted the position of a charioteer for His devotee, His supreme position was not challenged. In all circumstances, He is the Supreme Personality of Godhead, Hṛṣīkeśa, the Lord of the total senses. The relationship between the Lord and His servitor is very sweet and transcendental. The servitor is always ready to render a service to the Lord, and, similarly, the Lord is always seeking an opportunity to render some service to the devotee. He takes greater pleasure in His pure devotee's assuming the advantageous position of ordering Him than He does in being the giver of orders. As master, everyone is under His orders, and no one is above Him to order Him. But when he finds that a pure devotee is ordering Him, He obtains transcendental pleasure, although He is the infallible master of all circumstances.

As a pure devotee of the Lord, Arjuna had no desire to fight with his cousins and brothers, but he was forced to come onto the battlefield by the obstinacy of Duryodhana, who was never agreeable to any peaceful negotiation.

Therefore, he was very anxious to see who the leading persons present on the battlefield were. Although there was no question of a peacemaking endeavor on the battlefield, he wanted to see them again, and to see how much they were bent upon demanding an unwanted war.

PURPORT

Any man who has genuine devotion to the Lord has all the good qualities which are found in godly persons or in the demigods, whereas the nondevotee, however advanced he may be in material qualifications by education and culture, lacks in godly qualities. As such, Arjuna, just after seeing his kinsmen, friends and relatives on the battlefield, was at once overwhelmed by compassion for them who had so decided to fight amongst themselves. As far as his soldiers were concerned, he was sympathetic from the beginning, but he felt compassion even for the soldiers of the opposite party, foreseeing their imminent death. And so thinking, the limbs of his body began to quiver, and his mouth became dry. He was more or less astonished to see their fighting spirit. Practically the whole community, all blood relatives of Arjuna, had come to fight with him. This overwhelmed a kind devotee like Arjuna. Although it is not mentioned here, still one can easily imagine that not only were Arjuna's bodily limbs quivering and his mouth drying up, but that he was also crying out of compassion. Such symptoms in Arjuna were not due to weakness but to his softheartedness, a characteristic of a pure devotee of the Lord. It is said therefore:

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ*

“One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy.” (*Bhāg. 5.18.12*)

TEXT 29

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं संसते हस्तान्त्वकचैव परिदद्यते ॥ २९ ॥

TRANSLATION

Due to the evil deeds of the destroyers of family tradition, all kinds of community projects and family welfare activities are devastated.

PURPORT

The four orders of human society, combined with family welfare activities as they are set forth by the institution of the *sanātana-dharma* or *varṇāśrama-dharma*, are designed to enable the human being to attain his ultimate salvation. Therefore, the breaking of the *sanātana-dharma* tradition by irresponsible leaders of society brings about chaos in that society, and consequently people forget the aim of life—Viṣṇu. Such leaders are called blind, and persons who follow such leaders are sure to be led into chaos.

TEXT 43

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दनं ।
नरके नियतं वासो भवतीत्यनुश्रुम ॥ ४३ ॥

utsanna-kula-dharmāṇāṁ
manuṣyāṇāṁ janārdana
narake niyatam vāso
bhavatīty anuśuśruma

utsanna—spoiled; *kula-dharmāṇām*—of those who have the family traditions; *manuṣyāṇām*—of such men; *janārdana*—O Kṛṣṇa; *narake*—in hell; *niyatam*—always; *vāsaḥ*—residence; *bhavati*—it so becomes; *iti*—thus; *anuśuśruma*—I have heard by disciplic succession.

TRANSLATION

O Kṛṣṇa, maintainer of the people, I have heard by disciplic succession that those who destroy family traditions dwell always in hell.

always conscious of moral principles and therefore takes care to avoid such activities.

TEXT 45

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४५ ॥

yadi mām apratikāram
aśastram śastra-pāṇayaḥ
dhārtarāṣṭrā rāṇe hanyus
tan me kṣematarām bhavet

yadi—even if; *mām*—unto me; *apratikāram*—without being resistant; *aśastram*—without being fully equipped; *śastra-pāṇayaḥ*—those with weapons in hand; *dhārtarāṣṭrāḥ*—the sons of Dhṛtarāṣṭra; *rāṇe*—in the battlefield; *hanyuḥ*—may kill; *tat*—that; *me*—mine; *kṣematarām*—better; *bhavet*—become.

TRANSLATION

I would consider it better for the sons of Dhṛtarāṣṭra to kill me unarmed and unresisting, rather than fight with them.

PURPORT

It is the custom—according to *kṣatriya* fighting principles—that an unarmed and unwilling foe should not be attacked. Arjuna, however, in such an enigmatic position, decided he would not fight if he were attacked by the enemy. He did not consider how much the other party was bent upon fighting. All these symptoms are due to softheartedness resulting from his being a great devotee of the Lord.

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *kutah*—wherfrom; *tvā*—unto you; *kaśmalam*—dirtiness; *idam*—this lamentation; *viṣame*—this hour of crisis; *samupasthitam*—arrived; *anārya*—persons who do not know the value of life; *juṣṭam*—practiced by; *asvargyam*—that which does not lead to higher planets; *akīrti*—infamy; *karam*—the cause of; *arjuna*—O Arjuna.

TRANSLATION

The Supreme Person [Bhagavān] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They do not lead to higher planets, but to infamy.

PURPORT

Kṛṣṇa and the Supreme Personality of Godhead are identical. Therefore Lord Kṛṣṇa is referred to as “Bhagavān” throughout the Gītā. Bhagavān is the ultimate in the Absolute Truth. Absolute Truth is realized in three phases of understanding, namely Brahman or the impersonal all-pervasive spirit; Paramātmā, or the localized aspect of the Supreme within the heart of all living entities; and Bhagavān, or the Supreme Personality of Godhead, Lord Kṛṣṇa. In the Śrīmad-Bhāgavatam this conception of the Absolute Truth is explained thus:

*vadanti tat tattva-vidas tattvam yaj jñānam advayam
brahmeti paramātmeti bhagavān iti śabdyate.*

“The Absolute Truth is realized in three phases of understanding by the knower of the Absolute Truth, and all of them are identical. Such phases of the Absolute Truth are expressed as Brahman, Paramātmā, and Bhagavān.” (Bhāg. 1.2.11) These three divine aspects can be explained by the example of the sun, which also has three different aspects, namely the sunshine, the sun’s surface and the sun planet itself. One who studies the sunshine only is the preliminary student. One who understands the sun’s surface is further advanced. And one who can enter into the sun planet is the highest. Ordinary students who are satisfied by simply understanding the sunshine—its universal pervasiveness and the glaring effulgence of its impersonal nature—may be compared to those who can realize only the Brahman feature of the Absolute Truth. The student who has

situation, as men are now seeking a place on the moon planet, can also be finished at one stroke. The *Bhagavad-gītā* confirms this: *kṣīne puṇye martyalokam viśanti* “When the results of pious activities are finished, one falls down again from the peak of happiness to the lowest status of life.” Many politicians of the world have fallen down in that way. Such downfalls only constitute more causes for lamentation.

Therefore, if we want to curb lamentation for good, then we have to take shelter of Kṛṣṇa, as Arjuna is seeking to do. So Arjuna asked Kṛṣṇa to solve his problem definitely, and that is the way of Kṛṣṇa consciousness.

TEXT 9

सञ्चय उवाच

एवमुक्ता हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्ता तूष्णी बभूव ह ॥ ९ ॥

*sañjaya uvāca
evam uktvā hṛṣīkeśam
guḍākeśah parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīm babhūva ha*

sañjayah uvāca—Sañjaya said; *evam*—thus; *uktvā*—speaking; *hṛṣīkeśam*—unto Kṛṣṇa, the master of the senses; *guḍākeśah*—Arjuna, the master at curbing ignorance; *parantapaḥ*—the chastiser of the enemies; *na yotsye*—I shall not fight; *iti*—thus; *govindam*—unto Kṛṣṇa, the giver of pleasure; *uktvā*—saying; *tūṣṇīm*—silent; *babhūva*—became; *ha*—certainly.

TRANSLATION

Sañjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Kṛṣṇa, “Govinda, I shall not fight,” and fell silent.

PURPORT

Dhṛtarāṣṭra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging

TEXT 15

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षम् ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

*yam hi na vyathayanti ete
puruṣam puruṣarṣabha
sama-duḥkha-sukham dhīram
so 'mṛtatvāya kalpate*

yam—one who; *hi*—certainly; *na*—never; *vyathayanti*—are distressing; *ete*—all these; *puruṣam*—to a person; *puruṣarṣabha*—is best among men; *sama*—unaltered; *duḥkha*—distress; *sukham*—happiness; *dhīram*—patient; *sah*—he; *amṛtatvāya*—for liberation; *kalpate*—is considered eligible.

TRANSLATION

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

PURPORT

Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation. In the *varṇāśrama* institution, the fourth stage of life, namely the renounced order (*sannyāsa*) is a painstaking situation. But one who is serious about making his life perfect surely adopts the *sannyāsa* order of life in spite of all difficulties. The difficulties usually arise from having to sever family relationships, to give up the connection of wife and children. But if anyone is able to tolerate such difficulties, surely his path to spiritual realization is complete. Similarly, in Arjuna's discharge of duties as a *kṣatriya*, he is advised to persevere, even if it is difficult to fight with his family members or similarly beloved persons. Lord Caitanya took *sannyāsa* at the age of twenty-four, and His dependants, young wife as well as old mother, had no one else to look after them. Yet for a higher cause He took *sannyāsa* and was steady in the discharge of higher duties. That is the way of achieving liberation from material bondage.

worshipable and the consequent understanding of the difference between the part and parcel living entities and the Supreme Personality of Godhead. One can understand the nature of the Supreme by thorough study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole. In the *Vedānta-sūtras*, as well as in the *Śrīmad-Bhāgavatam*, the Supreme has been accepted as the origin of all emanations. Such emanations are experienced by superior and inferior natural sequences. The living entities belong to the superior nature, as it will be revealed in the Seventh Chapter. Although there is no difference between the energy and the energetic, the energetic is accepted as the Supreme, and energy or nature is accepted as the subordinate. The living entities, therefore, are always subordinate to the Supreme Lord, as in the case of the master and the servant, or the teacher and the taught. Such clear knowledge is impossible to understand under the spell of ignorance, and to drive away such ignorance the Lord teaches the *Bhagavad-gītā* for the enlightenment of all living entities for all time.

TEXT 17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमहर्ति ॥ १७ ॥

*avināśi tu tad viddhi
yena sarvam idam tatam
vināśam avyayasyāsyā
na kaścit kartum arhati*

avināśi—imperishable; *tu*—but; *tat*—that; *viddhi*—know it; *yena*—by whom; *sarvam*—all of the body; *idam*—this; *tatam*—widespread; *vināśam*—destruction; *avyayasyā*—of the imperishable; *asya*—of it; *na kaścit*—no one; *kartum*—to do; *arhati*—able.

TRANSLATION

Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul.

eṣo 'ṇurātmā cetasā veditavyo
 yasmin prāṇah pañcadhā saṁviveśa
 prāṇaiś cittam̄ sarvam̄ otam̄ prajānām̄
 yasmin viśuddhe vibhavaty eṣa ātmā.

“The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air [*prāṇa, apāna, vyāna, samāna* and *udāna*], is situated within the heart, and spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited.” (Mund. 3.1.9)

The *haṭha-yoga* system is meant for controlling the five kinds of air encircling the pure soul by different kinds of sitting postures—not for any material profit, but for liberation of the minute soul from the entanglement of the material atmosphere.

So the constitution of the atomic soul is admitted in all Vedic literatures, and it is also actually felt in the practical experience of any sane man. Only the insane man can think of this atomic soul as all-pervading *Viṣṇu-tattva*.

The influence of the atomic soul can be spread all over a particular body. According to the *Muṇḍaka Upaniṣad*, this atomic soul is situated in the heart of every living entity, and because the measurement of the atomic soul is beyond the power of appreciation of the material scientists, some of them assert foolishly that there is no soul. The individual atomic soul is definitely there in the heart along with the Supersoul, and thus all the energies of bodily movement are emanating from this part of the body. The corpuscles which carry the oxygen from the lungs gather energy from the soul. When the soul passes away from this position, activity of the blood, generating fusion, ceases. Medical science accepts the importance of the red corpuscles, but it cannot ascertain that the source of the energy is the soul. Medical science, however, does admit that the heart is the seat of all energies of the body.

Such atomic particles of the spirit whole are compared to the sunshine molecules. In the sunshine there are innumerable radiant molecules. Similarly, the fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name *prabhā* or superior energy. Neither Vedic knowledge nor modern science denies the existence of the spirit soul in the

body, and the science of the soul is explicitly described in the *Bhagavad-gītā* by the Personality of Godhead Himself.

TEXT 18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

*antavanta ime dehā
nityasyoktāḥ śarīriṇāḥ
anāśinō 'prameyasya
taśmād yudhyasva bhārata*

antavantah—perishable; *ime*—all these; *dehāḥ*—material bodies; *nityasya*—eternal in existence; *uktāḥ*—it is so said; *śarīriṇāḥ*—the embodied souls; *anāśināḥ*—never to be destroyed; *aprameyasya*—immeasurable; *taśmāt*—therefore; *yudhyasva*—fight; *bhārata*—O descendant of Bharata.

TRANSLATION

Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

PURPORT

The material body is perishable by nature. It may perish immediately, or it may do so after a hundred years. It is a question of time only. There is no chance of maintaining it indefinitely. But the spirit soul is so minute that it cannot even be seen by an enemy, to say nothing of being killed. As mentioned in the previous verse, it is so small that no one can have any idea how to measure its dimension. So from both viewpoints there is no cause of lamentation because the living entity can neither be killed as he is, nor can the material body, which cannot be saved for any length of time, be permanently protected. The minute particle of the whole spirit acquires this material body according to his work, and therefore observance of religious principles should be utilized. In the *Vedānta-sūtras* the living entity is qualified as light because he is part and parcel of the supreme light. As sunlight

TRANSLATION

O Pārtha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill?

PURPORT

Everything has its proper utility, and a man who is situated in complete knowledge knows how and where to apply a thing for its proper utility. Similarly, violence also has its utility, and how to apply violence rests with the person in knowledge. Although the justice of the peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed because he orders violence to another person according to the codes of justice. In *Manu-saṁhitā*, the lawbook for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed. Therefore, the king's punishment of hanging a murderer is actually beneficial. Similarly, when Kṛṣṇa orders fighting, it must be concluded that violence is for supreme justice, and, as such, Arjuna should follow the instruction, knowing well that such violence, committed in the act of fighting for Kṛṣṇa, is not violence at all because, at any rate, the man, or rather the soul, cannot be killed; so for the administration of justice, so-called violence is permitted. A surgical operation is not meant to kill the patient, but to cure him. Therefore the fighting to be executed by Arjuna at the instruction of Kṛṣṇa is with full knowledge, so there is no possibility of sinful reaction.

TEXT 22

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

*vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny*

*acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityah sarva-gataḥ sthāṇur
acalo 'yam sanātanaḥ*

acchedyah—unbreakable; *ayam*—this soul; *adāhyah*—cannot be burned; *ayam*—this soul; *akledyah*—insoluble; *aśoṣyah*—cannot be dried; *eva*—certainly; *ca*—and; *nityah*—everlasting; *sarva-gataḥ*—all-pervading; *sthāṇuh*—unchangeable; *acalah*—immovable; *ayam*—this soul; *sanātanaḥ*—eternally the same.

TRANSLATION

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.

PURPORT

All these qualifications of the atomic soul definitely prove that the individual soul is eternally the atomic particle of the spirit whole, and he remains the same atom eternally, without change. The theory of monism is very difficult to apply in this case, because the individual soul is never expected to become one homogeneously. After liberation from material contamination, the atomic soul may prefer to remain as a spiritual spark in the effulgent rays of the Supreme Personality of Godhead, but the intelligent souls enter into the spiritual planets to associate with the Personality of Godhead. The word *sarva-gataḥ* (all-pervading) is significant because there is no doubt that living entities are all over God's creation. They live on the land, in the water, in the air, within the earth and even within fire. The belief that they are sterilized in fire is not acceptable, because it is clearly stated here that the soul cannot be burned by fire. Therefore, there is no doubt that there are living entities also in the sun planet with suitable bodies to live there. If the sun globe is uninhabited, then the word *sarva-gataḥ*—living everywhere—becomes meaningless.

develop by interaction of the physical and chemical elements. The science of anthropology is based on this philosophy. Currently, many pseudo-religions—now becoming fashionable in America—are also adhering to this philosophy, as well as to the nihilistic nondevotional Buddhist sects.

Even if Arjuna did not believe in the existence of the soul—as in the *Vaibhāṣika* philosophy—there would still have been no cause for lamentation. No one laments the loss of a certain bulk of chemicals and stops discharging his prescribed duty. On the other hand, in modern science and scientific warfare, so many tons of chemicals are wasted for achieving victory over the enemy. According to the *Vaibhāṣika* philosophy, the so-called soul or *ātmā* vanishes along with the deterioration of the body. So, in any case, whether Arjuna accepted the Vedic conclusion that there is an atomic soul, or whether he did not believe in the existence of the soul, he had no reason to lament. According to this theory, since there are so many living entities generating out of matter every moment, and so many of them are being vanquished every moment, there is no need to grieve for such an incidence. However, since he was not risking rebirth of the soul, Arjuna had no reason to be afraid of being affected with sinful reactions due to his killing his grandfather and teacher. But at the same time, Kṛṣṇa sarcastically addressed Arjuna as *mahā-bāhu*, mighty-armed, because He, at least, did not accept the theory of the *Vaibhāṣikas*, which leaves aside the Vedic wisdom. As a *kṣatriya*, Arjuna belonged to the Vedic culture, and it behooved him to continue to follow its principles.

TEXT 27

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमहसि ॥ २७ ॥

*jātasya hi dhruvo mṛtyur
dhruvam janma mṛtasya ca
tasmād aparihārye 'rthe
na tvam śocitum arhasi*

jātasya—one who has taken his birth; *hi*—certainly; *dhruvah*—a fact; *mṛtyuh*—death; *dhruvam*—it is also a fact; *janma*—birth; *mṛtasya*—of the dead; *ca*—

*āhaveṣu mitho 'nyonyam jighāṁsanto mahikṣitah
 yuddhamānāḥ paramaṁ śaktyā svargam yānty aparāṇīmukhāḥ
 yajñeṣu paśavo brahmaṇa hanyante satataṁ dvijaiḥ
 saṁskṛtāḥ kila mantraiś ca te 'pi svargam avāpnūvan.*

“In the battlefield, a king or *kṣatriya*, while fighting another king envious of him, is eligible for achieving heavenly planets after death, as the *brāhmaṇas* also attain the heavenly planets by sacrificing animals in the sacrificial fire.” Therefore, killing on the battle on the religious principle and the killing of animals in the sacrificial fire are not at all considered to be acts of violence, because everyone is benefitted by the religious principles involved. The animal sacrificed gets a human life immediately without undergoing the gradual evolutionary process from one form to another, and the *kṣatriyas* killed in the battlefield also attain the heavenly planets as do the *brāhmaṇas* who attain them by offering sacrifice.

There are two kinds of *svadharma*s, specific duties. As long as one is not liberated, one has to perform the duties of that particular body in accordance with religious principles in order to achieve liberation. When one is liberated, one’s *svadharma*—specific duty—becomes spiritual and is not in the material bodily concept. In the bodily conception of life there are specific duties for the *brāhmaṇas* and *kṣatriyas* respectively, and such duties are unavoidable.

Svadharma is ordained by the Lord, and this will be clarified in the Fourth Chapter. On the bodily plane *svadharma* is called *varṇāśrama-dharma*, or man’s steppingstone for spiritual understanding. Human civilization begins from the stage of *varṇāśrama-dharma*, or specific duties in terms of the specific modes of nature of the body obtained. Discharging one’s specific duty in any field of action in accordance with *varṇāśrama-dharma* serves to elevate one to a higher status of life.

TEXT 32

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
 सुखिनः क्षत्रियाः पार्थं लभन्ते युद्धमीदृशम् ॥ ३२ ॥

*yadṛcchayā copapannam
 svarga-dvāram apāvṛtam*

TEXT 33

अथ चेत्त्वमिमं धर्मं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्ति॑ं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

*atha cet tvam imam dharmyam
saṅgrāmam na kariṣyasi
tataḥ sva-dharmam kīrtim ca
hitvā pāpam avāpsyasi*

atha—therefore; *cet*—if; *tvam*—you; *imam*—this; *dharmyam*—religious duty; *saṅgrāmam*—fighting; *na*—do not; *kariṣyasi*—perform; *tataḥ*—then; *svadharmam*—your religious duty; *kīrtim*—reputation; *ca*—also; *hitvā*—losing; *pāpam*—sinful reaction; *avāpsyasi*—do gain.

TRANSLATION

If, however, you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

PURPORT

Arjuna was a famous fighter, and he attained fame by fighting many great demigods, including even Lord Śiva. After fighting and defeating Lord Śiva in the dress of a hunter, Arjuna pleased the Lord and received as a reward a weapon called *pāśupata-astra*. Everyone knew that he was a great warrior. Even Dronācārya gave him benediction and awarded him the special weapon by which he could kill even his teacher. So he was credited with so many military certificates from many authorities, including his adopted father Indra, the heavenly king. But if he abandoned the battle, he would not only neglect his specific duty as a *kṣatriya*, but he would lose all his fame and good name and thus prepare his royal road to hell. In other words, he would go to hell, not by fighting, but by withdrawing from battle.

TEXT 34

अकीर्ति॑ं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

TRANSLATION

Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

PURPORT

Lord Kṛṣṇa was astonished in the beginning at Arjuna's uncalled-for plea for compassion, and He described his compassion as befitting the non-Aryans. Now in so many words, He has proved His statements against Arjuna's so-called compassion.

TEXT 37

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

*hato vā prāpsyasi svargam
jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta-niścayah*

hataḥ—being killed; *vā*—either; *prāpsyasi*—you gain; *svargam*—the heavenly kingdom; *jitvā*—by conquering; *vā*—or; *bhokṣyase*—you enjoy; *mahīm*—the world; *tasmāt*—therefore; *uttiṣṭha*—get up; *kaunteya*—O son of Kuntī; *yuddhāya*—to fight; *kṛta*—determination; *niścayah*—uncertainty.

TRANSLATION

O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination.

PURPORT

Even though there was no certainty of victory for Arjuna's side, he still had to fight; for, even being killed there, he could be elevated into the heavenly planets.

(Bhag. 11.5.41)

“Anyone who has completely surrendered unto Kṛṣṇa, Mukunda, giving up all other duties, is no longer a debtor, nor is he obliged to anyone—not the demigods, nor the sages, nor the people in general, nor kinsmen, nor humanity, nor forefathers.” That is the indirect hint given by Kṛṣṇa to Arjuna in this verse, and the matter will be more clearly explained in the following verses.

TEXT 39

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

*eṣā te 'bhihitā sāṅkhye
buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yayā pārtha
karma-bandham prahāsyasi*

eṣā—all these; *te*—unto you; *abhihitā*—described; *sāṅkhye*—by analytical study; *buddhiḥ*—intelligence; *yoge*—work without fruitive result; *tu*—but; *imāṁ*—this; *śṛṇu*—just hear; *buddhyā*—by intelligence; *yuktah*—dovetailed; *yayā*—by which; *pārtha*—O son of Pṛthā; *karma-bandham*—bondage of reaction; *prahāsyasi*—you can be released from.

TRANSLATION

Thus far I have declared to you the analytical knowledge of sāṅkhya philosophy. Now listen to the knowledge of yoga whereby one works without fruitive result. O son of Pṛthā, when you act by such intelligence, you can free yourself from the bondage of works.

PURPORT

According to the *Nirukti*, or the Vedic dictionary, *sāṅkhya* means that which describes phenomena in detail, and *sāṅkhya* refers to that philosophy which describes the real nature of the soul. And *yoga* involves controlling the senses. Arjuna's proposal not to fight was based on sense gratification.

gratification of the Lord. This *buddhi-yoga* is clearly explained in Chapter Ten, verse ten, as being direct communion with the Lord, who is sitting as Paramātmā in everyone's heart. But such communion does not take place without devotional service. One who is therefore situated in devotional or transcendental loving service to the Lord, or, in other words, in Kṛṣṇa consciousness, attains to this stage of *buddhi-yoga* by the special grace of the Lord. The Lord says, therefore, that only to those who are always engaged in devotional service out of transcendental love does He award the pure knowledge of devotion in love. In that way the devotee can reach Him easily in the ever-blissful kingdom of God.

Thus the *buddhi-yoga* mentioned in this verse is the devotional service of the Lord, and the word *sāṅkhya* mentioned herein has nothing to do with the atheistic *sāṅkhya-yoga* enunciated by the impostor Kapila. One should not, therefore, misunderstand that the *sāṅkhya-yoga* mentioned herein has any connection with the atheistic *sāṅkhya*. Nor did that philosophy have any influence during that time; nor would Lord Kṛṣṇa care to mention such godless philosophical speculations. Real *sāṅkhya* philosophy is described by Lord Kapila in the *Śrīmad-Bhāgavatam*, but even that *sāṅkhya* has nothing to do with the current topics. Here, *sāṅkhya* means analytical description of the body and the soul. Lord Kṛṣṇa made an analytical description of the soul just to bring Arjuna to the point of *buddhi-yoga*, or *bhakti-yoga*. Therefore, Lord Kṛṣṇa's *sāṅkhya* and Lord Kapila's *sāṅkhya*, as described in the *Bhāgavatam*; are one and the same. They are all *bhakti-yoga*. He said, therefore, that only the less intelligent class of men make a distinction between *sāṅkhya-yoga* and *bhakti-yoga*.

Of course, atheistic *sāṅkhya-yoga* has nothing to do with *bhakti-yoga*, yet the unintelligent claim that the atheistic *sāṅkhya-yoga* is referred to in the *Bhagavad-gītā*.

One should therefore understand that *buddhi-yoga* means to work in Kṛṣṇa consciousness, in the full bliss and knowledge of devotional service. One who works for the satisfaction of the Lord only, however difficult such work may be, is working under the principles of *buddhi-yoga* and finds himself always in transcendental bliss. By such transcendental engagement, one achieves all transcendental qualities automatically, by the grace of the Lord, and thus his liberation is complete in itself, without his making extraneous endeavors to acquire knowledge. There is much difference between work in Kṛṣṇa

success, there is no profit. Ajāmila performed his duty in some percentage of Kṛṣṇa consciousness, but the result he enjoyed at the end was a hundred percent, by the grace of the Lord. There is a nice verse in this connection in Śrīmad-Bhāgavatam:

tyaktvā sva-dharmam caranāmbujam harer
bhajan na pakko 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

“If someone gives up self-gratificatory pursuits and works in Kṛṣṇa consciousness and then falls down on account of not completing his work, what loss is there on his part? And, what can one gain if one performs his material activities perfectly?” (*Bhāg.* 1.5.17) Or, as the Christians say, “What profiteth a man if he gain the whole world yet suffers the loss of his eternal soul?”

Material activities and their results end with the body. But work in Kṛṣṇa consciousness carries the person again to Kṛṣṇa consciousness, even after the loss of the body. At least one is sure to have a chance in the next life of being born again as a human being, either in the family of a great cultured *brāhmaṇa* or in a rich aristocratic family that will give one a further chance for elevation. That is the unique quality of work done in Kṛṣṇa consciousness.

TEXT 41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām

vyavasāyātmikā—resolute Kṛṣṇa consciousness; *buddhiḥ*—intelligence; *ekā*—only one; *iha*—in this world; *kuru-nandana*—O beloved child of the Kurus; *bahu-śākhāḥ*—various branches; *hi*—indeed; *anantāḥ*—unlimited; *ca*—also;

buddhayah—intelligence; *avyavasāyinām*—of those who are not in Kṛṣṇa consciousness.

TRANSLATION

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

PURPORT

A strong faith in Kṛṣṇa consciousness that one should be elevated to the highest perfection of life is called *vyavasāyātmikā* intelligence. The *Caitanya-caritāmṛta* states:

‘śraddhā’-śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

Faith means unflinching trust in something sublime. When one is engaged in the duties of Kṛṣṇa consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity, or nationality. Fruitive activities are the engagements of one's reactions from past good or bad deeds. When one is awake in Kṛṣṇa consciousness, he need no longer endeavor for good results in his activities. When one is situated in Kṛṣṇa consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of Kṛṣṇa consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Kṛṣṇa consciousness. The resolute purpose of a person in Kṛṣṇa consciousness is based on knowledge (“*Vāsudevah sarvam iti sa mahātmā sudurlabhaḥ*”) by which one comes to know perfectly that Vāsudeva, or Kṛṣṇa, is the root of all manifested causes. As water on the root of a tree is automatically distributed to the leaves and branches, in Kṛṣṇa consciousness, one can render the highest service to everyone—namely self, family, society, country, humanity, etc. If Kṛṣṇa is satisfied by one's actions, then everyone will be satisfied.

Service in Kṛṣṇa consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Kṛṣṇa, who

PURPORT

Samādhi means “fixed mind.” The Vedic dictionary, the *Nirukti*, says, *samyag ādhīyate ’smiññ ātmatattva-yāthātmyam*: “When the mind is fixed for understanding the self, it is called *samādhi*. “*Samādhi* is never possible for persons interested in material sense enjoyment, nor for those who are bewildered by such temporary things. They are more or less condemned by the process of material energy.

TEXT 45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

*trai-guṇya-viṣayā vedā
nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān*

traiguṇya—pertaining to the three modes of material nature; *viṣayāḥ*—on the subject matter; *vedāḥ*—Vedic literatures; *nistraigunyah*—in a pure state of spiritual existence; *bhava*—be; *arjuna*—O Arjuna; *nirdvandvah*—free from the pains of opposites; *nitya-sattva-sthah*—ever remaining in *sattva* (goodness); *niryoga-kṣemah*—free from (the thought of) acquisition and preservation; *ātmavān*—established in the Self.

TRANSLATION

The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.

PURPORT

All material activities involve actions and reactions in the three modes of material nature. They are meant for fruitive results, which cause bondage in the material world. The Vedas deal mostly with fruitive activities to gradually

asiddhyoh—in success and failure; *samah*—the same; *bhūtvā*—having become; *samatvam*—evenness of mind; *yogaḥ*—yoga; *ucyate*—is called.

TRANSLATION

Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga.

PURPORT

Kṛṣṇa tells Arjuna that he should act in *yoga*. And what is that *yoga*? *Yoga* means to concentrate the mind upon the Supreme by controlling the ever-disturbing senses. And who is the Supreme? The Supreme is the Lord. And because He Himself is telling Arjuna to fight, Arjuna has nothing to do with the results of the fight. Gain or victory are Kṛṣṇa's concern; Arjuna is simply advised to act according to the dictation of Kṛṣṇa. The following of Kṛṣṇa's dictation is real *yoga*, and this is practiced in the process called Kṛṣṇa consciousness. By Kṛṣṇa consciousness only can one give up the sense of proprietorship. One has to become the servant of Kṛṣṇa, or the servant of the servant of Kṛṣṇa. That is the right way to discharge duty in Kṛṣṇa consciousness, which alone can help one to act in *yoga*.

Arjuna is a *kṣatriya*, and as such he is participating in the *varṇāśrama-dharma* institution. It is said in the *Viṣṇu Purāṇa* that in the *varṇāśrama-dharma*, the whole aim is to satisfy Viṣṇu. No one should satisfy himself, as is the rule in the material world, but one should satisfy Kṛṣṇa. So, unless one satisfies Kṛṣṇa, one cannot correctly observe the principles of *varṇāśrama-dharma*. Indirectly, Arjuna was advised to act as Kṛṣṇa told him.

TEXT 49

दूरेण ह्यवरं कर्म बुद्धियोगाद्वन्नजय ।
बुद्धौ शरणमन्विच्छ कृपणः फलहेतवः ॥ ४९ ॥

*dūreṇa hy avaram karma
buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha
kṛpaṇāḥ phala-hetavaḥ*

*buddhi-yukto jahātīha
 ubhe sukṛta-duṣkṛte
 tasmād yogāya yujyasva
 yogah karmasu kauśalam*

buddhi-yuktaḥ—one who is engaged in devotional service; *jahāti*—can get rid of; *iha*—in this life; *ubhe*—in both; *sukṛta-duṣkṛte*—in good and bad results; *tasmāt*—therefore; *yogāya*—for the sake of devotional service; *yujyasva*—be so engaged; *yogaḥ*—Kṛṣṇa consciousness; *karmasu*—in all activities; *kauśalam*—art.

TRANSLATION

A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, O Arjuna, which is the art of all work.

PURPORT

Since time immemorial each living entity has accumulated the various reactions of his good and bad work. As such, he is continuously ignorant of his real constitutional position. One's ignorance can be removed by the instruction of the *Bhagavad-gītā* which teaches one to surrender unto Lord Śrī Kṛṣṇa in all respects and become liberated from the chained victimization of action and reaction, birth after birth. Arjuna is therefore advised to act in Kṛṣṇa consciousness, the purifying process of resultant action.

TEXT 51

कर्मजं बुद्धियुक्ता हि फलं त्यक्ता मनीषिणः ।
 जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

*karma-jam buddhi-yuktā hi
 phalam tyaktvā manīṣināḥ
 janma-bandha-vinirmuktāḥ
 padam gacchantu anāmayam*

karma-jam—because of fruitive activities; *buddhi-yuktāḥ*—being done in devotional service; *hi*—certainly; *phalam*—results; *tyaktvā*—giving up; *manīṣināḥ*—devotees who are great sages; *janma-bandha*—the bondage of birth and death; *vinirmuktāḥ*—liberated souls; *padam*—position; *gacchanti*—reach; *anāmayam*—without miseries.

TRANSLATION

The wise, engaged in devotional service, take refuge in the Lord, and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain that state beyond all miseries.

PURPORT

The liberated living entities seek that place where there are no material miseries. The *Bhāgavatam* says:

*samāśritā ye padapallava-plavam
mahat-padam puṇya-yaśo mūrāreh
bhāvambudhir vatsa-padam param padam
param padam yad vipadām na teṣām*

(Bhāg. 10.14.58)

“For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda or the giver of *mukti*, the ocean of the material world is like the water contained in a calf’s hoofprint. *Param padam*, or the place where there are no material miseries, or *Vaikuṇṭha*, is his goal, not the place where there is danger in every step of life.”

Owing to ignorance, one does not know that this material world is a miserable place where there are dangers at every step. Out of ignorance only, less intelligent persons try to adjust to the situation by fruitive activities, thinking that resultant actions will make them happy. They do not know that no kind of material body anywhere within the universe can give life without miseries. The miseries of life, namely birth, death, old age and diseases, are present everywhere within the material world. But one who understands his real constitutional position as the eternal servitor of the Lord, and thus knows the position of the Personality of Godhead, engages himself in the

śruti-vipratipannā te
 yadā sthāsyati niścalā
 samādhāv acalā buddhis
 tadā yogam avāpsyasi

śruti—Vedic revelation; *vipratipannā*—without being influenced by the fruitive results of the Vedas; *te*—your; *yadā*—when; *sthāsyati*—remains; *niścalā*—unmoved; *samādhau*—in transcendental consciousness, or Kṛṣṇa consciousness; *acalā*—unflinching; *buddhiḥ*—intelligence; *tadā*—at that time; *yogam*—self-realization; *avāpsyasi*—you will achieve.

TRANSLATION

When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the Divine consciousness.

PURPORT

To say that one is in *samādhi* is to say that one has fully realized Kṛṣṇa consciousness; that is, one in full *samādhi* has realized Brahman, Paramātmā and Bhagavān. The highest perfection of self-realization is to understand that one is eternally the servitor of Kṛṣṇa and that one's only business is to discharge one's duties in Kṛṣṇa consciousness. A Kṛṣṇa conscious person, or unflinching devotee of the Lord, should not be disturbed by the flowery language of the Vedas nor be engaged in fruitive activities for promotion to the heavenly kingdom. In Kṛṣṇa consciousness, one comes directly into communion with Kṛṣṇa, and thus all directions from Kṛṣṇa may be understood in that transcendental state. One is sure to achieve results by such activities and attain conclusive knowledge. One has only to carry out the orders of Kṛṣṇa or His representative, the spiritual master.

TEXT 54

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
 स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

*arjuna uvāca
sthita-prajñasya kā bhāṣā
samādhi-sthasya keśava
sthita-dhīḥ kim prabhāṣeta
kim āśīta vrajeta kim*

arjuna uvāca—Arjuna said; *sthita-prajñasya*—of one who is situated in fixed Kṛṣṇa consciousness; *kā*—what; *bhāṣā*—language; *samādhi-sthasya*—of one situated in trance; *keśava*—O Kṛṣṇa; *sthita-dhīḥ*—one fixed in Kṛṣṇa consciousness; *kim*—what; *prabhāṣeta*—speak; *kim*—how; *āśīta*—does remain; *vrajeta*—walk; *kim*—how.

TRANSLATION

Arjuna said: What are the symptoms of one whose consciousness is thus merged in Transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

PURPORT

As there are symptoms for each and every man, in terms of his particular situation, similarly one who is Kṛṣṇa conscious has his particular nature—talking, walking, thinking, feeling, etc. As a rich man has his symptoms by which he is known as a rich man, as a diseased man has his symptoms, by which he is known as diseased, or as a learned man has his symptoms, so a man in transcendental consciousness of Kṛṣṇa has specific symptoms in various dealings. One can know his specific symptoms from the *Bhagavad-gītā*. Most important is how the man in Kṛṣṇa consciousness speaks, for speech is the most important quality of any man. It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once. The immediate symptom of a Kṛṣṇa conscious man is that he speaks only of Kṛṣṇa and of matters relating to Him. Other symptoms then automatically follow, as stated below.

that Lord Śrī Kṛṣṇa, or Vāsudeva, is everything. He is called a *muni* fixed in mind. Such a fully Kṛṣṇa conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord. And, for the service of the Lord, he is always daring and active and is not influenced by attachment or aversion. Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment. But one fixed in Kṛṣṇa consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord. Consequently he is not at all angry even when his attempts are unsuccessful. A Kṛṣṇa conscious person is always steady in his determination.

TEXT 57

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

yah sarvatrānabhisnehas
tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi
tasya prajñā pratiṣṭhitā

yah—one who; *sarvatra*—everywhere; *anabhisnehaḥ*—without affection; *tat*—that; *tat*—that; *prāpya*—achieving; *śubha*—good; *aśubham*—evil; *na*—never; *abhinandati*—prays; *na*—never; *dveṣṭi*—envies; *tasya*—his; *prajñā*—perfect knowledge; *pratiṣṭhita*—fixed.

TRANSLATION

He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil, is firmly fixed in perfect knowledge.

PURPORT

Unless one is transcendently situated, it is not possible to cease from sense enjoyment. The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions, nor loses his taste for eatables. Similarly, sense restriction by some spiritual process like *aṣṭāṅga-yoga*, in the matter of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dharanā*, *dhyāna*, etc., is recommended for less intelligent persons who have no better knowledge. But one who has tasted the beauty of the Supreme Lord Kṛṣṇa, in the course of his advancement in Kṛṣṇa consciousness, no longer has a taste for dead material things. Therefore, restrictions are there for the less intelligent neophytes in the spiritual advancement of life, but such restrictions are only good if one actually has a taste for Kṛṣṇa consciousness. When one is actually Kṛṣṇa conscious, he automatically loses his taste for pale things.

TEXT 60

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

yatato hy api kaunteya
puruṣasya vipaścitaḥ
indriyāṇi pramāthīni
haranti prasabham manah

yatataḥ—while endeavoring; *hi*—certainly; *api*—in spite of; *kaunteya*—O son of Kuntī; *puruṣasya*—of the man; *viptaścitaḥ*—full of discriminating knowledge; *indriyāṇi*—the senses; *pramāthīni*—stimulated; *haranti*—throws forcefully; *prasabham*—by force; *manah*—the mind.

TRANSLATION

The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.

PURPORT

There are many learned sages, philosophers and transcendentalists who try to conquer the senses, but in spite of their endeavors, even the greatest of them sometimes fall victim to material sense enjoyment due to the agitated mind. Even Viśvāmitra, a great sage and perfect yogī, was misled by Menakā into sex enjoyment, although the yogī was endeavoring for sense control with severe types of penance and *yoga* practice. And, of course, there are so many similar instances in the history of the world. Therefore, it is very difficult to control the mind and the senses without being fully Kṛṣṇa conscious. Without engaging the mind in Kṛṣṇa, one cannot cease such material engagements. A practical example is given by Śrī Yāmunācārya, a great saint and devotee, who says: "Since my mind has been engaged in the service of the lotus feet of Lord Kṛṣṇa, and I have been enjoying an ever new transcendental humor, whenever I think of sex life with a woman, my face at once turns from it, and I spit at the thought."

Kṛṣṇa consciousness is such a transcendently nice thing that automatically material enjoyment becomes distasteful. It is as if a hungry man had satisfied his hunger by a sufficient quantity of nutritious eatables. Mahārāja Ambarīsha also conquered a great yogī, Durvāsā Muni, simply because his mind was engaged in Kṛṣṇa consciousness.

TEXT 61

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

*tāni sarvāṇi samyamya
yukta āśīta mat-parah
vaše hi yasyendriyāṇi
tasya prajñā pratiṣṭhitā*

tāni—those senses; *sarvāṇi*—all; *samyamya*—keeping under control; *yuktah*—being engaged; *āśīta*—being so situated; *mat-parah*—in relationship with Me; *vaše*—in full subjugation; *hi*—certainly; *yasya*—one whose; *indriyāṇi*—senses; *tasya*—his; *prajñā*—consciousness; *pratiṣṭhitā*—fixed.

TRANSLATION

One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence.

PURPORT

That the highest conception of *yoga* perfection is Kṛṣṇa consciousness is clearly explained in this verse. And, unless one is Kṛṣṇa conscious, it is not at all possible to control the senses. As cited above, the great sage Durvāsā Muni picked a quarrel with Mahārāja Ambarīṣa, and Durvāsā Muni unnecessarily became angry out of pride and therefore could not check his senses. On the other hand, the King, although not as powerful a *yogī* as the sage, but a devotee of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious. The King was able to control his senses because of the following qualifications, as mentioned in the *Śrīmad-Bhāgavatam*:

*sa vai manah kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānavarnane
karau harer mandira-mārjanādiṣu
śrutim cakārācyuta-sat-kathodaye*

*mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparsē'ṅga-saṅgamam
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite*

*pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmāṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratih*

“King Ambarīṣa fixed his mind on the lotus feet of Lord Kṛṣṇa, engaged his words in describing the abode of the Lord, his hands in cleansing the temple of the Lord, his ears in hearing the pastimes of the Lord, his eyes in seeing the form of the Lord, his body in touching the body of the devotee, his nostrils in smelling the flavor of the flowers offered to the lotus feet of the Lord, his tongue in tasting the *tulasī* leaves offered to Him, his legs in traveling to the

prasāde—on achievement of the causeless mercy of the Lord; *sarva*—all; *duḥkhānām*—material miseries; *hāniḥ*—destruction; *asya*—his; *upajāyate*—takes place; *prasanna-cetasah*—of the happy-minded; *hi*—certainly; *āśu*—very soon; *buddhiḥ*—intelligence; *pari*—sufficiently; *avatiṣṭhate*—established.

TRANSLATION

For one who is so situated in the Divine consciousness, the threefold miseries of material existence exist no longer; in such a happy state, one's intelligence soon becomes steady.

TEXT 66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

nāsti buddhir ayuktasya
na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir
aśāntasya kutaḥ sukham

na asti—there cannot be; *buddhiḥ*—transcendental intelligence; *ayuktasya*—of one who is not connected (with Kṛṣṇa consciousness); *na*—neither; *ca*—and; *ayuktasya*—of one devoid of Kṛṣṇa consciousness; *bhāvanā*—mind fixed in happiness; *na*—neither; *ca*—and; *abhaवayataḥ*—one who is not fixed; *śāntih*—peace; *aśāntasya*—of the unpeaceful; *kutaḥ*—where is; *sukham*—happiness.

TRANSLATION

One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?

PURPORT

Unless one is in Kṛṣṇa consciousness, there is no possibility of peace. So it is confirmed in the Fifth Chapter (5.29) that when one understands that

*āpūryamāṇam acala-pratiṣṭham
samudram āpah praviṣanti yadvat
tadvat kāmā yam praviṣanti sarve
sa śāntim āpnoti na kāma-kāmī*

āpūryamāṇam—always filled; *acala-pratiṣṭham*—steadily situated; *samudram*—the ocean; *āpah*—water; *praviṣanti*—enter; *yadvat*—as; *tadvat*—so; *kāmāḥ*—desires; *yam*—unto one; *praviṣanti*—enter; *sarve*—all; *sah*—that person; *śāntim*—peace; *āpnoti*—achieves; *na*—not; *kāma-kāmī*—one who desires to fulfill desires.

TRANSLATION

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.

PURPORT

Although the vast ocean is always filled with water, it is always, especially during the rainy season, being filled with much more water. But the ocean remains the same—steady; it is not agitated, nor does it cross beyond the limit of its brink. That is also true of a person fixed in Kṛṣṇa consciousness. As long as one has the material body, the demands of the body for sense gratification will continue. The devotee, however, is not disturbed by such desires because of his fullness. A Kṛṣṇa conscious man is not in need of anything because the Lord fulfills all his material necessities. Therefore he is like the ocean—always full in himself. Desires may come to him like the waters of the rivers that flow into the ocean, but he is steady in his activities, and he is not even slightly disturbed by desires for sense gratification. That is the proof of a Kṛṣṇa conscious man—one who has lost all inclinations for material sense gratification, although the desires are present. Because he remains satisfied in the transcendental loving service of the Lord, he can remain steady, like the

PURPORT

One can attain Kṛṣṇa consciousness or divine life at once, within a second—or one may not attain such a state of life even after millions of births. It is only a matter of understanding and accepting the fact. Khaṭvāṅga Mahārāja attained this state of life just a few minutes before his death, by surrendering unto Kṛṣṇa. *Nirvāṇa* means ending the process of materialistic life. According to Buddhist philosophy, there is only void after the completion of this material life, but *Bhagavad-gītā* teaches differently. Actual life begins after the completion of this material life. For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for persons who are spiritually advanced, there is another life after this materialistic life. Before ending this life, if one fortunately becomes Kṛṣṇa conscious, he at once attains the stage of *Brahma-nirvāṇa*. There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Kṛṣṇa consciousness. Attainment of Kṛṣṇa consciousness even during this life is immediate attainment of Brahman, and one who is situated in Kṛṣṇa consciousness has certainly already entered into the kingdom of God. Brahman is just the opposite of matter. Therefore *brāhma sthitih* means “not on the platform of material activities.” Devotional service of the Lord is accepted in the *Bhagavad-gītā* as the liberated stage. Therefore, *brāhma-sthitih* is liberation from material bondage.

Śrīla Bhaktivinode Ṭhākur has summarized this Second Chapter of the *Bhagavad-gītā* as being the contents for the whole text. In the *Bhagavad-gītā*, the subject matters are *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*. In the Second Chapter *karma-yoga* and *jñāna-yoga* have been clearly discussed, and a glimpse of *bhakti-yoga* has also been given, as the contents for the complete text.

Thus end the Bhaktivedanta Purports to the Second Chapter of the Śrīmad-Bhagavad-gītā in the matter of its Contents.

TRANSLATION

Arjuna said: O Janārdana, O Keśava, why do You urge me to engage in this ghastly warfare, if You think that intelligence is better than fruitive work?

PURPORT

The Supreme Personality of Godhead Śrī Kṛṣṇa has very elaborately described the constitution of the soul in the previous chapter, with a view to deliver His intimate friend Arjuna from the ocean of material grief. And the path of realization has been recommended: *buddhi-yoga*, or Kṛṣṇa consciousness. Sometimes Kṛṣṇa consciousness is misunderstood to be inertia, and one with such a misunderstanding often withdraws to a secluded place to become fully Kṛṣṇa conscious by chanting the holy name of Lord Kṛṣṇa. But without being trained in the philosophy of Kṛṣṇa consciousness, it is not advisable to chant the holy name of Kṛṣṇa in a secluded place where one may acquire only cheap adoration from the innocent public. Arjuna also thought of Kṛṣṇa consciousness or *buddhi-yoga*, or intelligence in spiritual advancement of knowledge, as something like retirement from active life and the practice of penance and austerity at a secluded place. In other words, he wanted to skillfully avoid the fighting by using Kṛṣṇa consciousness as an excuse. But as a sincere student, he placed the matter before his master and questioned Kṛṣṇa as to his best course of action. In answer, Lord Kṛṣṇa elaborately explained *karma-yoga*, or work in Kṛṣṇa consciousness, in this Third Chapter.

TEXT 2

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

vyāmiśreṇeva vākyena
buddhim mohayasi me
tad ekam vada niścitta
yena śreyo 'ham āpnuyām

vyāmiśreṇa—by equivocal; *iva*—as; *vākyena*—words; *buddhim*—intelligence; *mohayasi*—bewildering; *iva*—as; *me*—my; *tat*—therefore; *ekam*—only one;

process, and by the direct method of devotional service it is simultaneously easy and sublime.

TEXT 4

न कर्मणामनारम्भान्वैष्कर्म्यं पुरुषोऽश्रुते ।
न च सन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

na karmaṇām anārambhān
naiṣkarmyam puruṣo 'śnute
na ca sannyasanād eva
siddhim samadhigacchati

na—without; *karmaṇām*—of the prescribed duties; *anārambhāt*—non-performance; *naiṣkarmyam*—freedom from reaction; *puruṣah*—man; *aśnute*—achieve; *na*—nor; *ca*—also; *sannyasanāt*—by renunciation; *eva*—simply; *siddhim*—success; *samadhigacchati*—attain.

TRANSLATION

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

PURPORT

The renounced order of life can be accepted upon being purified by the discharge of the prescribed form of duties which are laid down just to purify the heart of materialistic men. Without purification, one cannot attain success by abruptly adopting the fourth order of life (*sannyāsa*). According to the empirical philosophers, simply by adopting *sannyāsa*, or retiring from fruitive activities, one at once becomes as good as Nārāyaṇa. But Lord Kṛṣṇa does not approve this principle. Without purification of heart, *sannyāsa* is simply a disturbance to the social order. On the other hand, if someone takes to the transcendental service of the Lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the Lord (*buddhi-yoga*). *Svalpam apy asya dharmasya trāyate mahato bhayāt*. Even a

slight performance of such a principle enables one to overcome great difficulties.

TEXT 5

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

*na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt
kāryate hy avaśah karma
sarvah prakṛti-jair guṇaiḥ*

na—nor; *hi*—certainly; *kaścit*—anyone; *kṣaṇam*—even a moment; *api*—also; *jātu*—even; *tiṣṭhati*—stands; *akarma-kṛt*—without doing something; *kāryate*—is forced to do; *hi*—certainly; *avaśah*—helplessly; *karma*—work; *sarvah*—everything; *prakṛti-jaiḥ*—out of the modes of material nature; *guṇaiḥ*—by the qualities.

TRANSLATION

All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

PURPORT

It is not a question of embodied life, but it is the nature of the soul to be always active. Without the presence of the spirit soul, the material body cannot move. The body is only a dead vehicle to be worked by the spirit soul, which is always active and cannot stop even for a moment. As such, the spirit soul has to be engaged in the good work of Kṛṣṇa consciousness, otherwise it will be engaged in occupations dictated by illusory energy. In contact with material energy, the spirit soul acquires material modes, and to purify the soul from such affinities it is necessary to engage in the prescribed duties enjoined in the *śāstras*. But if the soul is engaged in his natural function of Kṛṣṇa

The *prajā-pati* is Lord Viṣṇu, and He is the Lord of all living creatures, all worlds, and all beauties, and the protector of everyone. The Lord created this material world for the conditioned souls to learn how to perform *yajñas* (sacrifice) for the satisfaction of Viṣṇu, so that while in the material world they can live very comfortably without anxiety. Then after finishing the present material body, they can enter into the kingdom of God. That is the whole program for the conditioned soul. By performance of *yajña*, the conditioned souls gradually become Kṛṣṇa conscious and become godly in all respects. In this age of Kali, the *saṅkīrtana-yajña* (the chanting of the names of God) is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. *Saṅkīrtana-yajña* and Kṛṣṇa consciousness go well together. Lord Kṛṣṇa in His devotional form (as Lord Caitanya) is mentioned in the *Śrīmad-Bhāgavatam* as follows, with special reference to the *saṅkīrtana-yajña*:

kṛṣṇa-varṇam tviṣākṛṣṇām sāṅgopāṅgāstra-pāṛṣadām
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

“In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*.” (*Bhāg.* 11.5.29) Other *yajñas* prescribed in the Vedic literatures are not easy to perform in this age of Kali, but the *saṅkīrtana-yajña* is easy and sublime for all purposes.

TEXT 11

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

devān bhāvayatānena
te devā bhāvayantu vah
parasparam bhāvayantaḥ
śreyah param avāpsyatha

devān—demigods; *bhāvayata*—having been pleased; *anena*—by this sacrifice; *te*—those; *devāḥ*—the demigods; *bhāvayantu*—will please; *vah*—you;

common; *janah*—person; *sah*—he; *yat*—whichever; *pramāṇam*—evidence; *kurute*—does perform; *lokaḥ*—all the world; *tat*—that; *anuvartate*—follow in the footsteps.

TRANSLATION

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

PURPORT

People in general always require a leader who can teach the public by practical behavior. A leader cannot teach the public to stop smoking if he himself smokes. Lord Caitanya said that a teacher should behave properly even before he begins teaching. One who teaches in that way is called *ācārya*, or the ideal teacher. Therefore, a teacher must follow the principles of *śāstra* (scripture) to reach the common man. The teacher cannot manufacture rules against the principles of revealed scriptures. The revealed scriptures, like *Manu-saṁhitā* and similar others, are considered the standard books to be followed by human society. Thus the leader's teaching should be based on the principles of the standard rules as they are practiced by the great teachers. The *Śrīmad-Bhāgavatam* also affirms that one should follow in the footsteps of great devotees, and that is the way of progress on the path of spiritual realization. The king or the executive head of a state, the father and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependants; therefore they must be conversant with standard books of moral and spiritual codes.

TEXT 22

न मे पार्थस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवासमवासव्यं वर्त एव च कर्मणि ॥ २२ ॥

“He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence.” (*Śvetāśvatara Upaniṣad* 6.7–8)

Since everything is in full opulence in the Personality of Godhead and is existing in full truth, there is no duty for the Supreme Personality of Godhead to perform. One who must receive the results of work has some designated duty, but one who has nothing to achieve within the three planetary systems certainly has no duty. And yet Lord Kṛṣṇa is engaged on the Battlefield of Kurukṣetra as the leader of the kṣatriyas because the kṣatriyas are duty-bound to give protection to the distressed. Although He is above all the regulations of the revealed scriptures, He does not do anything that violates the revealed scriptures.

TEXT 23

यदि ह्यहं न कर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

*yadi hy aham na varteyam
jātu karmaṇy atandritah
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśah*

yadi—if; *hi*—certainly; *aham*—I; *na*—do not; *varteyam*—thus engage; *jātu*—ever; *karmaṇi*—in the performance of prescribed duties; *atandritah*—with great care; *mama*—My; *vartma*—path; *anuvartante*—would follow; *manuṣyāḥ*—all men; *pārtha*—O son of Pṛthā; *sarvaśah*—in all respects.

TRANSLATION

For, if I did not engage in work, O Pārtha, certainly all men would follow My path.

descends, naturally He deals with such rules and regulations in order to maintain the prestige and necessity of such important performances. The Lord is the father of all living entities, and if the living entities are misguided, indirectly the responsibility goes to the Lord. Therefore, whenever there is general disregard of regulative principles, the Lord Himself descends and corrects the society. We should, however, note carefully that although we have to follow in the footsteps of the Lord, we still have to remember that we cannot imitate Him. Following and imitating are not on the same level. We cannot imitate the Lord by lifting Govardhana Hill, as the Lord did in His childhood. It is impossible for any human being. We have to follow His instructions, but we may not imitate Him at any time. The *Śrīmad-Bhāgavatam* affirms:

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyatā ācaran maudhyād yathā 'rudro 'bdhijam viṣam

iśvarāṇām vacaḥ satyam tathaivācaritam kvacit
teṣām yat sva-vaco yuktam buddhimāṁs tat samācaret*

“One should simply follow the instructions of the Lord and His empowered servants. Their instructions are all good for us, and any intelligent person will perform them as instructed. However, one should guard against trying to imitate their actions. One should not try to drink the ocean of poison in imitation of Lord Śiva.” (*Bhāg.* 10.33.30)

We should always consider the position of the *iśvaras*, or those who can actually control the movements of the sun and moon, as superior. Without such power, one cannot imitate the *iśvaras*, who are superpowerful. Lord Śiva drank poison to the extent of swallowing an ocean, but if any common man tries to drink even a fragment of such poison, he will be killed. There are many pseudo-devotees of Lord Śiva who want to indulge in smoking *gāñjā* (marijuana) and similar intoxicating drugs, forgetting that by so imitating the acts of Lord Śiva they are calling death very near. Similarly, there are some pseudo-devotees of Lord Kṛṣṇa who prefer to imitate the Lord in His *rāsa-līlā*, or dance of love, forgetting their inability to lift Govardhana Hill. It is best, therefore, that one not try to imitate the powerful, but simply follow their instructions; nor should one try to occupy their posts without qualification. There are so many “incarnations” of God without the power of the Supreme Godhead.

TEXT 32

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

*ye tv etad abhyasūyanto
nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāṁs tān
viddhi naṣṭān acetasaḥ*

ye—those; *tu*—however; *etat*—this; *abhyasūyantah*—out of envy; *na*—do not; *anutiṣṭhanti*—regularly perform; *me*—My; *matam*—injunction; *sarva-jñāna*—all sorts of knowledge; *vimūḍhān*—perfectly befooled; *tān*—they are; *viddhi*—know it well; *naṣṭān*—all ruined; *acetasaḥ*—without Kṛṣṇa consciousness.

TRANSLATION

But those who, out of envy, disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

PURPORT

The flaw of not being Kṛṣṇa conscious is clearly stated herein. As there is punishment for disobedience to the order of the supreme executive head, so there is certainly punishment for the disobedience of the order of the Supreme Personality of Godhead. A disobedient person, however great he may be, is ignorant of his own self, of the Supreme Brahman, and Paramātmā and the Personality of Godhead, due to a vacant heart. Therefore there is no hope of perfection of life for him.

TEXT 33

सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered as an ass or a cow."

TEXT 41

तस्मात्वमिन्द्रियाण्यादौ नियम्य भरतर्षभं ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

*tasmāt tvam indriyāṇī ādau
niyamya bharatarṣabha
pāpmānam prajahi hy enam
jñāna-vijñāna-nāśanam*

tasmāt—therefore; *tvam*—you; *indriyāṇī*—senses; *ādau*—in the beginning; *niyamya*—by regulating; *bharatarṣabha*—O chief amongst the descendants of Bharata; *pāpmānam*—the great symbol of sin; *prajahi*—curb; *hi*—certainly; *enam*—this; *jñāna*—knowledge; *vijñāna*—scientific knowledge of the pure soul; *nāśanam*—destroyer.

TRANSLATION

Therefore, O Arjuna, best of the Bhāratas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

PURPORT

The Lord advised Arjuna to regulate the senses from the very beginning so that he could curb the greatest sinful enemy, lust, which destroys the urge for self-realization, and specifically, knowledge of the self. *Jñānam* refers to knowledge of self as distinguished from non-self, or, in other words, knowledge that the spirit soul is not the body. *Vijñānam* refers to specific knowledge of the spirit soul and knowledge of one's constitutional position and his relationship to the Supreme Soul. It is explained thus in the Śrīmad-Bhāgavatam: *jñānam parama-guhyam me yad-vijñāna-samanvitam / sarahasyam tad-aṅgam ca gṛhāna gaditam mayā*: "The knowledge of the self and the Supreme Self is very confidential and mysterious, being veiled by *māyā*, but

the objects of senses. One has to strengthen the mind by use of intelligence. If by intelligence one engages one's mind in Kṛṣṇa consciousness, by complete surrender unto the Supreme Personality of Godhead, then, automatically, the mind becomes stronger, and even though the senses are very strong, like serpents, they will be no more effective than serpents with broken fangs. But even though the soul is the master of intelligence and mind, and the senses also, still, unless it is strengthened by association with Kṛṣṇa in Kṛṣṇa consciousness, there is every chance of falling down due to the agitated mind.

TEXT 43

एवं बुद्धेः परं बुद्ध्या संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

*evam buddheḥ param buddhvā
saṁstabhyātmanam ātmanā
jahi śatrum mahā-bāho
kāma-rūpam durāsadam*

evam—thus; *buddheḥ*—of intelligence; *param*—superior; *buddhvā*—so knowing; *saṁstabhya*—by steady; *ātmanam*—the mind; *ātmanā*—by deliberate intelligence; *jahi*—conquer; *śatrum*—the enemy; *mahā-bāho*—O mighty-armed one; *kāma-rūpam*—the form of lust; *durāsadam*—formidable.

TRANSLATION

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus—by spiritual strength—conquer this insatiable enemy known as lust.

PURPORT

This Third Chapter of the *Bhagavad-gītā* is conclusively directive to Kṛṣṇa consciousness by knowing oneself as the eternal servitor of the Supreme Personality of Godhead, without considering impersonal voidness as the ultimate end. In the material existence of life, one is certainly influenced by propensities for lust and desire for dominating the resources of material

reestablish the disciplic succession. Five thousand years ago it was detected by the Lord Himself that the disciplic succession was broken, and therefore He declared that the purpose of the *Gītā* appeared to be lost. In the same way, at the present moment also there are so many editions of the *Gītā* (especially in English), but almost all of them are not according to authorized disciplic succession. There are innumerable interpretations rendered by different mundane scholars, but almost all of them do not accept the Supreme Personality of Godhead, Kṛṣṇa, although they make a good business on the words of Śrī Kṛṣṇa. This spirit is demonic, because demons do not believe in God but simply enjoy the property of the Supreme. Since there is a great need of an edition of the *Gītā* in English, as it is received by the *paramparā* (disciplic succession) system, an attempt is made herewith to fulfill this great want. *Bhagavad-gītā*—accepted as it is—is a great boon to humanity; but if it is accepted as a treatise of philosophical speculations, it is simply a waste of time.

TEXT 3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

sa evāyam mayā te 'dya
yogaḥ proktah purātanaḥ
bhakto 'si me sakha ceti
rahasyam hy etad uttamam

sah—the same ancient; *eva*—certainly; *ayam*—this; *maya*—by Me; *te*—unto you; *adya*—today; *yogaḥ*—the science of *yoga*; *proktah*—spoken; *purātanaḥ*—very old; *bhaktah*—devotee; *asi*—you are; *me*—My; *sakhā*—friend; *ca*—also; *iti*—therefore; *rahasyam*—mystery; *hi*—certainly; *etat*—this; *uttamam*—transcendental.

TRANSLATION

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

persons who consider Kṛṣṇa to be an ordinary human being subject to the modes of material nature.

TEXT 5

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

śrī-bhagavān uvāca
bahūni me vyatītāni
janmāni tava cārjuna
tāny aham veda sarvāṇi
na tvam vettha parantapa

śrī bhagavān uvāca—the Personality of Godhead said; bahūni—many; me—of Mine; vyatītāni—have passed; janmāni—births; tava—of yours; ca—and also; arjuna—O Arjuna; tāni—all those; aham—I; veda—do know; sarvāṇi—all; na—not; tvam—yourself; vettha—know; parantapa—O subduer of the enemy.

TRANSLATION

The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!

PURPORT

In the *Brahma-saṁhitā* we have information of many, many incarnations of the Lord. It is stated there:

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durllabham adurllabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi.

(Bs. 5.33)

simultaneously. Therefore it is said here that to deliver the devotee and vanquish the demon miscreants, the Lord appears in different incarnations. In the Caitanya-caritāmṛta of Kṛṣṇadāsa Kavirāja, the following verses summarize these principles of incarnation:

*sṛṣṭi-hetu yei mūrti prapañce avatare
sei iśvara-mūrti ‘avatāra’ nāma dhare
māyātita paravyome savāra avasthāna
viśve ‘avatāri’ dhare ‘avatāra’ nāma.*

"The *avatāra*, or incarnation of Godhead, descends from the kingdom of God for material manifestation. And the particular form of the Personality of Godhead who so descends is called an incarnation, or *avatāra*. Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, they assume the name *avatāra*."

There are various kinds of *avatāras*, such as *puruṣāvatāras*, *guṇāvatāras*, *līlāvatāras*, *śaktīaveśa avatāras*, *manvantara-avatāras* and *yugāvatāras*—all appearing on schedule all over the universe. But Lord Kṛṣṇa is the primeval Lord, the fountainhead of all *avatāras*. Lord Śrī Kṛṣṇa descends for the specific purposes of mitigating the anxieties of the pure devotees, who are very anxious to see Him in His original Vṛndāvana pastimes. Therefore, the prime purpose of the Kṛṣṇa *avatāra* is to satisfy His unalloyed devotees.

The Lord says that He incarnates Himself in every millennium. This indicates that He incarnates also in the age of Kali. As stated in the *Śrīmad-Bhāgavatam*, the incarnation in the age of Kali is Lord Caitanya Mahaprabhu, who spread the worship of Kṛṣṇa by the *saṅkīrtana* movement (congregational chanting of the holy names), and spread Kṛṣṇa consciousness throughout India. He predicted that this culture of *saṅkīrtana* would be broadcast all over the world, from town to town and village to village. Lord Caitanya as the incarnation of Kṛṣṇa, the Personality of Godhead, is described secretly but not directly in the confidential parts of the revealed scriptures, such as the *Upaniṣads*, *Mahābhārata*, *Bhāgavatam*, etc. The devotees of Lord Kṛṣṇa are much attracted by the *saṅkīrtana* movement of Lord Caitanya. This *avatāra* of the Lord does not kill the miscreants, but delivers them by the causeless mercy of the Lord.

advaitam acyutam anādim ananta-rūpam. Although there are many transcendental forms of the Lord, they are still one and the same Supreme Personality of Godhead. One has to understand this fact with conviction, although it is incomprehensible to mundane scholars and empiric philosophers. As stated in the *Vedas*:

eko devo nitya-līlānurakto bhakta-vyāpī hṛdy antarātmā.

"The one Supreme Personality of Godhead is eternally engaged in many, many transcendental forms in relationships with His unalloyed devotees." This Vedic version is confirmed in this verse of the *Gītā* personally by the Lord. He who accepts this truth on the strength of the authority of the *Vedas* and of the Supreme Personality of Godhead and who does not waste time in philosophical speculations attains the highest perfectional stage of liberation. Simply by accepting this truth on faith, one can, without a doubt, attain liberation. The Vedic version, "tattvamasi," is actually applied in this case. Anyone who understands Lord Kṛṣṇa to be the Supreme, or who says unto the Lord, "You are the same Supreme Brahman, the Personality of Godhead" is certainly liberated instantly, and consequently his entrance into the transcendental association of the Lord is guaranteed. In other words, such a faithful devotee of the Lord attains perfection, and this is confirmed by the following Vedic assertion:

tam eva viditvātimṛtyumeti nānyah panthā vidyate ayanāya.

One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead. There is no alternative because anyone who does not understand Lord Kṛṣṇa as the Supreme Personality of Godhead is surely in the mode of ignorance. Consequently he will not attain salvation, simply, so to speak, by licking the outer surface of the bottle of honey, or by interpreting the *Bhagavad-gītā* according to mundane scholarship. Such empiric philosophers may assume very important roles in the material world, but they are not necessarily eligible for liberation. Such puffed up mundane scholars have to wait for the causeless mercy of the devotee of the Lord. One should therefore cultivate Kṛṣṇa consciousness with faith and knowledge, and in this way attain perfection.

TEXT 10

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

*vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ*

vīta—freed from; *rāga*—attachment; *bhaya*—fear; *krodhāḥ*—anger; *mat-mayā*—fully in Me; *mām*—unto Me; *upāśritāḥ*—being fully situated; *bahavaḥ*—many; *jñāna*—knowledge; *tapasā*—by penance; *pūtāḥ*—being purified; *mat-bhāvam*—transcendental love for Me; *āgatāḥ*—attained.

TRANSLATION

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me—and thus they all attained transcendental love for Me.

PURPORT

As described above, it is very difficult for a person who is too materially affected to understand the personal nature of the Supreme Absolute Truth. Generally, people who are attached to the bodily conception of life are so absorbed in materialism that it is almost impossible for them to understand that there is a transcendental body which is imperishable, full of knowledge and eternally blissful. In the materialistic concept, the body is perishable, full of ignorance and completely miserable. Therefore, people in general keep this same bodily idea in mind when they are informed of the personal form of the Lord. For such materialistic men, the form of the gigantic material manifestation is supreme. Consequently they consider the Supreme to be impersonal. And because they are too materially absorbed, the conception of retaining the personality after liberation from matter frightens them. When they are informed that spiritual life is also individual and personal, they become afraid of becoming persons again, and so they naturally prefer a kind

TEXT 18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्वकर्मकृत् ॥ १८ ॥

*karmany akarma yah paśyed
akarmaṇi ca karma yah
sa buddhimān manusyeṣu
sa yuktaḥ kṛtsna-karma-kṛt*

karmanī—in action; *akarma*—inaction; *yah*—one who; *paśyet*—observes; *akarmaṇi*—in inaction; *ca*—also; *karma*—fruitive action; *yah*—one who; *sah*—he; *buddhimān*—is intelligent; *manusyeṣu*—in human society; *sah*—he; *yuktaḥ*—is in the transcendental position; *kṛtsna-karma-kṛt*—although engaged in all activities.

TRANSLATION

One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the tranecendental position, although engaged in all sorts of activities.

PURPORT

A person acting in Kṛṣṇa consciousness is naturally free from the bonds of *karma*. His activities are all performed for Kṛṣṇa; therefore he does not enjoy or suffer any of the effects of work. Consequently he is intelligent in human society, even though he is engaged in all sorts of activities for Kṛṣṇa. *Akarma* means without reaction to work. The impersonalist ceases fruitive activities out of fear, so that the resultant action may not be a stumbling block on the path of self-realization, but the personalist knows rightly his position as the eternal servitor of the Supreme Personality of Godhead. Therefore he engages himself in the activities of Kṛṣṇa consciousness. Because everything is done for Kṛṣṇa, he enjoys only transcendental happiness in the discharge of this service. Those who are engaged in this process are known to be without desire for personal sense gratification. The sense of eternal servitorship to Kṛṣṇa makes one immune to all sorts of reactionary elements of work.

Therefore he is steady both in success and in failure. These signs are visible when one is fully in transcendental knowledge.

TEXT 23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

*gata-saṅgasya muktasya
jñānāvasthita-cetasah
yajñāyācarataḥ karma
samagram pravilīyate*

gata-saṅgasya—unattached to the modes of material nature; *muktasya*—of the liberated; *jñāna-avasthita*—situated in transcendence; *cetasah*—of such wisdom; *yajñāya*—for the sake of Yajña (Kṛṣṇa); *ācarataḥ*—so acting; *karma*—work; *samagram*—in total; *pravilīyate*—merges entirely.

TRANSLATION

The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.

PURPORT

Becoming fully Kṛṣṇa conscious, one is freed from all dualities and thus is free from the contaminations of the material modes. He can become liberated because he knows his constitutional position in relationship with Kṛṣṇa; and thus his mind cannot be drawn from Kṛṣṇa consciousness. Consequently, whatever he does, he does for Kṛṣṇa, who is the primeval Viṣṇu. Therefore, all his works are technically sacrifices because sacrifice involves satisfying the Supreme Person, Kṛṣṇa. The resultant reactions to all such work certainly merge into transcendence, and one does not suffer material effects.

controlling the senses and for advancement in spiritual realization. This practice involves controlling the air within the body to enable simultaneous passage in opposite directions. The *apāna* air goes downward, and the *prāṇa* air goes up. The *prāṇāyāma* yogī practices breathing the opposite way until the currents are neutralized into *pūraka*, equilibrium. Similarly, when the exhaled breathing is offered to inhaled breathing, it is called *recaka*. When both air currents are completely stopped, it is called *kumbhaka-yoga*. By practice of *kumbhaka-yoga*, the yogīs increase the duration of life by many, many years. A Kṛṣṇa conscious person, however, being always situated in the transcendental loving service of the Lord, automatically becomes the controller of the senses. His senses, being always engaged in the service of Kṛṣṇa, have no chance of becoming otherwise engaged. So at the end of life, he is naturally transferred to the transcendental plane of Lord Kṛṣṇa; consequently he makes no attempt to increase his longevity. He is at once raised to the platform of liberation. A Kṛṣṇa conscious person begins from the transcendental stage, and he is constantly in that consciousness. Therefore, there is no falling down, and ultimately he enters into the abode of the Lord without delay. The practice of reduced eating is automatically done when one eats only Kṛṣṇa *prasādam*, or food which is offered first to the Lord. Reducing the eating process is very helpful in the matter of sense control. And without sense control there is no possibility of getting out of the material entanglement.

TEXT 30

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ।
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ॥ ३० ॥

*sarve 'py ete yajña-vido
yajña-kṣapita-kalmaṣāḥ
yajña-śiṣṭāmṛta-bhujo
yānti brahma sanātanam*

sarve—all; *api*—although apparently different; *ete*—all these; *yajña-vidah*—conversant with the purpose of performing; *yajña*—sacrifices; *kṣapita*—being cleansed of the result of such performances; *kalmaṣāḥ*—sinful reactions; *yajña-śiṣṭa*—as a result of such performances of *yajña*; *amṛta-bhujah*—those who

TRANSLATION

O best of the Kuru dynasty, without sacrifice one can never live happily on this planet or in this life: what then of the next?

PURPORT

Whatever form of material existence one is in, one is invariably ignorant of his real situation. In other words, existence in the material world is due to the multiple reactions to our sinful lives. Ignorance is the cause of sinful life, and sinful life is the cause of one's dragging on in material existence. The human form of life is the only loophole by which one may get out of this entanglement. The *Vedas*, therefore, give us a chance for escape by pointing out the paths of religion, economic comfort, regulated sense gratification and, at last, the means to get out of the miserable condition entirely. The path of religion, or the different kinds of sacrifice recommended above, automatically solves our economic problems. By performance of *yajña* we can have enough food, enough milk, etc.—even if there is a so-called increase of population. When the body is fully supplied, naturally the next stage is to satisfy the senses. The *Vedas* prescribe, therefore, sacred marriage for regulated sense gratification. Thereby one is gradually elevated to the platform of release from material bondage, and the highest perfection of liberated life is to associate with the Supreme Lord. Perfection is achieved by performance of *yajña* (sacrifice), as described above. Now, if a person is not inclined to perform *yajña* according to the *Vedas*, how can he expect a happy life? There are different grades of material comforts in different heavenly planets, and in all cases there is immense happiness for persons engaged in different kinds of *yajña*. But the highest kind of happiness that a man can achieve is to be promoted to the spiritual planets by practice of Kṛṣṇa consciousness. A life of Kṛṣṇa consciousness is therefore the solution to all the problems of material existence.

TEXT 32

एवं बहुविधा यज्ञा वित्ता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तासर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

TRANSLATION

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next.

PURPORT

Out of many standard and authoritative revealed scriptures, the *Bhagavad-gītā* is the best. Persons who are almost like animals have no faith in, or knowledge of, the standard revealed scriptures; and some, even though they have knowledge of, or can cite passages from, the revealed scriptures, have actually no faith in these words. And even though others may have faith in scriptures like *Bhagavad-gītā*, they do not believe in or worship the Personality of Godhead, Śrī Kṛṣṇa. Such persons cannot have any standing in Kṛṣṇa consciousness. They fall down. Out of all the abovementioned persons, those who have no faith and are always doubtful make no progress at all. Men without faith in God and His revealed word find no good in this world, nor in the next. For them there is no happiness whatsoever. One should therefore follow the principles of revealed scriptures with faith and thereby be raised to the platform of knowledge. Only this knowledge will help one become promoted to the transcendental platform of spiritual understanding. In other words, doubtful persons have no status whatsoever in spiritual emancipation. One should therefore follow in the footsteps of great *ācāryas* who are in the disciplic succession and thereby attain success.

TEXT 41

योगसन्यस्तकर्माणं ज्ञानसञ्चिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

yoga-sannyasta-karmāṇam
jñāna-sañchinna-saṁśayam
ātmavantam na karmāṇi
nibadhnanti dhanañjaya

yoga—devotional service in *karma-yoga*; *sannyasta*—renounced; *karmāṇam*—of the performers; *jñāna*—knowledge; *sañchinna*—cut by the advancement of knowledge; *saṁśayam*—doubts; *ātma-vantam*—situated in the self; *na*—never; *karmāṇi*—work; *nibadhnanti*—do bind up; *dhanañjaya*—O conqueror of riches.

TRANSLATION

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self, is not bound by works, O conqueror of riches.

PURPORT

One who follows the instruction of the *Gītā*, as it is imparted by the Lord, the Personality of Godhead Himself, becomes free from all doubts by the grace of transcendental knowledge. He, as a part and parcel of the Lord, in full Kṛṣṇa consciousness, is already established in self-knowledge. As such, he is undoubtedly above bondage to action.

TEXT 42

तस्मादज्ञानसमूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठेतिष्ठ भारत ॥ ४२ ॥

tasmād ajñāna-sambhūtam
hṛt-stham jñānāsinātmanah
chittvainam saṁśayam yogam
ātiṣṭhottiṣṭha bhārata

tasmāt—therefore; *ajñāna-sambhūtam*—outcome of ignorance; *hṛt-stham*—situated in the heart; *jñāna*—knowledge; *asina*—by the weapon of; *ātmanah*—of the self; *chittvā*—cutting off; *enam*—this; *saṁśayam*—doubt; *yogam*—in yoga; *ātiṣṭha*—be situated; *uttiṣṭha*—stand up to fight; *bhārata*—O descendant of Bharata.

CHAPTER FIVE



Karma-yoga—Action in Kṛṣṇa Consciousness

TEXT 1

अर्जुन उवाच

सन्न्यासं कर्मणं कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तने ब्रूहि सुनिश्चितम् ॥ ? ॥

*arjuna uvāca
sannyāsam karmaṇām kṛṣṇa
punar yogam ca śamsasi
yat chreya etayor ekam
tan me brūhi su-niścitam*

arjunaḥ uvāca—Arjuna said; *sannyāsam*—renunciation; *karmaṇām*—of all activities; *kṛṣṇa*—O Kṛṣṇa; *punah*—again; *yogam*—devotional service; *ca*—also; *śamsasi*—You are praising; *yat*—which; *śreyah*—is beneficial; *etayoh*—of these two; *ekam*—one; *tat*—that; *me*—unto me; *brūhi*—please tell; *suniścitam*—definitely.

TEXT 3

ज्ञेयः स नित्यसन्न्यासी यो न द्रेष्टि न काङ्क्षति ।
निर्दृन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

*jñeyah sa nitya-sannyāśī
yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahā-bāho
sukham bandhāt pramucyate*

jñeyah—should be known; *sah*—he; *nitya*—always; *sannyāśī*—renoucer; *yah*—who; *na*—never; *dveṣṭi*—abhors; *na*—nor; *kāṅkṣati*—desires; *nirdvandvaḥ*—free from all dualities; *hi*—certainly; *mahā-bāho*—O mighty-armed one; *sukham*—happily; *bandhāt*—from bondage; *pramucyate*—completely liberated.

TRANSLATION

One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, liberated from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

PURPORT

One who is fully in Kṛṣṇa consciousness is always a renoucer because he feels neither hatred nor desire for the results of his actions. Such a renoucer, dedicated to the transcendental loving service of the Lord, is fully qualified in knowledge because he knows his constitutional position in his relationship with Kṛṣṇa. He knows fully well that Kṛṣṇa is the whole and that he is part and parcel of Kṛṣṇa. Such knowledge is perfect because it is qualitatively and quantitatively correct. The concept of oneness with Kṛṣṇa is incorrect because the part cannot be equal to the whole. Knowledge that one is one in quality yet different in quantity is correct transcendental knowledge leading one to become full in himself, having nothing to aspire to nor lament over. There is no duality in his mind because whatever he does, he does for Kṛṣṇa. Being thus freed from the platform of dualities, he is liberated—even in this material world.

who is in perfect Kṛṣṇa consciousness. Therefore, one has to seek out such a bona fide spiritual master and, under him, learn what Kṛṣṇa consciousness is. The spiritual master can drive away all nescience, as the sun drives away darkness. Even though a person may be in full knowledge that he is not this body but is transcendental to the body, he still may not be able to discriminate between the soul and the Supersoul. However, he can know everything well if he cares to take shelter of the perfect, bona fide Kṛṣṇa conscious spiritual master. One can know God and one's relationship with God only when one actually meets a representative of God. A representative of God never claims that he is God, although he is paid all the respect ordinarily paid to God because he has knowledge of God. One has to learn the distinction between God and the living entity. Lord Śrī Kṛṣṇa therefore stated in the Second Chapter (2.12) that every living being is individual and that the Lord also is individual. They were all individuals in the past, they are individuals at present, and they will continue to be individuals in the future, even after liberation. At night we see everything as one in the darkness, but in day when the sun is up, we see everything in its real identity. Identity with individuality in spiritual life is real knowledge.

TEXT 17

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणः
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्पषाः ॥ १७ ॥

*tad-buddhayas tad-ātmānas
tan-niṣṭhās tat-parāyaṇāḥ
gacchanti apunar-āvṛttim
jñāna-nirdhūta-kalmaṣāḥ*

tad-buddhayah—one whose intelligence is always in the Supreme; *tad-ātmānah*—one whose mind is always in the Supreme; *tan-niṣṭhāḥ*—whose mind is only meant for the Supreme; *tat-parāyaṇāḥ*—who has completely taken shelter of Him; *gacchanti*—goes; *apunāḥ-āvṛttim*—liberation; *jñāna*—knowledge; *nirdhūta*—cleanses; *kalmaṣāḥ*—misgivings.

TEXT 20

न प्रहृष्टेत्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

*na prahṛṣyet priyam prāpya
nodvijet prāpya cāpriyam
sthira-buddhir asammūḍhaḥ
brahma-vid brahmaṇi sthitāḥ*

na—never; *prahṛṣyet*—rejoice; *priyam*—pleasant; *prāpya*—achieving; *na*—does not; *udvijet*—agitated; *prāpya*—obtaining; *ca*—also; *apriyam*—unpleasant; *sthira-buddhiḥ*—self-intelligent; *asammūḍhaḥ*—unbewildered; *brahmavit*—one who knows the Supreme perfectly; *brahmaṇi*—in the Transcendence; *sthitāḥ*—situated.

TRANSLATION

A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, unbewildered, and who knows the science of God, is to be understood as already situated in Transcendence.

PURPORT

The symptoms of the self-realized person are given herein. The first symptom is that he is not illusioned by the false identification of the body with his true self. He knows perfectly well that he is not this body, but is the fragmental portion of the Supreme Personality of Godhead. He is therefore not joyful in achieving something, nor does he lament in losing anything which is related to his body. This steadiness of mind is called *sthira-buddhi*, or self-intelligence. He is therefore never bewildered by mistaking the gross body for the soul, nor does he accept the body as permanent and disregard the existence of the soul. This knowledge elevates him to the station of knowing the complete science of the Absolute Truth, namely Brahman, Paramātmā and Bhagavān. He thus knows his constitutional position perfectly well, without falsely trying to become one with the Supreme in all respects. This is called

Brahman realization, or self-realization. Such steady consciousness is called Kṛṣṇa consciousness.

TEXT 21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्वते ॥ २१ ॥

*bāhya-sparšeṣv asaktātmā
vindaty ātmani yat sukham
sa brahma-yoga-yuktātmā
sukham akṣayam aśnute*

bāhya-sparšeṣu—in external sense pleasure; *asakta-ātmā*—one who is not so attached; *vindati*—enjoys; *ātmani*—in the self; *yat*—that which; *sukham*—happiness; *sah*—that; *brahma-yoga*—concentrated in Brahman; *yukta-ātmā*—self-connected; *sukham*—happiness; *akṣayam*—unlimited; *aśnute*—enjoys.

TRANSLATION

Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

PURPORT

Śrī Yāmunācārya, a great devotee in Kṛṣṇa consciousness, said:

*yadāvadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmanudyata rantum āśit
tadāvadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanam ca*

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." A person in *brahma-yoga*, or Kṛṣṇa consciousness, is so absorbed in the loving service of the Lord that he loses his

either individually or collectively. This is the sense of Kṛṣṇa consciousness: Lord Kṛṣṇa is the supreme predominator, and all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Kṛṣṇa consciousness.

This Fifth Chapter is a practical explanation of Kṛṣṇa consciousness, generally known as *karma-yoga*. The question of mental speculation as to how *karma-yoga* can give liberation is answered herewith. To work in Kṛṣṇa consciousness is to work with the complete knowledge of the Lord as the predominator. Such work is not different from transcendental knowledge. Direct Kṛṣṇa consciousness is *bhakti-yoga*, and *jñāna-yoga* is a path leading to *bhakti-yoga*. Kṛṣṇa consciousness means to work in full knowledge of one's relationship with the Supreme Absolute, and the perfection of this consciousness is full knowledge of Kṛṣṇa, or the Supreme Personality of Godhead. A pure soul is the eternal servant of God as His fragmental part and parcel. He comes into contact with *māyā* (illusion) due to the desire to lord it over *māyā*, and that is the cause of his many sufferings. As long as he is in contact with matter, he has to execute work in terms of material necessities. Kṛṣṇa consciousness, however, brings one into spiritual life even while one is within the jurisdiction of matter, for it is an arousing of spiritual existence by practice in the material world. The more one is advanced, the more he is freed from the clutches of matter. The Lord is not partial toward anyone. Everything depends on one's practical performance of duties in an effort to control the senses and conquer the influence of desire and anger. And, attaining Kṛṣṇa consciousness by controlling the above-mentioned passions, one remains factually in the transcendental stage, or *brahman-nirvāṇa*. The eightfold yoga mysticism is automatically practiced in Kṛṣṇa consciousness because the ultimate purpose is served. There is gradual process of elevation in the practice of *yama*, *niyama*, *āsana*, *pratyāhāra*, *dhyāna*, *dhāraṇā*, *prāṇāyāma*, and *samādhi*. But these only preface perfection by devotional service, which alone can award peace to the human being. It is the highest perfection of life.

Thus end the Bhaktivedanta Purports to the Fifth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Karma-yoga, or Action in Kṛṣṇa Consciousness.

CHAPTER SIX



Sāṅkhyā-yoga

TEXT 1

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

śrī-bhagavān uvāca
anāśritah karma-phalam
kāryam karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyah

śrī bhagavān uvāca—the Lord said; anāśritah—without shelter; karma-phalam—the result of work; kāryam—obligatory; karma—work; karoti—performs; yaḥ—one who; saḥ—he; sannyāsī—in the renounced order; ca—also; yogī—mystic; ca—also; na—not; nir—without; agnih—fire; na—nor; ca—also; akriyah—without duty.

*na dhanam na janam na sundarim kavitam vā jagadīśa kāmaye.
mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi.*

"O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth."

TEXT 2

यं सन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

*yam sannyāsam iti prāhur
yogam tam viddhi pāṇḍava
na hy asannyasta-saṅkalpo
yogī bhavati kaścana*

yam—what; *sannyāsam*—renunciation; *iti*—thus; *prāhuḥ*—they say; *yogam*—linking with the Supreme; *tam*—that; *viddhi*—you must know; *pāṇḍava*—O son of Pāṇḍu; *na*—never; *hi*—certainly; *asannyasta*—without giving up; *saṅkalpaḥ*—self-satisfaction; *yogī*—a mystic transcendentalist; *bhavati*—becomes; *kaścana*—anyone.

TRANSLATION

What is called renunciation is the same as yoga, or linking oneself with the Supreme, for no one can become a yogī unless he renounces the desire for sense gratification.

PURPORT

Real *sannyāsa-yoga* or *bhakti* means that one should know his constitutional position as the living entity, and act accordingly. The living entity has no separate independent identity. He is the marginal energy of the Supreme. When he is entrapped by material energy, he is conditioned, and when he is Kṛṣṇa conscious, or aware of the spiritual energy, then he is in his real and natural state of life. Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense

gratificatory activities. This is practiced by the *yogīs* who restrain the senses from material attachment. But a person in Kṛṣṇa consciousness has no opportunity to engage his senses in anything which is not for the purpose of Kṛṣṇa. Therefore, a Kṛṣṇa conscious person is simultaneously a *sannyāsī* and a *yogī*. The purpose of knowledge and of restraining the senses, as prescribed in the *jñāna* and *yoga* processes, is automatically served in Kṛṣṇa consciousness. If one is unable to give up the activities of his selfish nature, then *jñāna* and *yoga* are of no avail. The real aim is for a living entity to give up all selfish satisfaction and to be prepared to satisfy the Supreme. A Kṛṣṇa conscious person has no desire for any kind of self-enjoyment. He is always engaged for the enjoyment of the Supreme. One who has no information of the Supreme must therefore be engaged in self-satisfaction because no one can stand on the platform of inactivity. All these purposes are perfectly served by the practice of Kṛṣṇa consciousness.

TEXT 3

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

*ārurukṣor muner yogam
karma kāraṇam ucyate
yogaṛūḍhasya tasyaiva
śamah kāraṇam ucyate*

ārurukṣoh—of one who has just begun *yoga*; *muneḥ*—of the sage; *yogam*—the eightfold *yoga* system; *karma*—work; *kāraṇam*—the cause; *ucyate*—is said to be; *yoga*—eightfold *yoga*; *ārūḍhasya*—one who has attained; *tasya*—his; *eva*—certainly; *śamah*—cessation of all material activities; *kāraṇam*—the cause; *ucyate*—is said to be.

TRANSLATION

For one who is a neophyte in the eightfold *yoga* system, work is said to be the means; and for one who has already attained to *yoga*, cessation of all material activities is said to be the means.

bandhuḥ—friend; *ātmā*—mind; *ātmanah*—of the living entity; *tasya*—of him; *yena*—by whom; *ātmā*—mind; *eva*—certainly; *ātmanā*—by the living entity; *jitah*—conquered; *anātmanah*—of one who has failed to control the mind; *tu*—but; *śatrutve*—because of enmity; *varteta*—remains; *ātmā eva*—the very mind; *śatruvat*—as an enemy.

TRANSLATION

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

PURPORT

The purpose of practicing eightfold *yoga* is to control the mind in order to make it a friend in discharging the human mission. Unless the mind is controlled, the practice of *yoga* (for show) is simply a waste of time. One who cannot control his mind lives always with the greatest enemy, and thus his life and its mission are spoiled. The constitutional position of the living entity is to carry out the order of the superior. As long as one's mind remains an unconquered enemy, one has to serve the dictations of lust, anger, avarice, illusion, etc. But when the mind is conquered, one voluntarily agrees to abide by the dictation of the Personality of Godhead, who is situated within the heart of everyone as Paramātmā. Real *yoga* practice entails meeting the Paramātmā within the heart and then following His dictation. For one who takes to Kṛṣṇa consciousness directly, perfect surrender to the dictation of the Lord follows automatically.

TEXT 7

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

*jitātmanah praśāntasya
paramātmā samāhitah
śītoṣṇa-sukha-duḥkhesu
tathā mānāpamānayoḥ*

confused by apparent contradictions. It is the realized soul who is actually self-controlled because he is surrendered to Kṛṣṇa. He is transcendental because he has nothing to do with mundane scholarship. For him mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

TEXT 9

सुहन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

*suhṛn-mitrāry-udāsīna-
madhyastha-dvesya-bandhusu
sādhuṣv api ca pāpeṣu
sama-buddhir viśiṣyate*

suhṛt—by nature a well-wisher; *mitra*—benefactor with affection; *ari*—enemy; *udāsīna*—neutral between the belligerents; *madhyastha*—mediator between the belligerents; *dvesya*—envious; *bandhusu*—among the relatives or well-wishers; *sādhuṣu*—unto the pious; *api*—as well as; *ca*—and; *pāpeṣu*—unto the sinners; *sama-buddhiḥ*—having equal intelligence; *viśiṣyate*—is far advanced.

TRANSLATION

A person is said to be still further advanced when he regards all—the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial—with an equal mind.

TEXT 10

योगी युज्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

present *yuga* or age) when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā.*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

TEXTS 13–14

समं कायशिरोग्रीवं धारयन्वचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारित्रे स्थितः ।
मनः संयम्य मञ्जितो युक्त आसीत मत्परः ॥ १४ ॥

*samam kāya-śiro-grīvam
dhārayann acalam sthirah
samprekṣya nāsikāgram svam
diśaś cānavalokayan*

*praśāntātmā vigata-bhīr
brahmacāri-vrate sthitah
manah samyamya mac-citto
yukta āśīta mat-parah*

samam—straight; *kāya-śirah*—body and head; *grīvam*—neck; *dhārayan*—holding; *acalam*—unmoved; *sthirah*—still; *samprekṣya*—looking; *nāsikā*—nose; *agram*—tip; *svam*—own; *diśah*—all sides; *ca*—also; *anavalokayan*—not seeing; *praśānta*—unagitated; *ātmā*—mind; *vigata-bhīh*—devoid of fear; *brahmacāri-vrate*—in the vow of celibacy; *sthitaḥ*—situated; *manah*—mind; *samyamya*—completely subdued; *mat*—unto Me (Kṛṣṇa); *cittah*—concentrated; *yuktaḥ*—actual *yogī*; *āśīta*—being so; *mat*—unto Me; *parah*—ultimate goal.

yadā—when; *viniyatam*—particularly disciplined; *cittam*—the mind and its activities; *ātmani*—in the Transcendence; *eva*—certainly; *avatiṣṭhate*—becomes situated; *nispṛhah*—devoid of; *sarva*—all kinds of; *kāmebhyaḥ*—material desires; *yuktah*—well situated in *yoga*; *iti*—thus; *ucyate*—is said to be; *tadā*—at that time.

TRANSLATION

When the *yogī*, by practice of *yoga*, disciplines his mental activities and becomes situated in Transcendence—devoid of all material desires—he is said to have attained *yoga*.

PURPORT

The activities of the *yogī* are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires—of which sex is the chief. A perfect *yogī* is so well disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire. This perfectional stage can automatically be attained by persons in Kṛṣṇa consciousness, as is stated in the *Śrīmad-Bhāgavatam* (9.4.18–20):

*sa vai manah kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānavarṇane
karau harer mandira-mārjanādiśu śrutim cakārācyuta-sat-kathodaye
mukunda-liṅgālaya-darśane dṛśau tad-bhṛtyagātra-sparśe 'ṅga-saṅgamam
ghrāṇam ca tat-pāda-saroja-saurabhe śrīmat tulasyā rasanām tad-arpite
pādau hareḥ kṣetra-padānusarpaṇe śiro hṛṣikeśa-padābhivandane
kāmam ca dāsyे na tu kāma-kāmyayā yathottama-śloka-janāśrayā ratih*

"King Ambarīṣa first of all engaged his mind on the lotus feet of Lord Kṛṣṇa; then, one after another, he engaged his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing of the activities of the Lord, his eyes in seeing the transcendental forms of the Lord, his body in touching the bodies of the devotees, his sense of smell in smelling the scents of the lotus flower offered to the Lord, his tongue in tasting the *tulasī* leaf offered at the lotus feet of the Lord, his legs in going to places of pilgrimage and the temple of the Lord, his head in offering obeisances unto the Lord and his desires in executing the

*sa niścayena yoktavyo
 yogo 'nirviṇṇa-cetasā
 saṅkalpa-prabhavān kāmāṁs
 tyaktvā sarvān aśeṣataḥ
 manasaivendriya-grāmam
 vinyamya samantataḥ*

sah—that *yoga* system; *niścayena*—with firm determination; *yoktavyaḥ*—must be practiced; *yogah*—in such practice; *anirviṇṇa-cetasā*—without deviation; *saṅkalpa*—material desires; *prabhavān*—born of; *kāmān*—sense gratification; *tyaktvā*—giving up; *sarvān*—all; *aśeṣataḥ*—completely; *manasā*—by the mind; *eva*—certainly; *indriya-grāmam*—the full set of senses; *vinyamya*—regulating; *samantataḥ*—from all sides.

TRANSLATION

One should engage oneself in the practice of *yoga* with undeviating determination and faith. One should abandon, without exception, all material desires born of false ego and thus control all the senses on all sides by the mind.

PURPORT

The *yoga* practitioner should be determined and should patiently prosecute the practice without deviation. One should be sure of success at the end and pursue this course with great perserverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner. Regarding *bhakti-yoga*, Rupa Gosvāmī says:

*utsāhān niścayād dhairyāt tat tat karma-pravartanāt
 saṅga-tyāgāt satovṛtteḥ ṣad�ir bhaktih prasidhyati*

"The process of *bhakti-yoga* can be executed successfully with full-hearted enthusiasm, perseverance, and determination by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness."

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow

the Lord, or to remain in Kṛṣṇa consciousness, is to be factually liberated from the mode of passion and all material contamination.

TEXT 28

युञ्जन्नेवं सदात्मानं योगी विगतकल्पः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्चुते ॥ २८ ॥

*yuñjann evam sadātmānam
yogī vigata-kalmaṣah
sukhena brahma-saṁsparśam
atyantam sukham aśnute*

yuñjan—thus being engaged in *yoga* practice; *evam*—thus; *sadā*—always; *ātmānam*—self; *yogī*—one who is in touch with the Supreme Self; *vigata*—is freed from; *kalmaṣah*—all material contamination; *sukhena*—in transcendental happiness; *brahma-saṁsparśam*—being in constant touch with the Supreme; *atyantam*—highest; *sukham*—happiness; *aśnute*—attains.

TRANSLATION

Steady in the Self, being freed from all material contamination, the yogī achieves the highest perfectional stage of happiness in touch with the Supreme Consciousness.

PURPORT

Self-realization means knowing one's constitutional position in relationship to the Supreme. The individual soul is part and parcel of the Supreme, and his position is to render transcendental service to the Lord. This transcendental contact with the Supreme is called *brahma-saṁsparśa*.

TEXT 29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

sarva-bhūta-stham ātmānam

*sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā
sarvatra sama-darśanah*

sarva-bhūta-stham—situated in all beings; *ātmānam*—the Supersoul; *sarva*—all; *bhūtāni*—entities; *ca*—also; *ātmani*—in the Self; *īkṣate*—does see; *yoga-yukta-ātmā*—one who is dovetailed in Kṛṣṇa consciousness; *sarvatra*—everywhere; *sama-darśanah*—seeing equally.

TRANSLATION

A true yogī observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

PURPORT

A Kṛṣṇa conscious yogī is the perfect seer because he sees Kṛṣṇa, the Supreme, situated in everyone's heart as Supersoul (Paramātmā). *Īśvarah sarva-bhūtānām hṛd-deṣe 'rjuna tiṣṭhati*. The Lord in His Paramātmā feature is situated within both the heart of the dog and that of a *brāhmaṇa*. The perfect yogī knows that the Lord is eternally transcendental and is not materially affected by His presence in either a dog or a *brāhmaṇa*. That is the supreme neutrality of the Lord. The individual soul is also situated in the individual heart, but he is not present in all hearts. That is the distinction between the individual soul and the Supersoul. One who is not factually in the practice of *yoga* cannot see so clearly. A Kṛṣṇa conscious person can see Kṛṣṇa in the heart of both the believer and nonbeliever. In the *smṛti* this is confirmed as follows: *ātata-tvāc ca mātṛtvād ātmā hi paramo hariḥ*.

The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children, the Supreme Father (or Mother) is also. Consequently the Supersoul is always in every living being. Outwardly, also, every living being is situated in the energy of the Lord. As will be explained in the Seventh Chapter, the Lord has, primarily, two energies—the spiritual (or superior) and the material (or inferior). The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy. Every living entity is situated in Him in one way or another. The yogī sees equally because he sees

that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God. While in the material energy, the living entity serves the material senses; and while in spiritual energy, he serves the Supreme Lord directly. In either case the living entity is the servant of God. This vision of equality is perfect in a person in Kṛṣṇa consciousness.

TEXT 30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

yo mām paśyati sarvatra
sarvam ca mayi paśyati
tasyāham na praṇaśyāmi
sa ca me na praṇaśyati

yah—whoever; *mām*—Me; *paśyati*—sees; *sarvatra*—everywhere; *sarvam*—everything; *ca*—and; *mayi*—in Me; *paśyati*—he sees; *tasya*—his; *aham*—I; *na*—not; *praṇaśyāmi*—am lost; *sah*—he; *ca*—also; *me*—to Me; *na*—nor; *praṇaśyati*—is lost.

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

PURPORT

A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is the manifestation of Kṛṣṇa's energy. Nothing can exist without Kṛṣṇa, and Kṛṣṇa is the Lord of everything —this is the basic principle of Kṛṣṇa consciousness.

Kṛṣṇa consciousness is the development of love of Kṛṣṇa—a position transcendental even to material liberation. It is the stage beyond self-

TEXT 35

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्णते ॥ ३५ ॥

śrī-bhagavān uvāca
asamśayam mahā-bāho
mano durnigraham calam
abhyāsenā tu kaunteya
vairāgyena ca gṛhyate

śrī bhagavān uvāca—the Personality of Godhead said; asamśayam—undoubtedly; mahā-bāho—O mighty-armed one; manah—mind; durnigraham—difficult to curb; calam—flickering; abhyāsenā—by practice; tu—but; kaunteya—O son of Kuntī; vairāgyena—by detachment; ca—also; gṛhyate—can be so controlled.

TRANSLATION

The Blessed Lord said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

PURPORT

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe strict rules and regulations, such as placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice of Kṛṣṇa consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Kṛṣṇa. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Kṛṣṇa, the more one becomes enlightened and detached from everything that draws the mind away from

Kṛṣṇa. By detaching the mind from activities not devoted to the Lord, one can very easily learn *vairāgya*. *Vairāgya* means detachment from matter and engagement of the mind in spirit. Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Kṛṣṇa. This is practical because by hearing about Kṛṣṇa one becomes automatically attached to the Supreme Spirit. This attachment is called *paresānubhūti* spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. Similarly, by discharge of devotional service, one feels transcendental satisfaction as the mind becomes detached from material objectives. It is something like curing a disease by expert treatment and appropriate diet. Hearing of the transcendental activities of Lord Kṛṣṇa is therefore expert treatment for the mad mind, and eating the foodstuff offered to Kṛṣṇa is the appropriate diet for the suffering patient. This treatment is the process of Kṛṣṇa consciousness.

TEXT 36

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥ ३६ ॥

asamyaṭatmanā yogo
duṣprāpa iti me matih
vaśyātmanā tu yataṭā
śakyo 'vāptum upāyataḥ

asamyaṭata—unbridled; *ātmanā*—by the mind; *yogaḥ*—self-realization; *duṣprāpaḥ*—difficult to obtain; *iti*—thus; *me*—My; *matih*—opinion; *vaśya*—controlled; *ātmanā*—by the mind; *tu*—but; *yataṭā*—while endeavoring; *śakyah*—practical; *avāptum*—to achieve; *upāyataḥ*—appropriate means.

TRANSLATION

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by right means is assured of success. That is My opinion.

*yoginām api sarveśāṁ
 mad-gatenāntar-ātmanā
 śraddhāvān bhajate yo māṁ
 sa me yuktatamo mataḥ*

yoginām—of all *yogīs*; *api*—also; *sarveśāṁ*—all types of; *mat-gatena*—abiding in Me; *antah-ātmanā*—always thinking of Me within; *śraddhāvān*—in full faith; *bhajate*—renders transcendental loving service; *yah*—one who; *māṁ*—Me (the Supreme Lord); *sah*—he; *me*—Mine; *yuktatamah*—the greatest *yogī*; *mataḥ*—is considered.

TRANSLATION

And of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all.

PURPORT

The word *bhajete* is significant here. *Bhajete* has its root in the verb *bhaj*, which is used when there is need of service. The English word "worship" cannot be used in the same sense as *bhaja*. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The *Bhāgavatam* confirms this as follows:

*ya eśāṁ puruṣāṁ sākṣād ātma-prabhavam iśvaram
 na bhajanty avajānanti sthānād bhraṣṭā patanty adhaḥ.*

"Anyone who does not render service and neglects his duty unto the Primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

and Kṛṣṇa, the Supreme Personality of Godhead, and He descends like a human being, as the son of Mother Yaśodā, and He is known as Kṛṣṇa, Govinda and Vāsudeva. He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest yogī. This stage of highest perfection in *yoga* can be attained only by *bhakti-yoga*, as is confirmed in all Vedic literature:

*yasya deve parā bhaktir yathā deve tathā gurau.
tasyaite kathitā hy arthāḥ prakāśante mahātmanah.*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

Bhaktir asya bhajanam tadihāmutropādhi nairāsyenāmuśmin manah kalpanam; etad eva naiśkarmyam. "Bhakti means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of *naiśkarmya*."

These are some of the means for performance of *bhakti* or Kṛṣṇa consciousness, the highest perfectional stage of the *yoga* system.

Thus end the Bhaktivedanta Purports to the Sixth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Sāṅkhya-yoga Brahma-vidyā.

directly or from a pure devotee of Kṛṣṇa—and not from a nondevotee upstart, puffed up with academic education.

In the *Śrīmad-Bhāgavatam* this process of understanding Kṛṣṇa, the Supreme Personality of Godhead, the Absolute Truth, is described in the Second Chapter of the First Canto as follows:

śṛṇvatāṁ sva-kathāṁ kṛṣṇah puṇya-śravaṇa-kīrtanah
hṛdyantaḥstho hy abhadraṇi vidbunoti suhṛt satām.

naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī.

tadā rajas-tamo-bhāvāḥ kāma-lobhada yaś ca ye
ceta etair anāviddham sthitam sattve prasīdati.

evam prasanna-manaso bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam mukta-saṅgasya jāyate.

bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi dṛṣṭa evātmanīśvare.

"To hear about Kṛṣṇa from Vedic literatures, or to hear from Him directly through the *Bhagavad-gītā*, is itself righteous activity. And for one who hears about Kṛṣṇa, Lord Kṛṣṇa, who is dwelling in everyone's heart, acts as a best-wishing friend and purifies the devotee who constantly engages in hearing of Him. In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Kṛṣṇa from the *Bhāgavatam* and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance, and thus material lusts and avarice are diminished. When these impurities are wiped away, the candidate remains steady in his position of pure goodness, becomes enlivened by devotional service and understands the science of God perfectly. Thus *bhakti-yoga* severs the hard knot of material affection and enables one to come at once to the stage of 'asamśayaṁ samagram,' understanding of the Supreme Absolute Truth Personality of Godhead." (*Bhāg.* 1.2.17–21)

Therefore only by hearing from Kṛṣṇa or from His devotee in Kṛṣṇa consciousness can one understand the science of Kṛṣṇa.

TEXT 3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेति तत्त्वतः ॥ ३ ॥

*manuṣyāṇām sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām vetti tattvataḥ*

manuṣyāṇām—of men; *sahasreṣu*—out of many thousands; *kaścit*—someone; *yatati*—endeavors; *siddhaye*—for perfection; *yatatām*—of those so endeavoring; *api*—indeed; *siddhānām*—of those who have achieved perfection; *kaścit*—someone; *mām*—Me; *vetti*—does know; *tattvataḥ*—in fact.

TRANSLATION

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

PURPORT

There are various grades of men, and out of many thousands one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth. Generally mankind is simply engaged in the animal propensities, namely eating, sleeping, defending and mating, and hardly anyone is interested in transcendental knowledge. The first six chapters of the *Gītā* are meant for those who are interested in transcendental knowledge, in understanding the self, the Superself and the process of realization by *jñāna-yoga*, *dhyāna-yoga*, and discrimination of the self from matter. However, Kṛṣṇa can only be known by persons who are in Kṛṣṇa consciousness. Other transcendentalists may achieve impersonal Brahman realization, for this is easier than understanding Kṛṣṇa. Kṛṣṇa is the Supreme Person, but at the same time He is beyond the knowledge of Brahman and Paramātmā. The *yogīs* and *jñānīs* are confused in their attempts to understand Kṛṣṇa, although the greatest of the impersonalists, Śrīpada Śaṅkarācārya, has admitted in his *Gītā* commentary that Kṛṣṇa is the Supreme

Lord, namely, the living entity, may by manipulation of material energy construct a skyscraper, factory or city, but he cannot create matter out of nothing, and he certainly cannot construct a planet or a universe. The cause of the universe is the Supersoul, Kṛṣṇa, the supreme creator of all individual souls and the original cause of all causes, as the *Kaṭha Upaniṣad* confirms: *nityo nityānāṁ cetanāś cetanānāṁ*.

TEXT 7

मतः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

*mattah parataram nānyat
kiñcid asti dhanañjaya
maya sarvam idam protam
sūtre maṇi-gaṇā iva*

mattah—beyond Myself; *parataram*—superior; *na*—not; *anyat*—anything else; *kiñcit*—something; *asti*—there is; *dhanañjaya*—O conquerer of wealth; *maya*—in Me; *sarvam*—all that be; *idam*—which we see; *protam*—strung; *sūtre*—on a thread; *maṇi-gaṇāḥ*—pearls; *iva*—likened.

TRANSLATION

O conquerer of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

PURPORT

There is a common controversy over whether the Supreme Absolute Truth is personal or impersonal. As far as *Bhagavad-gītā* is concerned, the Absolute Truth is the Personality of Godhead Śrī Kṛṣṇa, and this is confirmed in every step. In this verse, in particular, it is stressed that the Absolute Truth is a person. That the Personality of Godhead is the Supreme Absolute Truth is also the affirmation of the *Brahma-saṁhitā*: *iśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*; that is, the Supreme Absolute Truth Personality of Godhead is Lord Kṛṣṇa, who is the primeval Lord, the reservoir of all pleasure, Govinda,

and the eternal form of complete bliss and knowledge. These authorities leave no doubt that the Absolute Truth is the Supreme Person, the cause of all causes. The impersonalist, however, argues on the strength of the Vedic version given in the Śvetāśvatara Upaniṣad: *tato yad uttarataram tad arūpam anāmayam ya etad vidur amṛtās te bhavanti athetare duḥkham evāpi yanti.* "In the material world Brahmā, the primeval living entity within the universe, is understood to be the supreme amongst the demigods, human beings and lower animals. But beyond Brahmā there is the Transcendence who has no material form and is free from all material contaminations. Anyone who can know Him also becomes transcendental, but those who do not know Him suffer the miseries of the material world."

The impersonalist puts more stress on the word *arūpam*. But this *arūpam* is not impersonal. It indicates the transcendental form of eternity, bliss and knowledge as described in the *Brahma-saṁhitā* quoted above. Other verses in the Śvetāśvatara Upaniṣad substantiate this as follows:

*vedāham etam puruṣam mahāntam āditya-varṇam tamasaḥ parastāt
tam eva vidvān amṛta iha bhavati nānyah panthā vidyate ayanāya
yasmāt param nāparam asti kiñcid yasmānnāñīyo na jyāyo 'sti kiñcit*

"I know that Supreme Personality of Godhead who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of that Supreme Person.

"There is no truth superior to that Supreme Person because He is the supermost. He is smaller than the smallest, and He is greater than the greatest. He is situated as a silent tree, and He illuminates the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies." From these verses one concludes that the Supreme Absolute Truth is the Supreme Personality of Godhead who is all-pervading by His multi-energies, both material and spiritual.

TEXT 8

*रसोऽहमप्सु कौन्तेय प्रभासि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥*

these designations are not permanent. I may either be a *brāhmaṇa*, *kṣatriya*, *vaiśya* or whatever—in any case, this life is temporary. But although life is temporary and we do not know what we are going to be in the next life, still, by the spell of this illusory energy, we consider ourselves in the light of this bodily conception of life, and we thus think that we are American, Indian, Russian or *brāhmaṇa*, Hindu, Muslim, etc. And if we become entangled with the modes of material nature, then we forget the Supreme Personality of Godhead who is behind all these modes. So Lord Kṛṣṇa says that men, deluded by these three modes of nature, do not understand that behind the material background is the Supreme Godhead.

There are many different kinds of living entities—human beings, demigods, animals, etc.—and each and every one of them is under the influence of material nature, and all of them have forgotten the transcendent Personality of Godhead. Those who are in the modes of passion and ignorance, and even those who are in the mode of goodness, cannot go beyond the impersonal Brahman conception of the Absolute Truth. They are bewildered before the Supreme Lord in His personal feature, which possesses all beauty, opulence, knowledge, strength, fame and renunciation. When even those who are in goodness cannot understand, what hope is there for those in passion and ignorance? Kṛṣṇa consciousness is transcendental to all these three modes of material nature, and those who are truly established in Kṛṣṇa consciousness are actually liberated.

TEXT 14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

daivī—transcendental; *hi*—certainly; *eṣā*—this; *guṇamayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very

hands and feet cannot free himself—he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul. Without such superior help, one cannot be freed from the bondage of material nature. Devotional service, or Kṛṣṇa consciousness, can help one gain such release. Kṛṣṇa, being the Lord of illusory energy, can order this insurmountable energy to release the conditioned soul. He orders this release out of His causeless mercy on the surrendered soul and out of His paternal affection for the living entity who is originally a beloved son of the Lord. Therefore surrender unto the lotus feet of the Lord is the only means to get free from the clutches of the stringent material nature.

The words *mām eva* are also significant. *Mām* means unto Kṛṣṇa (Viṣṇu) only, and not Brahmā or Śiva. Although Brahmā and Śiva are greatly elevated and are almost on the level of Viṣṇu, it is not possible for such incarnations of *rājoguṇa* (passion) and *tamo-guṇa* (ignorance) to release the conditioned soul from the clutches of *māyā*. In other words, both Brahmā and Śiva are also under the influence of *māyā*. Only Viṣṇu is the master of *māyā*; therefore He can alone give release to the conditioned soul. The Vedas confirm this in the phrase *tvam eva viditvā* or "Freedom is possible only by understanding Kṛṣṇa." Even Lord Śiva affirms that liberation can be achieved only by the mercy of Viṣṇu. Lord Śiva says:

mukti-pradātā sarveśāṁ viṣṇur eva na saṁśayah.

"There is no doubt that Viṣṇu is the deliverer of liberation for everyone.

TEXT 15

न मां दुष्कृतिनो मूढः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

*na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsurāṁ bhāvam āśritāḥ*

unauthorized plans of the atheists and baffle the knowledge of "planning commissions."

The atheistic plan-makers are described herein by the word *duṣkṛtina*, or "miscreants." *Kṛtina* means one who has performed meritorious work. The atheist planmaker is sometimes very intelligent and meritorious also, because any gigantic plan, good or bad, must take intelligence to execute. But because the atheist's brain is improperly utilized in opposing the plan of the Supreme Lord, the atheistic planmaker is called *duṣkṛtina*, which indicates that his intelligence and efforts are misdirected.

In the *Gītā* it is clearly mentioned that material energy works fully under the direction of the Supreme Lord. It has no independent authority. It works as the shadow moves, in accordance with the movements of the object. But still material energy is very powerful, and the atheist, due to his godless temperament, cannot know how it works; nor can he know the plan of the Supreme Lord. Under illusion and the modes of passion and ignorance, all his plans are baffled, as in the case of Hiranyaśākipu and Rāvaṇa, whose plans were smashed to dust although they were both materially learned as scientists, philosophers, administrators and educators. These *duṣkṛtinas*, or miscreants, are of four different patterns, as outlined below:

(1) The *mūḍhas* are those who are grossly foolish, like hard-working beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme. The typical example of the beast of burden is the ass. This humble beast is made to work very hard by his master. The ass does not really know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being beaten by his master, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy sometimes, but this braying only disturbs others. This is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that *karma* (action) is meant for *yajñā* (sacrifice).

Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to hear of the immortality of the living being. To such *mūḍhas*, material gains, which are destructible, are life's all in all—despite the fact that the *mūḍhas* enjoy only a very small fraction of the fruit of labor. Sometimes they spend sleepless days and nights for fruitive

is strictly followed now in any part of the world, and therefore 99.9 percent of the population is *narādhama*.

When the whole population becomes *narādhama*, naturally all their so-called education is made null and void by the all-powerful energy of physical nature. According to the standard of the *Gītā*, a learned man is he who sees on equal terms the learned *brāhmaṇa*, the dog, the cow, the elephant and the dog-eater. That is the vision of a true devotee. Śrī Nityānanda Prabhu, who is the incarnation of Godhead as divine master, delivered the typical *narādhamas*, the brothers Jagai and Madhai, and showed how the mercy of a real devotee is bestowed upon the lowest of mankind. So the *narādhama* who is condemned by the Personality of Godhead can again revive his spiritual consciousness only by the mercy of a devotee.

Śrī Caitanya Mahāprabhu, in propagating the *bhāgavata-dharma* or activities of the devotees, has recommended that people submissively hear the message of the Personality of Godhead. The essence of this message is *Bhagavad-gītā*. The lowest amongst human beings can be delivered by this submissive hearing process only, but unfortunately they even deny giving an aural reception to these messages, and what to speak of surrendering to the will of the Supreme Lord? *Narādhamas*, or the lowest of mankind, will fully neglect the prime duty of the human being.

(3) The next class of *duṣkṛtina* is called *māyayāpahṛta-jñāna*, or those persons whose erudite knowledge has been nullified by the influence of illusory material energy. They are mostly very learned fellows—great philosophers, poets, literati, scientists, etc.—but the illusory energy misguides them, and therefore they disobey the Supreme Lord.

There are a great number of *māyayāpahṛta-jñānas* at the present moment, even amongst the scholars of the *Gītā*. In the *Gītā*, in plain and simple language, it is stated that Śrī Kṛṣṇa is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the father of Brahmā, the original father of all human beings. In fact, Śrī Kṛṣṇa is said to be not only the father of Brahmā but also the father of all species of life. He is the root of the impersonal Brahman and Paramātmā; the Supersoul in every entity is His plenary portion. He is the fountainhead of everything, and everyone is advised to surrender unto His lotus feet. Despite all these clear statements, the *māyayāpahṛta-jñāna* deride the Personality of the Supreme Lord and consider Him merely another human being. They do not know that the blessed form of

*catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha*

catur-vidhāḥ—four kinds of; *bhajante*—render services; *mām*—unto Me; *janāḥ*—persons; *sukṛtinah*—those who are pious; *arjuna*—O Arjuna; *ārtah*—the distressed; *jijñāsuḥ*—the inquisitive; *artha-arthī*—one who desires material gain; *jñānī*—one who knows things as they are; *ca*—also; *bharatarṣabha*—O great one amongst the descendants of Bharata.

TRANSLATION

O best among the Bhāratas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

PURPORT

Unlike the miscreants, these are adherents of the regulative principles of the scriptures, and they are called *sukṛtina*, or those who obey the rules and regulations of scriptures, the moral and social laws, and are, more or less, devoted to the Supreme Lord. Out of these there are four classes of men—those who are sometimes distressed, those who are in need of money, those who are sometimes inquisitive, and those who are sometimes searching after knowledge of the Absolute Truth. These persons come to the Supreme Lord for devotional service under different conditions. These are not pure devotees because they have some aspiration to fulfill in exchange for devotional service. Pure devotional service is without aspiration and without desire for material profit. The *Bhakti-rasāmṛta-sindhu* defines pure devotion thus:

*anyābhilāṣitāśūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā.*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

When these four kinds of persons come to the Supreme Lord for devotional service and are completely purified by the association of a pure devotee, they also become pure devotees. As far as the miscreants are concerned, for them devotional service is very difficult because their lives are selfish, irregular and without spiritual goals. But even some of them, by chance, when they come in contact with a pure devotee, also become pure devotees.

Those who are always busy with fruitive activities come to the Lord in material distress and at that time associate with pure devotees and become, in their distress, devotees of the Lord. Those who are simply frustrated also come sometimes to associate with the pure devotees and become inquisitive to know about God. Similarly, when the dry philosophers are frustrated in every field of knowledge, they sometimes want to learn of God, and they come to the Supreme Lord to render devotional service and thus transcend knowledge of the impersonal Brahman and the localized Paramātmā and come to the personal conception of Godhead by the grace of the Supreme Lord or His pure devotee. On the whole, when the distressed, the inquisitive, the seekers of knowledge, and those who are in need of money are free from all material desires, and when they fully understand that material remuneration has nothing to do with spiritual improvement, they become pure devotees. As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted with fruitive activities, and they search after mundane knowledge, etc. So one has to transcend all this before one can come to the stage of pure devotional service.

TEXT 17

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

teṣām jñānī nitya-yukta
eka-bhaktir viśiṣyate
priyo hi jñānino 'tyartham
aham sa ca mama priyah

teṣām—out of them; jñānī—one in full knowledge; nitya-yuktaḥ—always engaged; eka—only one; bhaktih—devotional service; viśiṣyate—especially;

udārāḥ—magnanimous; *sarve*—all; *eva*—certainly; *ete*—these; *jñānī*—one who is in knowledge; *tu*—but; *ātmā eva*—just like Myself; *me*—Mine; *matam*—opinion; *āsthitah*—situated; *sah*—he; *hi*—certainly; *yukta-ātmā*—engaged in devotional service; *mām*—unto Me; *eva*—certainly; *anuttamām*—the highest goal; *gatim*—destination.

TRANSLATION

All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider verily to dwell in Me. Being engaged in My transcendental service, he attains Me.

PURPORT

It is not that other devotees who are less complete in knowledge are not dear to the Lord. The Lord says that all are magnanimous because anyone who comes to the Lord for any purpose is called a *mahātmā* or great soul. The devotees who want some benefit out of devotional service are accepted by the Lord because there is an exchange of affection. Out of affection they ask the Lord for some material benefit, and when they get it they become so satisfied that they also advance in devotional service. But the devotee in full knowledge is considered to be very dear to the Lord because his only purpose is to serve the Supreme Lord with love and devotion. Such a devotee cannot live a second without contacting or serving the Supreme Lord. Similarly, the Supreme Lord is very fond of His devotee and cannot be separated from him. In the *Crémad-Bhāgavatam* (9.4.57), the Lord says:

*aham bhakta-parādhīno hy asvatantu iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyah*

"The devotees are always in My heart, and I am always in the heart of the devotees. The devotee does not know anything beyond Me, and I also cannot forget the devotee. There is a very intimate relationship between Me and the pure devotees. Pure devotees in full knowledge are never out of spiritual touch, and therefore they are very much dear to Me."

benediction. The particular mode of the devotional attitude of the living entity toward a particular type of demigod is also arranged by the Supreme Lord. The demigods cannot infuse the living entities with such an affinity, but because He is the Supreme Lord or the Supersoul who is present in the heart of all living entities, Kṛṣṇa gives impetus to man to worship certain demigods. The demigods are actually different parts of the universal body of the Supreme Lord; therefore they have no independence. In the Vedic literature (*Taittirīya Upaniṣad*, First *Anuvāka*) it is stated: "The Supreme Personality of Godhead as Supersoul is also present within the heart of the demigod; therefore He arranges through the demigod to fulfill the desire of the living entity. But both the demigod and the living entity are dependant on the supreme will. They are not independant."

TEXT 22

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् ॥ २२ ॥

sa tayā śraddhayā yuktaḥ
tasyārādhanam īhate
labhate ca tataḥ kāmān
mayaiva vihitān hi tān

sah—he; tayā—with that; śraddhayā—with faith; yuktaḥ—endowed; tasya—his; ārādhanam—worship; īhate—seeks; labhate—obtains; ca—and; tataḥ—from which; kāmān—desires; mayā—by Me; eva—alone; vihitān—regulated; hi—for; tān—those.

TRANSLATION

Endowed with such a faith, he seeks favors of a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

PURPORT

The demigods cannot award benediction to the devotees without the permission of the Supreme Lord. The living entity may forget that everything

is the property of the Supreme Lord, but the demigods do not forget. So the worship of demigods and achievement of desired results are not due to the demigods but to the Supreme Personality of Godhead, by arrangement. The less intelligent living entity does not know this, and therefore he foolishly goes to the demigods for some benefit. But the pure devotee, when in need of something, prays only to the Supreme Lord. Asking for material benefit, however, is not a sign of a pure devotee. A living entity goes to the demigods usually because he is mad to fulfill his lust. This happens when something undue is desired by the living entity, and the Lord Himself does not fulfill the desire. In the *Caitanya-caritāmṛta* it is said that one who worships the Supreme Lord and at the same time desires material enjoyment is contradictory in his desires. Devotional service of the Supreme Lord and the worship of a demigod cannot be on the same platform because worship of a demigod is material and devotional service to the Supreme Lord is completely spiritual.

For the living entity who desires to return to Godhead, material desires are impediments. A pure devotee of the Lord is therefore not awarded the material benefits desired by less intelligent living entities who prefer to worship demigods of the material world rather than engage in devotional service of the Supreme Lord.

TEXT 23

अन्तवत् फलं तेषां तद्वक्त्यत्प्रमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

*antavat tu phalam teṣāṁ
tad bhavaty alpa-medhasām
devān deva-yajo yānti
mad-bhaktā yānti mām api*

antavat tu—limited and temporary; *phalam*—fruits; *teṣāṁ*—their; *tat*—that; *bhavati*—becomes; *alpa-medhasām*—of those of small intelligence; *devān*—demigods' planets; *deva-yajah*—worshipers of demigods; *yānti*—achieve; *mām*—My; *bhaktāḥ*—devotees; *yānti*—attain; *mām*—unto Me; *api*—surely.

PURPORT

Those who are worshipers of demigods have been described as less intelligent persons, and here the impersonalists are similarly described. Lord Kṛṣṇa in His personal form is here speaking before Arjuna, and still, due to ignorance, impersonalists argue that the Supreme Lord ultimately has no form. Yāmunācārya, a great devotee of the Lord in the disciplic succession from Rāmānujācārya, has written two very appropriate verses in this connection. He says, "My dear Lord, devotees like Vyāsadeva and Nārada know You to be the Personality of Godhead. By understanding different Vedic literatures, one can come to know Your characteristics, Your form and Your activities, and one can thus understand that You are the Supreme Personality of Godhead. But those who are in the modes of passion and ignorance, the demons, the nondevotees, cannot understand You. They are unable to understand You. However expert such nondevotees may be in discussing *Vedānta* and the *Upaniṣads* and other Vedic literatures, it is not possible for them to understand the Personality of Godhead."

In the *Brahma-saṁhitā* it is stated that the Personality of Godhead cannot be understood simply by study of the *Vedānta* literature. Only by the mercy of the Supreme Lord can the Personality of the Supreme be known. Therefore in this verse it is clearly stated that not only the worshipers of the demigods are less intelligent, but those nondevotees who are engaged in *Vedānta* and speculation on Vedic literature without any tinge of true Kṛṣṇa consciousness are also less intelligent, and for them it is not possible to understand God's personal nature. Persons who are under the impression that the Absolute Truth is impersonal are described as *asuras*, which means one who does not know the ultimate feature of the Absolute Truth. In the *Śrīmad-Bhāgavatam* it is stated that supreme realization begins from the impersonal Brahman and then rises to the localized Supersoul—but the ultimate word in the Absolute Truth is the Personality of Godhead. Modern impersonalists are still less intelligent, for they do not even follow their great predecessor, Śaṅkarācārya, who has specifically stated that Kṛṣṇa is the Supreme Personality of Godhead. Impersonalists, therefore, not knowing the Supreme Truth, think Kṛṣṇa to be only the son of Devakī and Vasudeva, or a prince, or a powerful living entity. This is also condemned in *Bhagavad-gītā*: "Only the fools regard Me as an ordinary person." The fact is that no one can understand Kṛṣṇa without

become perfect in this human form of life, and out of thousands and thousands of such perfected men, hardly one can understand what Lord Kṛṣṇa is. Even if one is perfected by realization of impersonal Brahman or localized Paramātmā, he cannot possibly understand the Supreme Personality of Godhead, Śrī Kṛṣṇa, without being in Kṛṣṇa consciousness.

TEXT 27

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

*icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammoham
sarge yānti parantapa*

icchā—desire; *dveṣa*—hate; *samutthena*—born; *dvandva*—duality; *mohena*—overcome; *bhārata*—O scion of Bharata; *sarva*—all; *bhūtāni*—living entities; *sammoham*—into delusion; *sarge*—in creation; *yānti*—go; *parantapa*—O conquerer of enemies.

TRANSLATION

O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate.

PURPORT

The real constitutional position of the living entity is that of subordination to the Supreme Lord, who is pure knowledge. When one is deluded into separation from this pure knowledge, he becomes controlled by illusory energy and cannot understand the Supreme Personality of Godhead. The illusory energy is manifested in the duality of desire and hate. Due to desire and hate, the ignorant person wants to become one with the Supreme Lord and envies Kṛṣṇa as the Supreme Personality of Godhead. Pure devotees, who are not so deluded or contaminated by desire and hate, can understand that Lord Śrī Kṛṣṇa appears by His internal potencies, but those who are deluded by duality

How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusūdana? And how can those engaged in devotional service know You at the time of death?

PURPORT

The Lord of sacrifice accepts Indra and Viṣṇu. Viṣṇu is the chief of the primal demigods, including Brahmā and Śiva, and Indra is the chief of the administrative demigods. Both Indra and Viṣṇu are worshiped by *yajña* performances. But here Arjuna asks who is actually the Lord of *yajña* (sacrifice), and how is the Lord residing within the body of the living entity. Arjuna addresses the Lord as Madhusūdana because Kṛṣṇa once killed a demon named Madhu. Actually these questions, which are of the nature of doubts, should not have arisen in the mind of Arjuna because Arjuna is a Kṛṣṇa conscious devotee. Therefore these doubts are like demons. Since Kṛṣṇa is so expert in killing demons, Arjuna here addresses Him as Madhusūdana so that Kṛṣṇa might kill the demonic doubts that arise in Arjuna's mind.

Now the word *prayāṇa-kāle* in this verse is very significant because whatever we do in life will be tested at the time of death. Arjuna fears that at the time of death, those who are in Kṛṣṇa consciousness will forget the Supreme Lord because at such a time body functions are disrupted and the mind may be in a panic-stricken state. Therefore Mahārāja Kulaśekhara, a great devotee, prays, "My dear Lord, may I die immediately now that I'm healthy so that the swan of my mind may enter into the stem of Thy lotus feet." This metaphor is used because the swan often takes pleasure in entering the stem of the lotus flower—similarly, the mind of the pure devotee is drawn to the lotus feet of the Lord. Mahārāja Kulaśekhara fears that at the moment of death his throat will be so choked up that he will not be able to chant the holy names, so it is better to "die immediately." Arjuna questions how one's mind can remain fixed on Kṛṣṇa's lotus feet at such times.

TEXT 3

श्रीभगवानुवाच
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

including all demigods like the sun and moon; *adhiyajñah*—the Supersoul; *aham*—I (Kṛṣṇa); *eva*—certainly; *atra*—in this; *dehe*—body; *dēha-bhṛtām*—of the embodied; *vara*—the Supreme.

TRANSLATION

Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being.

PURPORT

The physical nature is constantly changing. Material bodies generally pass through six stages: they are born, they grow, they remain for some duration, they produce some by-products, they dwindle, and then they vanish. This physical nature is called *adhibhūtam*. Because it is created at a certain point and will be annihilated at a certain point, the conception of the universal form of the Supreme Lord that includes all the demigods and their different planets is called *adhidaivatam*. The individual soul (*jīva*) accompanies the body. The Supersoul, a plenary representation of Lord Kṛṣṇa, is called the Paramātmā or *adhiyajña* and is situated in the heart. The word *eva* is particularly important in the context of this verse because by this word the Lord stresses that the Paramātmā is not different from Him. The Supersoul, the Supreme Personality of Godhead, seated beside the individual soul, is the witness of the individual soul's activities and is the source of consciousness. The Supersoul gives the *jīva* an opportunity to act freely, and He witnesses his activities. The functions of all these different manifestations of the Supreme Lord automatically become clarified for the pure Kṛṣṇa conscious devotee engaged in transcendental service of the Lord. The gigantic universal form of the Lord called *adhidaivatam* is contemplated by the neophyte who cannot approach the Supreme Lord in His manifestation as Supersoul. The neophyte is advised to contemplate the universal form whose legs are considered the lowest planets and whose eyes are considered the sun and moon, and whose head is considered the upper planetary system.

tasmāt—therefore; *sarveṣu*—always; *kāleṣu*—time; *mām*—unto Me; *anusmara*—go on remembering; *yudhya*—fight; *ca*—also; *mayi*—unto Me; *arpita*—surrender; *manah*—mind; *buddhiḥ*—intellect; *mām*—unto Me; *eva*—surely; *eṣyasi*—will attain; *asamśayaḥ*—beyond a doubt.

TRANSLATION

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

PURPORT

This instruction to Arjuna is very important for all men engaged in material activities. The Lord does not say that one should give up his prescribed duties or engagements. One can continue them and at the same time think of Kṛṣṇa by chanting Hare Kṛṣṇa. This will free one from material contamination and engage the mind and intelligence in Kṛṣṇa. By chanting Kṛṣṇa's names, one will be transferred to the supreme planet, Kṛṣṇaloka, without a doubt.

TEXT 8

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थनुचिन्तयन् ॥ ८ ॥

abhyāsa-yoga-yuktena
cetasā nānya-gāminā
paramam puruṣam divyam
yāti pārthānucintayan

abhyāsa—practice; *yoga-yuktena*—being engaged in meditation; *cetasā*—by the mind and intelligence; *na anya-gāminā*—without being deviated; *paramam*—the Supreme; *puruṣam*—Personality of Godhead; *divyam*—transcendental; *yāti*—achieves; *pārtha*—O son of Pṛthā; *anucintayan*—constantly thinking of.

TRANSLATION

He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha [Arjuna], is sure to reach Me.

PURPORT

In this verse Lord Kṛṣṇa stresses the importance of remembering Him. One's memory of Kṛṣṇa is revived by chanting the *mahāmantra*, Hare Kṛṣṇa. By this practice of chanting and hearing the sound vibration of the Supreme Lord, one's ear, tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord. *Puruṣam* means enjoyer. Although living entities belong to the marginal energy of the Supreme Lord, they are in material contamination. They think themselves enjoyers, but they are not the supreme enjoyer. Here it is clearly stated that the supreme enjoyer is the Supreme Personality of Godhead in His different manifestations and plenary expansions as Nārāyaṇa, Vāsudeva, etc. The devotees can constantly think of the object of worship, the Supreme Lord, in any of His features, Nārāyaṇa, Kṛṣṇa, Rāma, etc., by chanting Hare Kṛṣṇa. This practice will purify him, and at the end of his life, due to his constant chanting, he will be transferred to the kingdom of God. Yoga practice is meditation on the Supersoul within; similarly, by chanting Hare Kṛṣṇa one fixes his mind always on the Supreme Lord. The mind is fickle, and therefore it is necessary to engage the mind by force to think of Kṛṣṇa. One example often given is that of the caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa.

TEXT 9

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

*kavim purānam anuśāsitāram
 aṇor aṇīyāṁsam anusmared yaḥ
 sarvasya dhātāram acintya-rūpam
 āditya-varṇam tamasah parastāt*

kavim—one who knows everything; *purānam*—the oldest; *anuśāsitāram*—the controller; *aṇoh*—of the atom; *aṇīyāṁsam*—smaller than; *anusmaret*—always thinking; *yaḥ*—one who; *sarvasya*—of everything; *dhātāram*—maintainer; *acintya*—inconceivable; *rūpam*—form; *āditya-varṇam*—illuminated like the sun; *tamasah*—of the darkness; *parastāt*—transcendental.

TRANSLATION

One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

PURPORT

The process of thinking of the Supreme is mentioned in this verse. The foremost point is that He is not impersonal or void. One cannot meditate on something impersonal or void. That is very difficult. The process of thinking of Kṛṣṇa, however, is very easy and is factually stated herein. First of all, He is *puruṣa*, spiritual, Rāma and Kṛṣṇa, and is described herein as *kavim*; that is, He knows past, present and future and therefore knows everything. He is the oldest personality because He is the origin of everything; everything is born out of Him. He is also the supreme controller of the universe, maintainer and instructor of humanity. He is smaller than the smallest. The living entity is one 10,000th part of the tip of a hair, but the Lord is so inconceivably small that He enters into the heart of this particle. Therefore He is called smaller than the smallest. As the Supreme, He can enter into the atom and into the heart of the smallest and control him as the Supersoul. Although so small, He is still all-pervading and is maintaining everything. By Him all these planetary systems are sustained. We often wonder how these big planets are floating in the air. It is stated here that the Supreme Lord, by His inconceivable energy, is

TRANSLATION

Persons learned in the Vedas, who utter omkāra and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

PURPORT

Lord Kṛṣṇa explains that Brahman, although one without a second, has different manifestations and features. For the impersonalists, the syllable *om* is identical with Brahman. Kṛṣṇa here explains the impersonal Brahman in which the renounced order of sages enter.

In the Vedic system of knowledge, students, from the very beginning, are taught to vibrate *om* and learn of the ultimate impersonal Brahman by living with the spiritual master in complete celibacy. In this way they realize two of Brahman's features. This practice is very essential for the student's advancement in spiritual life, but at the moment such *brahmacārī* (unmarried celibate) life is not at all possible. The social construction of the world has changed so much that there is no possibility of one's practicing celibacy from the beginning of student life. Throughout the world there are many institutions for different departments of knowledge, but there is no recognized institution where students can be educated in the *brahmacārī* principles. Unless one practices celibacy, advancement in spiritual life is very difficult. Therefore Lord Caitanya has announced, according to the scriptural injunctions for this age of Kali, that no process of realizing the Supreme is possible except the chanting of the holy name of Lord Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 12

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।
मूर्ख्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

*sarva-dvārāṇi samyamya
mano hṛdi nirudhya ca*

PURPORT

All kinds of yogīs—*karma, jñāna, haṭha*, etc.—eventually have to attain devotional perfection in *bhakti-yoga*, or Kṛṣṇa consciousness, before they can go to Kṛṣṇa’s transcendental abode and never return. Those who attain the highest material planets or the planets of the demigods are again subjected to repeated birth and death. As persons on earth are elevated to higher planets, people in higher planets such as Brahmaloka, Candaloka and Indraloka fall down to earth. The practice of sacrifice called *pañcāgni-vidyā*, recommended in the *Kaṭha Upaniṣad*, enables one to achieve Brahmaloka, but if, in Brahmaloka, one does not cultivate Kṛṣṇa consciousness, then he must return to earth. Those who progress in Kṛṣṇa consciousness in the higher planets are gradually elevated to higher and higher planets and at the time of universal devastation are transferred to the eternal spiritual kingdom. When there is devastation of this material universe, Brahmā and his devotees, who are constantly engaged in Kṛṣṇa consciousness, are all transferred to the spiritual universe and to specific spiritual planets according to their desires.

TEXT 17

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

*sahasra-yuga-paryantam
ahar yad brahmaṇo viduh
rātrim yuga-sahasrāntāṁ
te 'ho-rātra-vido janāḥ*

sahasra—thousand; *yuga*—millenniums; *prayantam*—including; *aḥaḥ*—day; *yat*—that; *brahmaṇah*—of Brahmā; *viduh*—know it; *rātrim*—night; *yuga*—millenniums; *sahasra-antām*—similarly, at the end of one thousand; *te*—that; *aḥaḥ-rātra*—day and night; *vidah*—understand; *janāḥ*—people.

TRANSLATION

By human calculation, a thousand ages taken together is the duration of Brahmā’s one day. And such also is the duration of his night.

TRANSLATION

Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

PURPORT

Kṛṣṇa's superior spiritual energy is transcendental and eternal. It is beyond all the changes of material nature, which is manifest and annihilated during the days and nights of Brahmā. Kṛṣṇa's superior energy is completely opposite in quality to material nature. Superior and inferior nature are explained in the Seventh Chapter.

TEXT 21

अव्यक्तोऽक्षर इत्युक्तस्तमाहः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्वाम परमं मम ॥ २१ ॥

avyakto 'kṣara ity uktas
tam āhuḥ paramāṁ gatim
yam prāpya na nivartante
tad dhāma paramāṁ mama

avyaktaḥ—unmanifested; *akṣaraḥ*—infallible; *iti*—thus; *uktah*—said; *tam*—that which; *āhuḥ*—is known; *paramām*—ultimate; *gatim*—destination; *yam*—that which; *prāpya*—gaining; *na*—never; *nivartante*—comes back; *tat-dhāma*—that abode; *paramam*—supreme; *mama*—Mine.

TRANSLATION

That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.

unto the leaves of a tree, and the main tree is likened to Kṛṣṇa. Kṛṣṇa, dwelling in Goloka Vṛndāvana, His supreme abode, systematically conducts all affairs of both universes (material and spiritual) without a flaw by power of His all-pervasiveness.

TEXT 23

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

*yatra kāle tv anāvṛttim
āvṛttim caiva yogināḥ
prayātā yānti tam kālam
vakṣyāmi bharatarṣabha*

yatra—in that; *kāle*—time; *tu*—but; *anāvṛttim*—no return; *āvṛttim*—return; *ca*—also; *eva*—certainly; *yogināḥ*—of different kinds of mystics; *prayātāḥ*—one who goes; *yānti*—departs; *tam*—that; *kālam*—time; *vakṣyāmi*—describing; *bharatarṣabha*—O best of the Bhāratas.

TRANSLATION

O best of the Bhāratas, I shall now explain to you the different times at which, passing away from this world, one does or does not come back.

PURPORT

The unalloyed devotees of the Supreme Lord who are totally surrendered souls do not care when they leave their bodies or by what method. They leave everything in Kṛṣṇa's hands and so easily and happily return to Godhead. But those who are not unalloyed devotees and who depend instead on such methods of spiritual realization as *karma-yoga*, *jñāna-yoga*, *haṭha-yoga*, etc., must leave the body at a suitable time and thereby be assured whether or not they will return to the world of birth and death.

If the *yogi* is perfect, he can select the time and place for leaving this material world, but if he is not so perfect, then he has to leave at nature's will. The most suitable time to leave the body and not return is being explained by the Lord

in these verses. According to Ācārya Baladeva Vidyābhūṣaṇa, the Sanskrit word *kāla* used herein refers to the presiding deity of time.

TEXT 24

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

*agnir jyotir ahaḥ śuklaḥ
ṣaṭ-māsā uttarāyaṇam
tatra prayātā gacchanti
brahma brahma-vido janāḥ*

agnih—fire; *jyotiḥ*—light; *ahaḥ*—day; *śuklaḥ*—white; *ṣaṭ-māsāḥ*—six months; *uttarāyaṇam*—when the sun passes on the northern side; *tatra*—there; *prayātāḥ*—one who goes; *gacchanti*—passes away; *brahma*—the Absolute; *brahma-vidah*—one who knows the Absolute; *janāḥ*—person.

TRANSLATION

Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon and the six months when the sun travels in the north.

PURPORT

When fire, light, day and moon are mentioned, it is to be understood that over all of them there are various presiding deities who make arrangements for the passage of the soul. At the time of death, the *jīva* sets forth on the path to a new life. If one leaves the body at the time designated above, either accidentally or by arrangement, it is possible for him to attain the impersonal *brahmajyoti*. Mystics who are advanced in *yoga* practice can arrange the time and place to leave the body. Others have no control—if by accident they leave at an auspicious moment, then they will not return to the cycle of birth and death, but if not, then there is every possibility that they will have to return. However, for the pure devotee in Kṛṣṇa consciousness, there is no fear of

śukla-kṛṣṇe gatī hy ete
 jagataḥ śāśvate mate
 ekayā yāty anāvṛttim
 anyayāvartate punaḥ

śukla—light; kṛṣṇe—darkness; gatī—passing away; hi—certainly; ete—all these; jagataḥ—of the material world; śāśvate—the Vedas; mate—in the opinion; ekayā—by one; yāti—goes; anāvṛttim—no return; anyayā—by the other; āvartate—comes back; punaḥ—again.

TRANSLATION

According to the Vedas, there are two ways of passing from this world—one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

PURPORT

The same description of departure and return is quoted by Ācārya Baladeva Vidyābhūṣaṇa from the *Chandogya Upaniṣad*. In such a way, those who are fruitive laborers and philosophical speculators from time immemorial are constantly going and coming. Actually they do not attain ultimate salvation, for they do not surrender to Kṛṣṇa.

TEXT 27

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

naite sṛtī pārtha jānan
 yogī muhyati kaścana
 tasmāt sarveṣu kāleṣu
 yoga-yukto bhavārjuna

na—never; ete—all these; sṛtī—different paths; pārtha—O son of Pṛthā; jānan—even if they know; yogī—the devotees of the Lord; muhyati—bewildered; kaścana—anyone; tasmāt—therefore; sarveṣu kāleṣu—always; yoga-yuktah—

liberated. Similarly, we shall find in the *Bhagavad-gītā*, Tenth Chapter, that anyone who is engaged in that way is a liberated person.

Now this first verse has specific significance. Knowledge (*idam jñānam*) refers to pure devotional service, which consists of nine different activities: hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. By the practice of these nine elements of devotional service one is elevated to spiritual consciousness, Kṛṣṇa consciousness. At the time when one's heart is cleared of the material contamination, one can understand this science of Kṛṣṇa. Simply to understand that a living entity is not material is not sufficient. That may be the beginning of spiritual realization, but one should recognize the difference between activities of the body and spiritual activities by which one understands that he is not the body.

In the Seventh Chapter we have already discussed the opulent potency of the Supreme Personality of Godhead, His different energies, the inferior and superior natures, and all this material manifestation. Now in Chapters Nine and Ten the glories of the Lord will be delineated.

The Sanskrit word *anasūyave* in this verse is also very significant. Generally the commentators, even if they are highly scholarly, are all envious of Kṛṣṇa, the Supreme Personality of Godhead. Even the most erudite scholars write on *Bhagavad-gītā* very inaccurately. Because they are envious of Kṛṣṇa, their commentaries are useless. The commentaries given by devotees of the Lord are bona fide. No one can explain *Bhagavad-gītā*, or give perfect knowledge of Kṛṣṇa if he is envious. One who criticizes the character of Kṛṣṇa without knowing Him is a fool. So such commentaries should be very carefully avoided. For one who understands that Kṛṣṇa is the Supreme Personality of Godhead, the pure and transcendental Personality, these chapters will be very beneficial.

TEXT 2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्मं सुसुखं कर्तुमव्ययम् ॥ २ ॥

Personality of Godhead, Kṛṣṇa. In other words, those who are actually engaged in the devotional service of the Supreme Lord are already freed from all reactions. For those who are engaged in the devotional service of the Supreme Personality of Godhead, all sinful reactions, whether fructified, in the stock, or in the form of a seed, gradually vanish. Therefore the purifying potency of devotional service is very strong, and it is called *pavitram uttamam*, the purest. *Uttamam* means transcendental. *Tamas* means this material world or darkness, and *uttamam* means that which is transcendental to material activities.

Devotional activities are never to be considered material, although sometimes it appears that devotees are engaged just like ordinary men. One who can see and is familiar with devotional service, however, will know that they are not material activities. They are all spiritual and devotional, uncontaminated by the material modes of nature.

It is said that the execution of devotional service is so perfect that one can perceive the results directly. This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Kṛṣṇa (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) in course of time feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen. Furthermore, if one engages not only in hearing but in trying to broadcast the message of devotional activities as well, or if he engages himself in helping the missionary activities of Kṛṣṇa consciousness, he gradually feels spiritual progress. This advancement in spiritual life does not depend on any kind of previous education or qualification. The method itself is so pure that by simply engaging in it one becomes pure.

In the *Vedānta-sūtra* this is also described in the following words: *prakāśaś ca karmany abhyāsāt*. “Devotional service is so potent that simply by engaging in the activities of devotional service, one becomes enlightened without a doubt.” Nārada, who happened to be the son of a maid-servant, had no education, nor was he born into a high family. But when his mother was engaged in serving great devotees, Nārada also became engaged, and sometimes, in the absence of his mother, he would serve the great devotees himself. Nārada personally says, “Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.” (*Bhāg. 1.5.25*) Nārada tells his disciple Vyāsadeva

TEXT 3

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

*aśraddadhānāḥ puruṣā
dharmasyāsyā parantapa
aprāpya mām nivartante
mr̥tyu-saṁsāra-vartmani*

aśraddadhānāḥ—those who are faithless; *puruṣāḥ*—such persons; *dharmasya*—of this process of religion; *asya*—of it; *parantapa*—O killer of the enemies; *aprāpya*—without obtaining; *mām*—Me; *nivartante*—come back; *mr̥tyu*—death; *saṁsāra*—material existence; *vartmani*—on the path of.

TRANSLATION

Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.

PURPORT

The faithless cannot accomplish this process of devotional service; that is the purport of this verse. Faith is created by association with devotees. Unfortunate people, even after hearing all the evidence of Vedic literature from great personalities, still have no faith in God. They are hesitant and cannot stay fixed in the devotional service of the Lord. Thus faith is a most important factor for progress in Kṛṣṇa consciousness. In the *Caitanya-caritāmṛta* it is said that one should have complete conviction that simply by serving the Supreme Lord Śrī Kṛṣṇa he can achieve all perfection. That is called real faith. In the *Śrīmad-Bhāgavatam* (3.4.12) it is stated that by giving water to the root of a tree, its branches, twigs and leaves become satisfied, and by supplying food to the stomach all the senses of the body become satisfied, and, similarly, by engaging in the transcendental service of the Supreme Lord, all the demigods and all the living entities automatically become satisfied. After reading *Bhagavad-gītā* one should promptly come to the conclusion of *Bhagavad-gītā*: one should give up all other engagements and adopt the service

here as *yogam aisvaram*, the mystic power of the Supreme Personality of Godhead.

TEXT 6

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

yathākāśa-sthito nityam
vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni
mat-sthānīty upadhāraya

yathā—as much as; *ākāśa-sthitah*—situated in space; *nityam*—always; *vāyuḥ*—wind; *sarvatra-gaḥ*—blowing everywhere; *mahān*—great; *tathā*—similarly; *sarvāṇi*—everything, *bhūtāni*—created beings; *mat-sthāni*—situated in Me; *iti*—thus; *upadhāraya*—try to understand.

TRANSLATION

As the mighty wind, blowing everywhere, always rests in ethereal space know that in the same manner all beings rest in Me.

PURPORT

For the ordinary person it is almost inconceivable how the huge material creation is resting in Him. But the Lord is giving an example which may help us to understand. Space is the biggest manifestation we can conceive. The cosmic manifestation rests in space. Space permits the movement of even the atoms and on up to the greatest planets, the sun and the moon. Although the sky (or wind or air) is great, still it is situated within space. Space is not beyond the sky.

Similarly, all the wonderful cosmic manifestations are existing by the supreme will of God, and all of them are subordinate to that supreme will. As we generally say, not a blade of grass moves without the will of the Supreme Personality of Godhead. Thus everything is moving under His will: by His will everything is being created, everything is being maintained, and everything is

Supreme Personality of Godhead, cannot do anything. Yet the Supreme Personality is detached from all material activities.

TEXT 11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

*avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

avajānanti—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānantaḥ*—not knowing; *mama*—Mine; *bhūta*—everything that be; *maheśvaram*—supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

PURPORT

From the other explanations of the previous verses in this chapter, it is clear that the Supreme Personality of Godhead, although appearing like a human being, is not a common man. The Personality of Godhead, who conducts the creation, maintenance and annihilation of the complete cosmic manifestation, cannot be a human being. Yet there are many foolish men who consider Kṛṣṇa to be merely a powerful man and nothing more. Actually, He is the original Supreme Personality, as is confirmed in the *Brahma-saṁhitā* (*iśvarah paramah kṛṣṇah*); He is the Supreme Lord.

There are many *iśvaras*, controllers, and one appears greater than another. In the ordinary management of affairs in the material world, we find some official or director, and above him there is a secretary, and above him a minister, and above him a president. Each of them is a controller, but one is

TRANSLATION

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

PURPORT

Gati means the destination where we want to go. But the ultimate goal is Kṛṣṇa, although people do not know it. One who does not know Kṛṣṇa is misled, and his so-called progressive march is either partial or hallucinatory. There are many who make as their destination different demigods, and by rigid performance of the strict respective methods they reach different planets known as Candraloka, Sūryaloka, Indraloka, Maharloka, etc. But all such *lokas* or planets, being creations of Kṛṣṇa, are simultaneously Kṛṣṇa and not Kṛṣṇa. Actually such planets, being the manifestations of Kṛṣṇa's energy, are also Kṛṣṇa, but actually they only serve as a step forward for realization of Kṛṣṇa. To approach the different energies of Kṛṣṇa is to approach Kṛṣṇa indirectly. One should directly approach Kṛṣṇa, for that will save time and energy. For example, if there is a possibility of going to the top of a building by the help of an elevator, why should one go by the staircase, step by step? Everything is resting on Kṛṣṇa's energy; therefore without Kṛṣṇa's shelter nothing can exist. Kṛṣṇa is the supreme ruler because everything belongs to Him and everything exists on His energy. Kṛṣṇa, being situated in everyone's heart, is the supreme witness. The residences, countries or planets on which we live are also Kṛṣṇa. Kṛṣṇa is the ultimate goal of shelter, and as such one should take shelter of Kṛṣṇa either for protection or for annihilation of his distressed condition. And whenever we have to take protection, we should know that our protection must be a living force. Thus Kṛṣṇa is the supreme living entity. Since Kṛṣṇa is the source of our generation, or the supreme father, no one can be a better friend than Kṛṣṇa, nor can anyone be a better well-wisher. Kṛṣṇa is the original source of creation and the ultimate rest after annihilation. Kṛṣṇa is therefore the eternal cause of all causes.

TEXT 19

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

*tapāmy aham aham varṣam
nigṛhṇāmy utsṛjāmi ca
amṛtam caiva mṛtyuś ca
sad asac cāham arjuna*

tapāmi—give heat; *aham*—I; *aham*—I; *varṣam*—rain; *nigṛhṇāmi*—withhold; *utsṛjāmi*—send forth; *ca*—and; *amṛtam*—immortality; *ca*—and; *eva*—certainly; *mṛtyuḥ*—death; *ca*—and; *sat*—being; *asat*—nonbeing; *ca*—and; *aham*—I; *arjuna*—O Arjuna.

TRANSLATION

O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me.

PURPORT

Kṛṣṇa, by His different energies, diffuses heat and light through the agency of electricity and the sun. During summer season it is Kṛṣṇa who checks rain from falling from the sky, and then, during the rainy season, He gives unceasing torrents of rain. The energy which sustains us by prolonging the duration of our life is Kṛṣṇa, and Kṛṣṇa meets us at the end as death. By analyzing all these different energies of Kṛṣṇa, one can ascertain that for Kṛṣṇa there is no distinction between matter and spirit, or, in other words, He is both matter and spirit. In the advanced stage of Kṛṣṇa consciousness, one does not therefore make such distinctions. He sees Kṛṣṇa only in everything. Since Kṛṣṇa is both matter and spirit, the gigantic universal form comprising all material manifestations is also Kṛṣṇa, and His pastimes in Vṛndāvana as two-handed Śyāmasundara, playing on a flute, are those of the Supreme Personality of Godhead.

more interested in offering sacrifices to the different demigods like Indra, Candra, etc. By such endeavor, the worshipers of different demigods are certainly purified of the contamination of the lower qualities of nature and are thereby elevated to the higher planetary system or heavenly planets known as Maharloka, Janaloka, Tapoloka, etc. Once situated on those higher planetary systems, one can satisfy his senses hundreds of thousands of times better than on this planet.

TEXT 21

ते तं भुक्ता स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपत्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

*te tam bhuktvā svarga-lokam viśālam
kṣīṇe puṇye martya-lokam viśanti
evam trayī-dharmam anuprapannā
gatāgatam kāma-kāmā labhante*

te—they; *tam*—that; *bhuktvā*—enjoying; *svarga-lokam*—heaven; *viśālam*—vast; *kṣīṇe*—being exhausted; *puṇye*—merits; *martya-lokam*—mortal earth; *viśanti*—fall down; *evam*—thus; *trayī*—three Vedas; *dharmam*—doctrines; *anuprapannāḥ*—following; *gata-agatam*—death and birth; *kāma-kāmāḥ*—desiring sense enjoyments; *labhante*—attain.

TRANSLATION

When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

PURPORT

One who is promoted to those higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, yet one is not allowed

to stay there forever. One is again sent back to this earthly planet upon finishing the resultant fruits of pious activities. He who has not attained perfection of knowledge, as indicated in the *Vedānta-sūtra* (*janmādy asya yataḥ*), or, in other words, he who fails to understand Kṛṣṇa, the cause of all causes, becomes baffled in achieving the ultimate goal of life and is thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a ferris wheel which sometimes goes up and sometimes comes down. The purport is that instead of being elevated to the spiritual world where there is no longer any possibility of coming down, one simply revolves in the cycle of birth and death on higher and lower planetary systems. One should better take to the spiritual world to enjoy eternal life full of bliss and knowledge and never return to this miserable material existence.

TEXT 22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

*ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemam vahāmy aham*

ananyāḥ—no other; *cintayantah*—concentrating; *mām*—unto Me; *ye*—who; *janāḥ*—persons; *paryupāsate*—properly worship; *teṣām*—their; *nitya*—always *abhiyuktānām*—fixed in devotion; *yoga-kṣemam*—requirements; *vahāmi*—carry; *aham*—I.

TRANSLATION

But those who worship Me with devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have.

TRANSLATION

O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

PURPORT

Thus, it is the duty of everyone to mold his life in such a way that he will not forget Kṛṣṇa in any circumstance. Everyone has to work for maintenance of his body and soul together, and Kṛṣṇa recommends herein that one should work for Him. Everyone has to eat something to live; therefore he should accept the remnants of foodstuffs offered to Kṛṣṇa. Any civilized man has to perform some religious ritualistic ceremonies; therefore Kṛṣṇa recommends, "Do it for Me," and this is called *arcanā*. Everyone has a tendency to give something in charity; Kṛṣṇa says, "Give it to Me," and this means that all surplus money accumulated should be utilized in furthering the Kṛṣṇa consciousness movement. Nowadays people are very much inclined to the meditational process, which is not practical in this age, but if anyone practices meditating on Kṛṣṇa twenty-four hours by chanting the Hare Kṛṣṇa mantra round his beads, he is surely the greatest yogī, as substantiated by the Sixth Chapter of *Bhagavad-gītā*.

TEXT 28

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

śubhāśubha-phalair evam
mokṣyase karma-bandhanaiḥ
sannyāsa-yoga-yuktātmā
vimukto mām upaiṣyasi

śubha—good; *aśubha*—evil; *phalaiḥ*—results; *evam*—thus; *mokṣyase*—free; *karma*—action; *bandhanaiḥ*—bondage; *sannyāsa*—of renunciation; *yoga*—the yoga; *yukta-ātmā*—having the mind firmly set on; *vimuktah*—liberated; *mām*—to Me; *upaiṣyasi*—you will attain.

*api cet su-durācāro
 bhajate mām ananya-bhāk
 sādhur eva sa mantavyaḥ
 samyag vyavasito hi saḥ*

api—in spite of; *cet*—although; *sudurācāraḥ*—one committing the most abominable actions; *bhajate*—engaged in devotional service; *mām*—unto Me; *ananya-bhāk*—without deviation; *sādhuh*—saint; *eva*—certainly; *saḥ*—he; *mantavyaḥ*—to be considered; *samyak*—completely; *vyavasitaḥ*—situated; *hi*—certainly; *saḥ*—he.

TRANSLATION

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

PURPORT

The word *sudurācāro* used in this verse is very significant, and we should understand it properly. When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional. As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in connection with the conditional life, and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are performed in his constitutional position, and they are technically called devotional service. Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition. He knows that perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness. Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically. But such a temporary falldown does not disqualify him. In the *Śrīmad-Bhāgavatam* it is

stated that if a person falls down, but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, beautifies him and excuses him from that abomination. The material contamination is so strong that even a *yogī* fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified. Therefore the process of devotional service is always a success. No one should deride a devotee for some accidental falldown from the ideal path, for, as is explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Kṛṣṇa consciousness.

Therefore a person who is situated in Kṛṣṇa consciousness and is engaged with determination in the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be considered to be in the transcendental position, even if by chance or accident he is found to have fallen. The words *sādhur eva*, “he is saintly,” are very emphatic. They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has fallen down accidentally. And the word *mantavyah* is still more emphatic. If one does not follow this rule, and derides a devotee for his accidental falldown, then he is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

The mark of a spot which may be seen on the moon does not become an impediment to the moonlight. Similarly, the accidental falldown of a devotee from the path of a saintly character does not make him abominable. On the other hand, one should not misunderstand that a devotee in transcendental devotional service can act in all kinds of abominable ways; this verse only refers to an accident due to the strong power of material connections.

Devotional service is more or less a declaration of war against the illusory energy. As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained. No one should take advantage of this verse and commit nonsense and think that he is still a devotee. If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.

CHAPTER TEN



The Opulence of the Absolute

TEXT 1

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

śrī-bhagavān uvāca
bhūya eva mahā-bāho
śṛṇu me paramam vacah
yat te 'ham priyamāṇāya
vakṣyāmi hita-kāmyayā

śrī bhagavān uvāca—the Supreme Personality of Godhead said; bhūyah—again; eva—certainly; mahā-bāho—O mighty-armed; śṛṇu—just hear; me—My; paramam—supreme; vacah—information; yat—that which; te—to you; aham—I; priyamāṇāya—thinking you dear to Me; vakṣyāmi—say; hita-kāmyayā—for your benefit.

If Kṛṣṇa is known as the son of Devakī, then how can He be unborn? That is also explained in Śrīmad-Bhāgavatam: When He appeared before Devakī and Vasudeva, He was not born as an ordinary child; He appeared in His original form, and then He transformed Himself into an ordinary child.

Anything done under the direction of Kṛṣṇa is transcendental. It cannot be contaminated by the material reactions, which may be auspicious or inauspicious. The conception that there are things auspicious and inauspicious in the material world is more or less a mental concoction because there is nothing auspicious in the material world. Everything is inauspicious because the very material mask is inauspicious. We simply imagine it to be auspicious. Real auspiciousness depends on activities in Kṛṣṇa consciousness in full devotion and service. Therefore if we at all want our activities to be auspicious, then we should work under the directions of the Supreme Lord. Such directions are given in authoritative scriptures such as Śrīmad-Bhāgavatam and Bhagavad-gītā, or from a bona fide spiritual master. Because the spiritual master is the representative of the Supreme Lord, his direction is directly the direction of the Supreme Lord. The spiritual master, saintly persons and scriptures direct in the same way. There is no contradiction in these three sources. All actions done under such direction are free from the reactions of pious or impious activities of this material world. The transcendental attitude of the devotee in the performance of activities is actually that of renunciation, and this is called sannyāsa. Anyone acting under the direction of the Supreme Lord is actually a sannyāsī and a yogī, and not the man who has simply taken the dress of the sannyāsī, or a pseudo-yogī.

TEXTS 4–5

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
मुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

Asāmmohāḥ, freedom from doubt and delusion, can be achieved when one is not hesitant and when he understands the transcendental philosophy. Slowly but surely he becomes free from bewilderment. Nothing should be accepted blindly; everything should be accepted with care and with caution. *Kṣamā*, forgiveness, should be practiced, and one should excuse the minor offenses of others. *Satyam*, truthfulness, means that facts should be presented as they are for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken in a straight and forward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.

Self-control means that the senses should not be used for unnecessary personal enjoyment. There is no prohibition against meeting the proper needs of the senses, but unnecessary sense enjoyment is detrimental for spiritual advancement. Therefore the senses should be restrained from unnecessary use. Similarly, the mind should not indulge in unnecessary thoughts; that is called *śamah*, or calmness. Nor should one spend one's time pondering over earning money. That is a misuse of the thinking power. The mind should be used to understand the prime necessity of human beings, and that should be presented authoritatively. The power of thought should be developed in association with persons who are authorities in the scriptures, saintly persons and spiritual masters and those whose thinking is highly developed. *Sukham*, pleasure or happiness, should always be in that which is favorable for the cultivation of the spiritual knowledge of Kṛṣṇa consciousness. And similarly, that which is painful or which causes distress is that which is unfavorable for the cultivation of Kṛṣṇa consciousness. Anything favorable for the development of Kṛṣṇa consciousness should be accepted, and anything unfavorable should be rejected.

Bhava, birth, should be understood to refer to the body. As far as the soul is concerned, there is neither birth nor death; that we have discussed in the beginning of *Bhagavad-gītā*. Birth and death apply to one's embodiment in the material world. Fear is due to worrying about the future. A person in Kṛṣṇa consciousness has no fear because by his activities he is sure to go back to the

spiritual sky, back home, back to Godhead. Therefore his future is very bright. Others, however, do not know what their future holds; they have no knowledge of what the next life holds. So they are therefore in constant anxiety. If we want to get free from anxiety, then the best course is to understand Kṛṣṇa and be situated always in Kṛṣṇa consciousness. In that way we will be free from all fear. In the Śrīmad-Bhāgavatam, it is stated that fear is caused by our absorption in the illusory energy, but those who are free from the illusory energy, those who are confident that they are not the material body, that they are spiritual parts of the Supreme Personality of Godhead and are therefore engaged in the transcendental service of the Supreme Godhead, have nothing to fear. Their future is very bright. This fear is a condition of persons who are not in Kṛṣṇa consciousness. Bhayam, fearlessness, is only possible for one in Kṛṣṇa consciousness.

Ahimsā, nonviolence, means that one should not do anything which will put others into misery or confusion. Material activities that are promised by so many politicians, sociologists, philanthropists, etc., do not produce very good results because the politicians and philanthropists have no transcendental vision; they do not know what is actually beneficial for human society. Ahimsā means that people should be trained in such a way that the full utilization of the human body can be achieved. The human body is meant for spiritual realization, so any movement or any commissions which do not further that end commit violence on the human body. That which furthers the future spiritual happiness of the people in general is called nonviolence.

Samatā, equanimity, refers to freedom from attachment and aversion. To be very much attached or to be very much detached is not the best. This material world should be accepted without attachment or aversion. Similarly, that which is favorable for prosecuting Kṛṣṇa consciousness should be accepted; that which is unfavorable should be rejected. That is called samatā, equanimity. A person in Kṛṣṇa consciousness has nothing to reject and nothing to accept unless it is useful in the prosecution of Kṛṣṇa consciousness. Tuṣṭih, satisfaction, means that one should not be eager to gather more and more material goods by unnecessary activity. One should be satisfied with whatever is obtained by the grace of the Supreme Lord; that is called satisfaction. Tapas means austerity or penance. There are many rules and definitions in the Vedas which apply here, like rising early in the morning and taking a bath. Sometimes it is very troublesome to rise early in the morning,

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogam tam
yena mām upayānti te

teṣām—unto them; satata-yuktānām—always engaged; bhajatām—in devotional service; prīti-pūrvakam—in loving ecstasy; dadāmi—I give; buddhi-yogam—real intelligence; tam—that; yena—by which; mām—unto Me; upayānti—come; te—they.

TRANSLATION

To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

PURPORT

In this verse the word *buddhi-yogam* is very significant. We may remember that in the Second Chapter the Lord, instructing Arjuna, said that He had spoken to him of many things and that He would instruct him in the way of *buddhi-yoga*. Now *buddhi-yoga* is explained. *Buddhi-yogam* itself is action in Kṛṣṇa consciousness; that is the highest intelligence. *Buddhi* means intelligence, and *yogam* means mystic activities or mystic elevation. When one tries to go back home, back to Godhead, and takes fully to Kṛṣṇa consciousness in devotional service, his action is called *buddhi-yogam*. In other words, *buddhi-yogam* is the process by which one gets out of the entanglement of this material world. The ultimate goal of progress is Kṛṣṇa. People do not know this; therefore the association of devotees and a bona fide spiritual master are important. One should know that the goal is Kṛṣṇa, and when the goal is assigned, then the path is slowly but progressively traversed, and the ultimate goal is achieved.

When a person knows the goal of life but is addicted to the fruits of activities, he is acting in *karma-yoga*. When he knows that the goal is Kṛṣṇa, but he takes pleasure in mental speculations to understand Kṛṣṇa, he is acting in *jñāna-yoga*. And when he knows the goal and seeks Kṛṣṇa completely in Kṛṣṇa consciousness and devotional service, he is acting in *bhakti-yoga*, or *buddhi-*

devotional service of the devotee. This is the essence of the *Gītā*'s teachings. By studying *Bhagavad-gītā*, one can become a completely surrendered soul to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

TEXTS 12–13

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥
आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

*arjuna uvāca
param brahma param dhāma
pavitram paramam bhavān
puruṣam śāśvatam divyam
ādi-devam ajam vibhum*

*āhus tvām ṛṣayah sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ
svayam caiva bravīṣi me*

arjunaḥ uvāca—Arjuna said; *param*—supreme; *brahma*—truth; *param*—supreme; *dhāma*—sustenance; *pavitram*—purest; *paramam*—supreme; *bhavān*—Yourself; *puruṣam*—personality; *śāśvatam*—original; *divyam*—transcendental; *ādi-devam*—original Lord; *ajam*—unborn; *vibhum*—greatest; *āhuḥ*—say; *tvām*—unto You; *ṛṣayah*—sages; *sarve*—all; *devarṣih*—the sage among the demigods; *nāradah*—Nārada; *tathā*—also; *asitah*—Asita; *devalah*—Devala; *vyāsaḥ*—Vyāsa; *svayam*—personally; *ca*—also; *eva*—certainly; *bravīṣi*—explaining; *me*—unto me.

TRANSLATION

Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me.

PURPORT

In these two verses the Supreme Lord gives a chance to the modern philosopher, for here it is clear that the Supreme is different from the individual soul. Arjuna, after hearing the essential four verses of *Bhagavad-gītā* in this chapter, became completely free from all doubts and accepted Kṛṣṇa as the Supreme Personality of Godhead. He at once boldly declares, “You are Parambrahma, the Supreme Personality of Godhead.” And previously Kṛṣṇa states that He is the originator of everything and everyone. Every demigod and every human being is dependant on Him. Men and demigods, out of ignorance, think that they are absolute and independant of the Supreme Lord Kṛṣṇa. That ignorance is removed perfectly by the discharge of devotional service. This is already explained in the previous verse by the Lord. Now by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not because Kṛṣṇa is an intimate friend of Arjuna that he is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

In the *Kena Upaniṣad* it is stated that the Supreme Brahman is the rest for everything, and Kṛṣṇa has already explained that everything is resting on Him. The *Muṇḍaka Upaniṣad* confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him. This constant thinking of Kṛṣṇa is *smaraṇam*, one of the methods of devotional service. It is only by devotional service to Kṛṣṇa that one can understand his position and get rid of this material body.

demigods, one may not know that He is the supreme proprietor of everything; therefore He is addressed as Jagatpati. Thus the truth about Kṛṣṇa is established in this verse by the realization of Arjuna, and we should follow in the footsteps of Arjuna to understand Kṛṣṇa as He is.

TEXT 16

वक्तुमहस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिलोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

*vaktum arhasy aśeṣena
divyā hy ātma-vibhūtayah
yābhīr vibhūtibhīr lokān
imāṁs tvam vyāpya tiṣṭhasi*

vaktum—to say; *arhasi*—deserve; *aśeṣena*—in detail; *divyā*—divine; *hi*—certainly; *ātma*—Yourself; *vibhūtayah*—opulences; *yābhīḥ*—by which; *vibhūtibhīḥ*—opulences; *lokān*—all the planets; *imāṁ*—these; *tvam*—You; *vyāpya*—pervading; *tiṣṭhasi*—remain.

TRANSLATION

Please tell me in detail of Your divine powers by which You pervade all these worlds and abide in them.

PURPORT

In this verse it appears that Arjuna is already satisfied with his understanding of the Supreme Lord Kṛṣṇa. By Kṛṣṇa's grace, Arjuna has personal experience, intelligence and knowledge and whatever else a person may have through all these agencies, and he has understood Kṛṣṇa as the Supreme Personality of Godhead. For him there is no doubt, Yet he is asking Kṛṣṇa to explain His all-pervading nature so that in the future people will understand, especially the impersonalists, how He exists in His all-pervading aspect through His different energies. One should know that this is being asked by Arjuna on behalf of the common people.

Now as far as *amṛtam*, nectar, is concerned, any narration or statement concerning Kṛṣṇa is just like nectar. And this nectar can be perceived by practical experience. Modern stories, fiction and histories are different from the transcendental pastimes of the Lord in that one will tire of hearing mundane stories, but one never tires of hearing about Kṛṣṇa. It is for this reason only that the history of the whole universe is replete with references to the pastimes of the incarnations of Godhead. For instance, the *Purāṇas* are histories of bygone ages that relate the pastimes of the various incarnations of the Lord. In this way the reading matter remains forever fresh, despite repeated readings.

TEXT 19

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

śrī-bhagavān uvāca
hanta te kathayiṣyāmi
divyā hy ātma-vibhūtayah
prādhānyataḥ kuru-śreṣṭha
nāsty anto vistarasya me

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *hanta*—yes; *te*—unto you; *kathayiṣyāmi*—I shall speak; *divyāḥ*—divine; *hi*—certainly; *ātma-vibhūtayah*—personal opulences; *prādhānyataḥ*—principally; *kuruśreṣṭha*—O best of the Kurus; *na asti*—there is no; *antah*—limit; *vistarasya*—to the extent; *me*—My.

TRANSLATION

The Blessed Lord said: Yes, I will tell you of My splendorous manifestations, but only of those which are prominent, O Arjuna, for My opulence is limitless.

PURPORT

It is not possible to comprehend the greatness of Kṛṣṇa and His opulences. The senses of the individual soul are imperfect and do not permit him to

understand the totality of Kṛṣṇa's affairs. Still the devotees try to understand Kṛṣṇa, but not on the principle that they will be able to understand Kṛṣṇa fully at any specific time or in any state of life. Rather, the very topics of Kṛṣṇa are so relishable that they appear to them as nectar. Thus they enjoy them. In discussing Kṛṣṇa's opulences and His diverse energies, the pure devotees take transcendental pleasure. Therefore they want to hear and discuss them. Kṛṣṇa knows that living entities do not understand the extent of His opulences; He therefore agrees to state only the principal manifestations of His different energies. The word *prādhānyataḥ* (principal) is very important because we can understand only a few of the principal details of the Supreme Lord, for His features are unlimited. It is not possible to understand them all. And *vibhūti*, as used in this verse, refers to the opulences by which He controls the whole manifestation. In the *Amara-kośa* dictionary it is stated that *vibhūti* indicates an exceptional opulence.

The impersonalist or the pantheist cannot understand the exceptional opulences of the Supreme Lord nor the manifestations of His divine energy. Both in the material world and in the spiritual world His energies are distributed in every variety of manifestation. Now Kṛṣṇa is describing what can be directly perceived by the common man; thus part of His variegated energy is described in this way.

TEXT 20

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

*aham ātmā gudākeśa
sarva-bhūtāśaya-sthitah
aham ādiś ca madhyam ca
bhūtānām anta eva ca*

aham—I; *ātmā*—soul; *gudākeśa*—O Arjuna; *sarva-bhūta*—all living entities; *āśaya-sthitah*—situated within; *aham*—I am; *ādiḥ*—origin; *ca*—also; *madhyam*—middle; *ca*—also; *bhūtānām*—all living entities; *antah*—end; *eva*—certainly; *ca*—and.

TEXT 28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पणामस्मि वासुकिः ॥ २८ ॥

*āyudhānām aham vajram
dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ
sarpaṇām asmi vāsukih*

āyudhānām—of all weapons; *aham*—I am; *vajram*—the thunderbolt; *dhenūnām*—of cows; *asmi*—I am; *kāmadhuk*—the *surabhi* cows; *prajanaḥ*—for begetting children; *ca*—and; *asmi*—I am; *kandarpaḥ*—Cupid; *sarpaṇām*—of all snakes; *asmi*—I am; *vāsukih*—Vāsuki.

TRANSLATION

Of weapons I am the thunderbolt; among cows I am the *surabhi*, givers of abundant milk. Of procreators I am Kandarpa, the god of love, and of serpents I am Vāsuki, the chief.

PURPORT

The thunderbolt, indeed a mighty weapon, represents Kṛṣṇa's power. In Kṛṣṇaloka in the spiritual sky there are cows which can be milked at any time, and they give as much milk as one likes. Of course such cows do not exist in this material world, but there is mention of them in Kṛṣṇaloka. The Lord keeps many such cows, which are called *surabhi*. It is stated that the Lord is engaged in herding the *surabhi* cows. Kandarpa is the sex desire for presenting good sons; therefore Kandarpa is the representative of Kṛṣṇa. Sometimes sex is engaged in only for sense gratification; such sex does not represent Kṛṣṇa. But sex for the generation of good children is called Kandarpa and represents Kṛṣṇa.

TRANSLATION

Of all creations I am the beginning and the end and also the middle, O Arjuna.
Of all sciences I am the spiritual science of the Self, and among logicians I am
the conclusive truth.

PURPORT

Among created manifestations, the total material elements are first created by Mahā-Viṣṇu and are annihilated by Lord Śiva. Brahmā is the secondary creator. All these created elements are different incarnations of the material qualities of the Supreme Lord; therefore He is the beginning, the middle and the end of all creation.

Regarding the spiritual science of the Self, there are many literatures, such as the four *Vedas*, the *Vedānta-sūtra* and the *Purāṇas*, the *Śrīmad-Bhāgavatam* and the *Gītā*. These are all representatives of Kṛṣṇa. Among logicians there are different stages of argument. The presentation of evidence is called *japa*. The attempt to defeat one another is called *vitaṇḍa*, and the final conclusion is called *vāda*. The conclusive truth, the end of all reasoning processes, is Kṛṣṇa.

TEXT 33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

akṣarāṇām a-kāro 'smi
dvandvah sāmāsikasya ca
aham evākṣayah kālo
dhātāham viśvato-mukhaḥ

akṣarāṇām—of letters; *a-kāraḥ*—the first; *asmi*—I am; *dvandvah*—dual; *sāmāsikāya*—compounds; *ca*—and; *aham*—I am; *eva*—certainly; *akṣayah*—eternal; *kālah*—time; *dhātā*—creator; *aham*—I am; *viśvato-mukhaḥ*—Brahmā.

TRANSLATION

Of letters I am the letter A, and among compounds I am the dual word. I am also inexhaustable time, and of creators I am Brahmā, whose manifold faces turn everywhere.

PURPORT

Akāra, the first letter of the Sanskrit alphabet, is the beginning of the Vedic literature. Without *akāra*, nothing can be sounded; therefore it is the beginning of sound. In Sanskrit there are also many compound words, of which the dual word, like Rāma-kṛṣṇa, is called *dvandvah*. For instance, Rāma and Kṛṣṇa have the same rhythm and therefore are called dual.

Among all kinds of killers, time is the ultimate because time kills everything. Time is the representative of Kṛṣṇa because in due course of time there will be a great fire and everything will be annihilated.

Among the creators and living entities, Brahmā is the chief. The various Brahmās exhibit four, eight, sixteen, etc., heads accordingly, and they are the chief creators in their respective universes. The Brahmās are representatives of Kṛṣṇa.

TEXT 34

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीवर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

mṛtyuḥ sarva-haraś cāham
udbhavaś ca bhavisyatām
kīrtih śrīr vāk ca nārīṇām
smṛtir medhā dhṛtiḥ kṣamā

mṛtyuḥ—death; *sarva-haraḥ*—all-devouring; *ca*—also; *aham*—I am; *udbhavah*—generation; *ca*—also; *bhavisyatām*—of the future; *kīrtih*—fame; *śrīḥ vāk*—beautiful speech; *ca*—also; *nārīṇām*—of women; *smṛtiḥ*—memory; *medhā*—intelligence; *dhṛtiḥ*—faithfulness; *kṣamā*—patience.

TEXT 38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

*dandō damayatām asmi
nītir asmi jigīṣatām
maunam caivāsmi guhyānām
jñānam jñānavatām aham*

dandah—punishment; *damayatām*—of all separation; *asmi*—I am; *nītiḥ*—morality; *asmi*—I am; *jigīṣatām*—of the victorious; *maunam*—silence; *ca*—and; *eva*—also; *asmi*—I am; *guhyānām*—of secrets; *jñānam*—knowledge; *jñānavatām*—of the wise; *aham*—I am.

TRANSLATION

Among punishments I am the rod of chastisement, and of those who seek victory, I am morality. Of secret things I am silence, and of the wise I am wisdom.

PURPORT

There are many suppressing agents, of which the most important are those that cut down the miscreants. When miscreants are punished, the rod of chastisement represents Kṛṣṇa. Among those who are trying to be victorious in some field of activity, the most victorious element is morality. Among the confidential activities of hearing, thinking and meditating, silence is most important because by silence one can make progress very quickly. The wise man is he who can discriminate between matter and spirit, between God's superior and inferior natures. Such knowledge is Kṛṣṇa Himself.

TEXT 39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

*yac cāpi sarva-bhūtānām
 bījam tad aham arjuna
 na tad asti vinā yat syān
 mayā bhūtam carācaram*

yat—whatever; *ca*—also; *api*—may be; *sarva-bhūtānām*—of all creations; *bījam*—the seed; *tat*—that; *aham*—I am; *arjuna*—O Arjuna; *na*—not; *tat*—that; *asti*—there is; *vinā*—without; *yat*—that; *syāt*—exists; *mayā*—by Me; *bhūtam*—created; *carācaram*—moving and unmoving.

TRANSLATION

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being—moving or unmoving—that can exist without Me.

PURPORT

Everything has a cause, and that cause or seed of manifestation is Kṛṣṇa. Without Kṛṣṇa's energy, nothing can exist; therefore He is called omnipotent. Without His potency, neither the movable nor the unmovable can exist. Whatever existence is not founded on the energy of Kṛṣṇa is called *māyā*, that which is not.

TEXT 40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
 एष तृद्वेशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

*nānto 'sti mama divyānām
 vibhūtīnām parantapa
 eṣa tūddeśataḥ prokto
 vibhūter vistaro mayā*

na—nor; *antaḥ*—a limit; *asti*—is there; *mama*—of My; *divyānām*—divine; *vibhūtīnam*—opulences; *parantapa*—O conquerer of the enemies; *eṣaḥ*—all this; *tu*—that; *uddeśataḥ*—examples; *proktāḥ*—spoken; *vibhūteḥ*—opulences; *vistarāḥ*—expanded; *mayā*—by Me.

TRANSLATION

O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences.

PURPORT

As stated in the Vedic literature, although the opulences and energies of the Supreme are understood in various ways, there is no limit to such opulences; therefore not all the opulences and energies can be explained. Simply a few examples are being described to Arjuna to pacify his inquisitiveness.

TEXT 41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

yad yad vibhūtimat sattvam
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvam
mama tejo-'amśa-sambhavam

yat yat—whatever; *vibhūti*—opulences; *mat*—having; *sattvam*—existence; *śrīmat*—beautiful; *ūrjitam*—glorious; *eva*—certainly; *vā*—or; *tat tat*—all those; *eva*—certainly; *avagaccha*—you must know; *tvam*—you; *mama*—My; *tejah*—splendor; *amśa*—partly; *sambhavam*—born of.

TRANSLATION

Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor.

PURPORT

Any glorious or beautiful existence should be understood to be but a fragmental manifestation of Kṛṣṇa's opulence, whether it be in the spiritual or

to Him. In the *Viṣṇu-mantra* it is said that one who considers the Supreme Lord Kṛṣṇa in the same category with demigods—be they even Brahmā or Śiva—becomes at once an atheist. If, however, one thoroughly studies the different descriptions of the opulences and expansions of Kṛṣṇa's energy, then one can understand without any doubt the position of Lord Śrī Kṛṣṇa and can fix his mind in the worship of Kṛṣṇa without deviation. The Lord is all-pervading by the expansion of His partial representation, the Supersoul, who enters into everything that is. Pure devotees, therefore, concentrate their minds in Kṛṣṇa consciousness in full devotional service; therefore they are always situated in the transcendental position. Devotional service and worship of Kṛṣṇa are very clearly indicated in this chapter in verses eight to eleven. That is the way of pure devotional service. How one can attain the highest devotional perfection of association with the Supreme Personality of Godhead has been thoroughly explained in this chapter.

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

TRANSLATION

If hundreds of thousands of suns rose up at once into the sky, they might resemble the effulgence of the Supreme Person in that universal form.

PURPORT

What Arjuna saw was indescribable, yet Sañjaya is trying to give a mental picture of that great revelation to Dhṛtarāṣṭra. Neither Sañjaya nor Dhṛtarāṣṭra were present, but Sañjaya, by the grace of Vyāsa, could see whatever happened. Thus he now compares the situation, as far as it can be understood, to an imaginable phenomenon (i.e. thousands of suns).

TEXT 13

तत्रैकस्थं जगत्कृत्त्वं प्रविभक्तमनेकधा ।
अपश्यद्वदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

tatraika-stham jagat kṛtsnam
pravibhaktam anekadhā
apaśyat deva-devasya
śarīre pāṇḍavas tadā

tatra—there; ekastham—one place; jagat—universe; kṛtsnam—completely; pravibhaktam—divided in; anekadhā—many kinds; apaśyat—could see; deva-devasya—of the Supreme Personality of Godhead; śarīre—in the universal form; pāṇḍavah—Arjuna; tadā—at that time.

TRANSLATION

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

PURPORT

The word *tatra* (there) is very significant. It indicates that both Arjuna and Kṛṣṇa were sitting on the chariot when Arjuna saw the universal form. Others

anādi—without beginning; *madhya*—without middle; *antam*—without end; *ananta*—unlimited; *vīryam*—glorious; *ananta*—unlimited; *bāhum*—arms; *śāśi*—moon; *sūrya*—sun; *netram*—eyes; *paśyāmi*—I see; *tvām*—You; *dīpta*—blazing; *hutāśa-vaktram*—fire coming out of Your mouth; *sva-tejasā*—by Your; *viśvam*—this universe; *idam*—this; *tapantam*—heating.

TRANSLATION

You are the origin without beginning, middle or end. You have numberless arms, and the sun and moon are among Your great unlimited eyes. By Your own radiance You are heating this entire universe.

PURPORT

There is no limit to the extent of the six opulences of the Supreme Personality of Godhead. Here and in many other places there is repetition, but according to the scriptures, repetition of the glories of Kṛṣṇa is not a literary weakness. It is said that at a time of bewilderment or wonder or of great ecstasy, statements are repeated over and over. That is not a flaw.

TEXT 20

द्यावापृथिव्योरिदमन्तरं हि
व्यासं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वादभुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

dyāv ā-pṛthivyo idam antaram hi
vyāptam tvayaikena diśāś ca sarvāḥ
dṛṣṭvādbhutam rūpam ugram tavedam
loka-trayam pravyathitam mahātman

dyau—in outer space; *ā-pṛthivyoḥ*—of the earth; *idam*—this; *antaram*—in between; *hi*—certainly; *vyāptam*—pervaded; *tvayā*—by You; *ekena*—by one; *diśāḥ*—directions; *ca*—and; *sarvāḥ*—all; *dṛṣṭvā*—by seeing; *adbhutam*—wonderful; *rūpam*—form; *ugram*—terrible; *tava*—Your; *idam*—this; *loka*—

planetary system; *trayam*—three; *pravyathitam*—perturbed; *mahātman*—O great one.

TRANSLATION

Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this terrible form, I see that all the planetary systems are perplexed.

PURPORT

Dyāv āpṛthivyoḥ (the space between heaven and earth) and *lokatrayam* (three worlds) are significant words in this verse because it appears that not only Arjuna saw this universal form of the Lord, but others in other planetary systems also saw it. The vision was not a dream. All who were spiritually awake with the divine vision saw it.

TEXT 21

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्गीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्ता महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

*amī hi tvāṁ sura-saṅghā viśanti
kecid bhītāḥ prāñjalayo gṛṇanti
svastiūktvā maharṣi-siddha-saṅghāḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ*

amī—all those; *hi*—certainly; *tvām*—unto You; *sura-saṅghāḥ*—groups of demigods; *viśanti*—entering; *kecit*—some of them; *bhītāḥ*—out of fear; *prāñjalayah*—with folded hands; *gṛṇanti*—offering prayers unto; *svasti*—all peace; *iti*—thus; *uktvā*—speaking like that; *maharṣi*—great sages; *siddha-saṅghāḥ*—perfect sages; *stuvanti*—singing hymns; *tvām*—unto You; *stutibhiḥ*—with prayers; *puṣkalābhiḥ*—Vedic hymns.

TRANSLATION

All the demigods are surrendering and entering into You. They are very much afraid, and with folded hands they are singing the Vedic hymns.

PURPORT

The demigods in all the planetary systems feared the terrific manifestation of the universal form and its glowing effulgence and so prayed for protection.

TEXT 22

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

*rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaś coṣmapāś ca
gandharva-yakṣasura-siddha-saṅghā
vīkṣante tvāṁ vismitāś caiva sarve*

rudra—manifestations of Lord Śiva; *ādityāḥ*—the Ādityas; *vasavah*—the Vasus; *ye*—all those; *ca*—and; *sādhyāḥ*—the Sādhyas; *viśve*—the Viśvadevas; *aśvinau*—the Aśvinikumāras; *marutah*—the Maruts; *ca*—and; *uṣmapāḥ*—the forefathers; *ca*—and; *gandharva*—the Gandharvas; *yakṣa*—the Yakṣas; *asura-siddha*—the demons and the perfected demigods; *saṅghāḥ*—assemblies; *vīkṣante*—are seeing; *tvām*—You; *vismitāḥ*—in wonder; *ca*—also; *eva*—certainly; *sarve*—all.

TRANSLATION

The different manifestations of Lord Śiva, the Ādityas, the Vasus, the Sādhyas, the Viśvadevas, the two Aśvins, the Māruts, the forefathers and the Gandharvas, the Yakṣas, Asuras, and all perfected demigods are beholding You in wonder.

nabhah sprśam—touching the sky; *dīptam*—glowing; *aneka*—many; *varṇam*—color; *vyāttā*—open; *ānanam*—mouth; *dīpta*—glowing; *viśāla*—very great; *netram*—eyes; *dṛṣṭvā*—by seeing; *hi*—certainly; *tvām*—You; *pravyathitā*—perturbed; *antah*—within; *ātmā*—soul; *dhṛtim*—steadiness; *na*—no; *vindāmi*—and have; *śamam*—mental tranquility; *ca*—also; *viṣṇo*—O Lord Viṣṇu.

TRANSLATION

O all-pervading Viṣṇu, I can no longer maintain my equilibrium. Seeing Your radiant colors fill the skies and beholding Your eyes and mouths, I am afraid.

TEXT 25

दंष्ट्राकरालानि च ते मुखानि
दृष्टैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

damṣṭrā-karālāni ca te mukhāni
dṛṣṭvaiva kālānala-sannibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagat-nivāsa

damṣṭrā—teeth; *karālāni*—like that; *ca*—also; *te*—Your; *mukhāni*—faces; *dṛṣṭvā*—seeing; *eva*—thus; *kālānala*—the fire of death; *sannibhāni*—as if blazing; *diśah*—directions; *na jāne*—do not know; *na labhe*—nor obtain; *ca śarma*—and grace; *prasīda*—be pleased; *deveśa*—O Lord of all lords; *jagat-nivāsa*—refuge of the worlds.

TRANSLATION

O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered.

TEXTS 26–27

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्गैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥
 वक्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

*amī ca tvām dhṛtarāṣṭrasya putrāḥ
 sarve sahaivāvani-pāla-saṅghaiḥ
 bhīṣmo dṛoṇāḥ sūta-putras tathāsau
 sahāsmadīyair api yodha-mukhyaiḥ*

*vaktrāṇi te tvaramāṇā viśanti
 damṣṭrā-karālāni bhayānakāni
 kecid vilagnā daśanāntareṣu
 sandṛsyante cūrṇitair uttamāṅgaiḥ*

amī—all those; *ca*—also; *tvām*—You; *dhṛtarāṣṭrasya*—of Dhṛtarāṣṭra; *putrāḥ*—sons; *sarva*—all; *saha eva*—along with; *avani-pāla*—warrior kings; *saṅghaiḥ*—with the groups; *bhīṣmaḥ*—Bhīṣmadeva; *dṛoṇāḥ*—Dṛoṇācārya; *sūta-putraḥ*—Karṇa; *tathā*—also; *asau*—that; *saha*—with; *asmadīyaiḥ*—our; *api*—also; *yodha-mukhyaiḥ*—chief among the warriors; *vaktrāṇi*—mouths; *te*—Your; *tvaramāṇāḥ*—fearful; *viśanti*—entering; *damṣṭrā*—teeth; *karālāni*—terrible; *bhayānakāni*—very fearful; *kecit*—some of them; *vilagnāḥ*—being attacked; *daśanāntareṣu*—between the teeth; *sandṛsyante*—being seen; *cūrṇitaiḥ*—smashed; *uttama-aṅgaiḥ*—by the head.

TRANSLATION

All the sons of Dhṛtarāṣṭra along with their allied kings, and Bhīṣma, Dṛoṇa and Karṇa, and all our soldiers are rushing into Your mouths, their heads smashed by Your fearful teeth. I see that some are being crushed between Your teeth as well.

PURPORT

In a previous verse the Lord promised to show Arjuna things he would be very interested in seeing. Now Arjuna sees that the leaders of the opposite party (Bhiṣma, Droṇa, Karṇa and all the sons of Dhṛtarāṣṭra) and their soldiers and Arjuna's own soldiers are all being annihilated. This is an indication that Arjuna will emerge victorious in battle, despite heavy losses on both sides. It is also mentioned here that Bhiṣma, who is supposed to be unconquerable, will also be smashed. So also Karṇa. Not only will the great warriors of the other party like Bhiṣma be smashed, but some of the great warriors of Arjuna's side also.

TEXT 28

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

yathā nadīnām bahavo 'mbu-vegāḥ
samudram evābhīmukhā dravanti
tathā tavāmī nara-loka-vīrā
viśanti vaktrāṇy abhivijvalanti

yathā—as; nadīnām—of the rivers; bahavaḥ—many; ambu-vegāḥ—waves of the waters; samudram—ocean; eva—certainly; abhimukhāḥ—towards; dravanti—gliding; tathā—similarly; tava—Your; amī—all those; nara-lokavīrāḥ—the kings of human society; viśanti—entering; vaktrāṇi—into the mouths; abhivijvalanti—blazing.

TRANSLATION

As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish.

TEXT 29

यथा प्रदीसं ज्वलनं पतञ्जा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका- स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

TEXT 31

आख्याहि मे को भवानुग्रहूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

*ākhyāhi me ko bhavān ugra-rūpo
namo 'stu te deva-vara prasīda
vijñātum icchāmi bhavantam ādyaṁ
na hi prajānāmi tava pravṛttim*

ākhyāhi—please explain; *me*—unto me; *kaḥ*—who; *bhavān*—You; *ugra-rūpah*—fierce form; *namah astu*—obeisances; *te*—unto You; *deva-vara*—the great one amongst the demigods; *prasīda*—be gracious; *vijñātum*—just to know; *icchāmi*—I wish; *bhavantam*—You; *ādyaṁ*—the original; *na*—never; *hi*—certainly; *prajānāmi*—do I know; *tava*—Your; *pravṛttim*—mission.

TRANSLATION

O Lord of lords, so fierce of form, please tell me who You are. I offer my obeisances unto You; please be gracious to me. I do not know what Your mission is, and I desire to hear of it.

TEXT 32

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

*śrī-bhagavān uvāca
kālo 'smi loka-kṣaya-kṛt pravṛddho
lokān samāhartum iha pravṛttah
ṛte 'pi tvām na bhaviṣyanti sarve
ye 'vasthitāḥ pratyanikeṣu yodhāḥ*

śrī bhagavān uvāca—the Personality of Godhead said; *kālah*—time; *asmi*—I am; *loka*—the worlds; *kṣaya-kṛt*—destroyer; *pravṛddhaḥ*—to engage; *lokān*—

all people; *samāhartum*—to destroy; *iha*—in this world; *pravṛttah*—to engage; *rte api*—without even; *tvām*—you; *na*—never; *bhaviṣyanti*—will be; *sarve*—all; *ye*—who; *avasthitāḥ*—situated; *pratyanikeśu*—on the opposite side; *yodhāḥ*—the soldiers.

TRANSLATION

The Blessed Lord said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you [the Pāṇḍavas], all the soldiers here on both sides will be slain.

PURPORT

Although Arjuna knew that Kṛṣṇa was his friend and the Supreme Personality of Godhead, he was nonetheless puzzled by the various forms exhibited by Kṛṣṇa. Therefore he asked further about the actual mission of this devastating force. It is written in the *Vedas* that the Supreme Truth destroys everything, even Brahmā. *Yasya brahme ca kṣatram ca ubhe bhavata odanāḥ/mṛtyur yasyopasecanāṁ ka itthā veda yatra saḥ*. Eventually all the *brāhmaṇas*, *kṣatriyas* and everyone else are devoured by the Supreme. This form of the Supreme Lord is an all-devouring giant, and here Kṛṣṇa presents Himself in that form of all-devouring time. Except for a few Pāṇḍavas, everyone who was present in that battlefield would be devoured by Him. Arjuna was not in favor of the fight, and he thought it was better not to fight; then there would be no frustration. In reply, the Lord is saying that even if he did not fight, every one of them would be destroyed, for that is His plan. If he stopped fighting, they would die in another way. Death cannot be checked, even if he did not fight. In fact, they were already dead. Time is destruction, and all manifestations are to be vanquished by the desire of the Supreme Lord. That is the law of nature.

TEXT 33

तस्मात्कुमुक्षिष्ठ यशो लभस्व जित्वा शत्रून्भुक्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

*tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyam samṛddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātram bhava savya-sācin*

tasmāt—therefore; *tvām*—you; *uttiṣṭha*—get up; *yaśah*—fame; *labhasva*—gain; *jitvā*—conquering; *śatrūn*—enemies; *bhuṅkṣva*—enjoy; *rājyam*—kingdom; *samṛddham*—flourishing; *maya*—by Me; *eva*—certainly; *ete*—all these; *nihatāḥ*—already killed; *pūrvam eva*—by previous elements; *nimitta-mātram*—just become the cause; *bhava*—become; *savyasācin*—O Savyasācin.

TRANSLATION

Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācin, can be but an instrument in the fight.

PURPORT

Savyasācin refers to one who can shoot arrows very expertly in the field; thus Arjuna is addressed as an expert warrior capable of delivering arrows to kill his enemies. “Just become an instrument”: *nimitta-mātram*. This word is also very significant. The whole world is moving according to the plan of the Supreme Personality of Godhead. Foolish persons who do not have sufficient knowledge think that nature is moving without a plan and all manifestations are but accidental formations. There are many so-called scientists who suggest that perhaps it was like this, or maybe like that, but there is no question of “perhaps” and “maybe.” There is a specific plan being carried out in this material world. What is this plan? This cosmic manifestation is a chance for the conditioned souls to go back to Godhead, back to home. As long they have the domineering mentality which makes them try to lord it over material nature, they are conditioned. But anyone who can understand the plan of the Supreme Lord and cultivate Kṛṣṇa consciousness is most intelligent. The creation and destruction of the cosmic manifestation are under the superior guidance of God. Thus the Battle of Kurukṣetra was fought according to the plan of God. Arjuna was refusing to fight, but he was told that he should fight and at the same time desire the Supreme Lord. Then he would be happy. If one

TEXT 35

सञ्जय उवाच ।

एतच्छुत्वा वचनं केशवस्य कृताङ्गलिर्वेपमानः किरीती ।
नमस्कृत्वा भूय एवाह कृष्णं सगङ्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

*sañjaya uvāca
 etac chrutvā vacanam keśavasya
 kṛtāñjalir vepamānah kirīti
 namaskṛtvā bhūya evāha kṛṣṇam
 sa-gadgadam bhīta-bhītah praṇamya*

sañjayaḥ uvāca—Sañjaya said; etat—thus; śrutvā—hearing; vacanam—speech; keśavasya—of Kṛṣṇa; kṛtāñjalih—with folded hands; vepamānah—trembling; kirīti—Arjuna; namaskṛtvā—offering obeisances; bhūyah—again; eva—also; āha kṛṣṇam—said unto Kṛṣṇa; sa-gadgadam—faltering; bhīta-bhītah—fearful; praṇamya—offering obeisances.

TRANSLATION

Sañjaya said to Dhṛtarāṣṭra: O King, after hearing these words from the Supreme Personality of Godhead, Arjuna trembled, fearfully offered obeisances with folded hands and began, falteringly, to speak as follows:

PURPORT

As we have already explained, because of the situation created by the universal form of the Supreme Personality of Godhead, Arjuna became bewildered in wonder; thus he began to offer his respectful obeisances to Kṛṣṇa again and again, and with faltering voice he began to pray, not as a friend, but as a devotee in wonder.

TEXT 36

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्ट्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धुसङ्घाः ॥ ३६ ॥

knower of everything that is happening in this world, and if knowledge has any end, He is the end of all knowledge; therefore He is the known and the knowable. He is the object of knowledge because He is all-pervading. Because He is the cause in the spiritual world, He is transcendental. He is also the chief personality in the transcendental world.

TEXT 39

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

vāyur yamo 'gnir varuṇah śaśāṅkah
prajāpatiḥ tvam prapitāmahaś ca
namo namas te 'stu sahasra-kṛtvah
punaś ca bhūyo 'pi namo namas te

vāyuh—air; *yamah*—controller; *agnih*—fire; *varuṇah*—water; *śaśāṅkah*—moon; *prajāpatih*—Brahmā; *tvam*—You; *prapitāmahaḥ*—grandfather; *ca*—also; *namah*—offering respects; *namah te*—again I offer my respects unto You; *astu*—are being; *sahasra-kṛtvah*—a thousand times; *punah ca*—and again; *bhūyah*—again; *api*—also; *namah*—offer my respects; *namah te*—offering my respects unto You.

TRANSLATION

You are air, fire, water, and You are the moon! You are the supreme controller and the grandfather. Thus I offer my respectful obeisances unto You a thousand times, and again and yet again!

PURPORT

The Lord is addressed here as air because the air is the most important representation of all the demigods, being all-pervasive. Arjuna also addresses Kṛṣṇa as the grandfather because He is the father of Brahmā, the first living creature in the universe.

TEXT 40

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्वं ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

*namah purastād atha prṣṭhatas te
namo 'stu te sarvata eva sarva
ananta-vīryāmita-vikramas tvam
sarvam samāpnoṣi tato 'si sarvah*

namah—offering obeisances; *purastāt*—from the front; *atha*—also; *prṣṭhatah*—from behind; *te*—You; *namah astu*—offer my respects; *te*—unto You; *sarvataḥ*—from all sides; *eva sarva*—because You are everything; *ananta-vīrya*—unlimited potency; *amita-vikramah*—unlimited force; *tvam*—You; *sarvam*—everything; *samāpnoṣi*—cover; *tataḥ asi*—therefore You are; *sarvah*—everything.

TRANSLATION

Obeisances from the front, from behind and from all sides! O unbounded power, You are the master of limitless, might! You are all-pervading, and thus You are everything!

PURPORT

Out of loving ecstasy for Kṛṣṇa, his friend, Arjuna is offering his respects from all sides. He is accepting that He is the master of all potencies and all prowess and far superior to all the great warriors assembled on the battlefield. It is said in the Viṣṇu Purāṇa: *yo 'yam tavāgato deva-samīpaṁ devatā-gaṇaḥ sa tvam eva jagat-sraṣṭā yataḥ sarva-gato bhavān*. “Whoever comes before You, be he a demigod, is created by You, O Supreme Personality of Godhead.”

TEXTS 41–42

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अज्ञानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

are named. All of these forms are one and the same to Kṛṣṇa; therefore Arjuna requests to see His four-handed feature.

TEXT 46

किरीटिनं गदिनं चक्रहस्त- मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

*kirīṭinam gadinam cakra-hastam
icchāmi tvām draṣṭum aham tathaiva
tenaiva rūpeṇa catur-bhujena
sahasra-bāho bhava viśva-mūrte*

kirīṭinam—with helmet; *gadinam*—with club; *cakra-hastam*—disc in hand; *icchāmi*—I wish; *tvām*—You; *draṣṭum*—to see; *aham*—I; *tathā eva*—in that position; *tena eva*—by that; *rūpeṇa*—with form; *catur-bhujena*—four-handed; *sahasra-bāho*—O thousand-handed one; *bhava*—just become; *viśva-mūrte*—O universal form.

TRANSLATION

O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

PURPORT

In the *Brahmā-saṁhitā* it is stated that the Lord is eternally situated in hundreds and thousands of forms, and the main forms are those like Rāma, Nṛsiṁha, Nārāyaṇa, etc. There are innumerable forms. But Arjuna knew that Kṛṣṇa is the original Personality of Godhead assuming His temporary universal form. He is now asking to see the form of Nārāyaṇa, a spiritual form. This verse establishes without any doubt the statement of the *Śrīmad-Bhāgavatam* that Kṛṣṇa is the original Personality of Godhead and all other features originate from Him. He is not different from His plenary expansions, and He is God in any of His innumerable forms. In all of these forms He is fresh like a young man. That is the constant feature of the Supreme Personality of

that the impersonalists are not devotees. Therefore they are unable to see the universal form of the Lord.

There are many persons who create incarnations. They falsely claim an ordinary human to be an incarnation, but this is all foolishness. We should follow the principles of *Bhagavad-gītā*, otherwise there is no possibility of attaining perfect spiritual knowledge. Although *Bhagavad-gītā* is considered the preliminary study of the science of God, still it is so perfect that one can distinguish what is what. The followers of a pseudo incarnation may say that they have also seen the transcendental incarnation of God, the universal form, but that is not acceptable because it is clearly stated here that unless one becomes a devotee of Kṛṣṇa, one cannot see the universal form of God. So one first of all has to become a pure devotee of Kṛṣṇa; then he can claim that he can show the universal form of what he has seen. A devotee of Kṛṣṇa cannot accept false incarnations or followers of false incarnations.

TEXT 49

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

*mā te vyathā mā ca vimūḍha-bhāvo
dṛṣṭvā rūpam ghoram idṛṇi mamedam
vyapeta-bhīḥ prīta-manāḥ punas tvam
tat eva me rūpam idam prapaśya*

mā—let it not be; *te*—unto you; *vyathā*—trouble; *mā*—let it not be; *ca*—also; *vimūḍha-bhāvaḥ*—bewilderment; *dṛṣṭvā*—by seeing; *rūpam*—form; *ghoram*—horrible; *idṛk*—like this; *mama*—My; *idam*—as it is; *vyapetabhiḥ*—just become free from all fear; *prīta-manāḥ*—be pleased in mind; *punāḥ*—again; *tvam*—you; *tat*—that; *eva*—thus; *me*—My; *rūpam*—form; *idam*—this; *prapaśya*—just see.

TRANSLATION

Your mind has been perturbed upon seeing this horrible feature of Mine. Now let it be finished. My devotee, be free from all disturbance. With a peaceful mind you can now see the form you desire.

śrī-bhagavān uvāca
 su-durdarśam idam rūpam
 dṛṣṭavān asi yan mama
 devā apy asya rūpasya
 nityam darśana-kāṅkṣīṇah

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *sudur-darśana*—very difficult to be seen; *idam*—this; *rūpam*—form; *dṛṣṭavān asi*—as you have seen; *yat*—which; *mama*—of Mine; *devāḥ*—the demigods; *api asya*—also this; *rūpasya*—of the form; *nityam*—eternally; *darśana-kāṅkṣīṇah*—always aspire to see.

TRANSLATION

The Blessed Lord said: My dear Arjuna, the form which you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form which is so dear.

PURPORT

In the forty-eighth verse of this chapter Lord Kṛṣṇa concluded revealing His universal form and informed Arjuna that this form is not possible to be seen by so many activities, sacrifices, etc. Now here the word *sudurdarśam* is used, indicating that Kṛṣṇa's two-handed form is still more confidential. One may be able to see the universal form of Kṛṣṇa by adding a little tinge of devotional service to various activities like penance, Vedic study and philosophical speculation, etc. It may be possible, but without a tinge of *bhakti*, one cannot see; that has already been explained. Still, beyond that universal form, the form of Kṛṣṇa as a two-handed man is still more difficult to see, even for demigods like Brahmā and Lord Śiva. They desire to see Him, and we have evidences in the *Śrīmad-Bhāgavatam* that when He was supposed to be in the womb of His mother, Devakī, all the demigods from heaven came to see the marvel of Kṛṣṇa. They even waited to see Him. A foolish person may deride Him, but that is an ordinary person. Kṛṣṇa is actually desired to be seen by demigods like Brahmā and Śiva in His two-armed form.

In *Bhagavad-gītā* it is also confirmed that He is not visible to the foolish persons who deride Him. Kṛṣṇa's body, as confirmed by *Brahmā-saṁhitā* and

mat-karma-kṛt—engaged in doing My work; *mat-paramah*—concerning Me, the Supreme; *mat-bhaktah*—engaged in My devotional service; *sāṅga-varjitaḥ*—freed from the contamination of previous activities and mental speculation; *nirvairah*—without an enemy; *sarva-bhūteṣu*—to every living entity; *yah*—one who; *sah*—he; *mām*—unto Me; *eti*—comes; *pāñdava*—O son of Pāṇḍu.

TRANSLATION

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

PURPORT

Anyone who wants to approach the Supreme of all the Personalities of Godhead, on the Kṛṣṇaloka planet in the spiritual sky, and be intimately connected with the Supreme Personality, Kṛṣṇa, must take this formula, as is stated by the Supreme Himself. Therefore, this verse is considered to be the essence of *Bhagavad-gītā*. The *Bhagavad-gītā* is a book directed to the conditioned souls, who are engaged in the material world with the purpose of lording it over nature and who do not know of the real, spiritual life. The *Bhagavad-gītā* is meant to show how one can understand his spiritual existence and his eternal relationship with the Supreme Spiritual Personality and to teach one how to go back home, back to Godhead. Now here is the verse which clearly explains the process by which one can attain success in his spiritual activity: devotional service. As far as work is concerned, one should transfer his energy entirely to Kṛṣṇa conscious activities. No work should be done by any man except in relationship to Kṛṣṇa. This called Kṛṣṇa-*karma*. One may be engaged in various activities, but one should not be attached to the result of his work, but the result should be done for Him. For example, one may be engaged in business, but to transform that activity into Kṛṣṇa consciousness, one has to do business for Kṛṣṇa. If Kṛṣṇa is the proprietor of

neighbor from all material problems. In such a way, a pure devotee is engaged in the service of the Lord. Now, we can imagine how merciful Kṛṣṇa is to those engaged in His service, risking everything for Him. Therefore it is certain that such persons must reach the supreme planet after leaving the body.

In summary, the universal form of Kṛṣṇa, which is a temporary manifestation, and the form of time which devours everything, and even the form of Viṣṇu, four-handed, have all been exhibited by Kṛṣṇa. Thus Kṛṣṇa is the origin of all these manifestations. It is not that Kṛṣṇa is a manifestation of the original *viśva-rūpa*, or Viṣṇu. Kṛṣṇa is the origin of all forms. There are hundreds and thousands of Viṣṇus, but for a devotee, no form of Kṛṣṇa is important but the original form, two-handed Śyāmasundara. In the *Brahmā-saṁhitā* it is stated that those who are attached to the Śyāmasundara form of Kṛṣṇa in love and devotion can see Him always within the heart and cannot see anything else. One should understand, therefore, that the purport of this Eleventh Chapter is that the form of Kṛṣṇa is essential and supreme.

Thus end the Bhaktivedanta Purports to the Eleventh Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of the Universal Form.

CHAPTER TWELVE



Devotional Service

TEXT 1

अर्जुन उवाच ।
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

*arjuna uvāca
evam satata-yuktā ye
bhaktās tvām paryupāsate
ye cāpy akṣaram avyaktam
teṣām ke yoga-vittamāḥ*

arjunaḥ uvāca—Arjuna said; *evam*—thus; *satata*—always; *yuktāḥ*—engaged; *ye*—those; *bhaktāḥ*—devotees; *tvām*—unto You; *paryupāsate*—properly worship; *ye*—those; *ca*—also; *api*—again; *akṣaram*—beyond the senses; *avyaktam*—unmanifested; *teṣām*—of them; *ke*—who; *yoga-vittamāḥ*—the most perfect.

*teṣām ahaṁ samuddhartā
 mṛtyu-saṁsāra-sāgarāt
 bhavāmi na cirāt pārtha
 mayy āveśita-cetasām*

ye—one who; tu—but; sarvāṇī—everything; karmāṇī—activities; mayi—unto Me; sannyasya—giving up; mat-parāḥ—being attached to Me; ananyena—without division; eva—certainly; yogena—by practice of such bhakti-yoga; mām—unto Me; dhyāyantah—meditating; upāsate—worship; teṣām—of them; aham—I; samuddhartā—deliverer; mṛtyu—that; saṁsāra—material existence; sāgarāt—from the ocean; bhavāmi—become; na cirāt—not a long time; pārtha—O son of Pṛthā; mayi—unto Me; āveśita—fixed; cetasām—of those whose minds are like that.

TRANSLATION

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death.

PURPORT

It is explicitly stated here that the devotees are very fortunate to be delivered very soon from material existence by the Lord. In pure devotional service one comes to the realization that God is great and that the individual soul is subordinate to Him. His duty is to render service to the Lord—if not, then he will render service to *māyā*.

As stated before, the Supreme Lord can only be appreciated by devotional service. Therefore, one should be fully devoted. One should fix his mind fully on Kṛṣṇa in order to achieve Him. One should work only for Kṛṣṇa. It does not matter in what kind of work one engages, but that work should be done only for Kṛṣṇa. That is the standard of devotional service. The devotee does not desire any achievement other than pleasing the Supreme Personality of Godhead. His life's mission is to please Kṛṣṇa, and he can sacrifice everything for Kṛṣṇa's satisfaction, just as Arjuna did in the Battle of Kurukṣetra. The process is very simple: one can devote himself in his occupation and engage at

benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—a devotee of the Lord can approach the supreme destination easily and happily, but this destination cannot be approached by any other process of religion. The conclusion of *Bhagavad-gītā* is stated in the Eighteenth Chapter:

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

One should give up all other processes of self-realization and simply execute devotional service in Kṛṣṇa consciousness. That will enable one to reach the highest perfection of life. There is no need for one to consider the sinful actions of his past life because the Supreme Lord fully takes charge of him. Therefore one should not futilely try to deliver himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead Kṛṣṇa. That is the highest perfection of life.

TEXT 8

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

*mayy eva mana ādhatsva
mayi buddhim niveśaya
nivasiṣyasi mayy eva
ata ūrdhvam na samśayah.*

mayi—unto Me; *eva*—certainly; *manah*—mind; *ādhatsva*—fix; *mayi*—upon Me; *buddhim*—intelligence; *niveśaya*—apply; *nivasiṣyasi*—you lead; *mayi*—unto Me; *eva*—certainly; *ataḥ*—therefore; *ūrdhvam*—up; *na*—never; *saṁśayah*—doubt.

TRANSLATION

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

consciousness. Of course Kṛṣṇa consciousness is not dependant on any other experience because Kṛṣṇa consciousness itself can purify one's mind, but if there are impediments to Kṛṣṇa consciousness, one may try to give up the result of his action. In that respect, social service, community service, national service, sacrifice for one's country, etc., may be accepted so that some day one may come to the stage of pure devotional service to the Supreme Lord. In *Bhagavad-gītā* we find it is stated: *yataḥ pravṛttir bhūtānām*: If one decides to sacrifice for the supreme cause, even if he does not know that the supreme cause is Kṛṣṇa, he will come gradually to understand that Kṛṣṇa is the supreme cause by the sacrificial method.

TEXT 12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्वयानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागच्छान्तिरनन्तरम् ॥ १२ ॥

*śreyo hi jñānam abhyāsāj
jñānād dhyānam viśisyate
dhyānāt karma-phala-tyāgas
tyāgāc chāntir anantaram*

śreyah—better; *hi*—certainly; *jñānam*—knowledge; *abhyāsāt*—by practice; *jñānāt*—better than knowledge; *dhyānam*—meditation; *viśisyate*—especially considered; *dhyānāt*—from meditation; *karma-phala-tyāgah*—renunciation of the results of fruitive action; *tyāgāt*—by such renunciation; *sāntih*—peace; *anantaram*—thereafter.

TRANSLATION

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

PURPORT

As mentioned in the previous verses, there are two kinds of devotional service: the way of regulated principles, and the way of full attachment in love to the Supreme Personality of Godhead. For those who are actually not able to follow the principles of Kṛṣṇa consciousness, it is better to cultivate knowledge because by knowledge one can be able to understand his real position. Gradually knowledge will develop to the point of meditation. By meditation one can be able to understand the Supreme Personality of Godhead by a gradual process. There are processes which make one understand that one himself is the Supreme, and that sort of meditation is preferred if one is unable to engage in devotional service. If one is not able to meditate in such a way, then there are prescribed duties, as enjoined in the Vedic literature, for the *brāhmaṇas*, *vaiśyas*, and *śūdras*, which we shall find in a later chapter of *Bhagavad-gītā*. But in all cases, one should give up the result or fruits of labor; this means to employ the result of *karma* for some good cause. In summary, to reach the Supreme Personality of Godhead, the highest goal, there are two processes: one process is by gradual development, and the other process is direct. Devotional service in Kṛṣṇa consciousness is the direct method, and the other method involves renouncing the fruits of one's activities. Then one can come to the stage of knowledge, then to the stage of meditation, then to the stage of understanding the Supersoul, and then to the stage of the Supreme Personality of Godhead. One may either take the step by step process or the direct path. The direct process is not possible for everyone; therefore the indirect process is also good. It is, however, to be understood that the indirect process is not recommended for Arjuna because he is already at the stage of loving devotional service to the Supreme Lord. It is for others who are not at this state; for them the gradual process of renunciation, knowledge, meditation and realization of the Supersoul and Brahman should be followed. But as far as *Bhagavad-gītā* is concerned, it is the direct method that is stressed. Everyone is advised to take to the direct method and surrender unto the Supreme Personality of Godhead, Kṛṣṇa.

always transcendental to all these disturbances; therefore he is very dear to Kṛṣṇa.

TEXT 16

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

*anapekṣah śucir dakṣa
udāśīno gata-vyathah
sarvārambha-parityāgī¹
yo mad-bhaktah sa me priyah*

anapekṣah—neutral; *śuciḥ*—pure; *dakṣah*—expert; *udāśīnah*—free from care; *gata-vyathah*—freed from all distress; *sarva-ārambha*—all endeavors; *parityāgī*—renouncer; *yah*—anyone; *mat-bhaktah*—My devotee; *sah*—he; *me*—Me; *priyah*—very dear

TRANSLATION

A devotee who is not dependant on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

PURPORT

Money may be offered to a devotee, but he should not struggle to acquire it. If automatically, by the grace of the Supreme, money comes to him, he is not agitated. Naturally a devotee takes bath at least twice in a day and rises early in the morning for devotional service. Thus he is naturally clean both inwardly and outwardly. A devotee is always expert because he fully knows the sense of all activities of life, and he is convinced of the authoritative scriptures. A devotee never takes the part of a particular party; therefore he is carefree. He is never pained because he is free from all designations; he knows that his body is a designation, so if there are some bodily pains, he is free. The pure devotee does not endeavor for anything which is against the principles of devotional service. For example, constructing a big building requires great

energy, and a devotee does not take to such business if it does not benefit him by advancing his devotional service. He may construct a temple for the Lord, and for that he may take all kinds of anxiety, but he does not construct a big house for his personal relations.

TEXT 17

यो न हृष्यति न द्रेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

yo na hṛṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī¹
bhaktimān yaḥ sa me priyah

yaḥ—one who; *na*—never; *hṛṣyati*—takes pleasure; *na*—never; *dveṣṭi*—grieves; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *śubha*—auspicious; *aśubha*—inauspicious; *parityāgī*—renouncer; *bhaktimān*—devotee; *yaḥ*—one who; *sah*—he is; *me*—My; *priyah*—dear.

TRANSLATION

One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

PURPORT

A pure devotee is neither happy nor distressed over material gain and loss, nor is he very much anxious to get a son or disciple, nor is he distressed by not getting them. If he loses anything which is very dear to him, he does not lament. Similarly, if he does not get what he desires, he is not distressed. He is transcendental in the face of all kinds of auspicious, inauspicious and sinful activities. He is prepared to accept all kinds of risks for the satisfaction of the Supreme Lord. Nothing is an impediment in the discharge of his devotional service. Such a devotee is very dear to Kṛṣṇa.

śrī-bhagavān uvāca
 idam śarīram kaunteya
 kṣetram ity abhidhīyate
 etad yo vetti tam prāhuḥ
 kṣetra-jñā iti tad-vidah

arjunaḥ uvāca—Arjuna said; *prakṛtim*—nature; *puruṣam*—the enjoyer; *ca*—also; *eva*—certainly; *kṣetram*—body; *kṣetrājñam*—knower of the body; *eva*—certainly; *ca*—also; *etat*—all this; *veditum*—to understand; *icchāmi*—I wish; *jñānam*—knowledge; *jñeyam*—the object of knowledge; *ca*—also; *keśava*—O Kṛṣṇa; *śrī bhagavān uvāca*—the Personality of Godhead said; *idam*—this; *śarīram*—body; *kaunteya*—O son of Kuntī; *kṣetram*—the field; *iti*—thus; *abhidhīyate*—is called; *etat*—this; *yāḥ*—anyone; *vetti*—knows; *tam*—him; *prāhuḥ*—is called; *kṣetrājñah*—knower of the body; *iti*—thus; *tat-vidah*—one who knows.

TRANSLATION

Arjuna said: O my dear Kṛṣṇa, I wish to know about *prakṛti* [nature], *Puruṣa* [the enjoyer], and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field.

PURPORT

Arjuna was inquisitive about *prakṛti* or nature, *puruṣa*, the enjoyer, *kṣetra*, the field, *kṣetrājña*, its knower, and of knowledge and the object of knowledge. When he inquired about all these, Kṛṣṇa said that this body is called the field and that one who knows this body is called the knower of the field. This body is the field of activity for the conditioned soul. The conditioned soul is entrapped in material existence, and he attempts to lord over material nature. And so, according to his capacity to dominate material nature, he gets a field of activity. That field of activity is the body. And what is the body? The body is made of senses. The conditioned soul wants to enjoy sense gratification, and, according to his capacity to enjoy sense gratification, he is offered a body, or field of activity. Therefore the body is called *kṣetra*, or the field of activity for

*mayi cānanya-yogena
bhaktir avyabhicāriṇī
vivikta-deśa-sevitvam
aratir jana-samsadi*

*adhyātma-jñāna-nityatvam
tattva-jñānārtha-darśanam
etaj jñānam iti proktam
ajñānam yad ato 'nyathā*

amānitvam—humility; *adambhitvam*—pridelessness; *ahimsā*—nonviolence; *kṣāntih*—tolerance; *ārjavam*—simplicity; *ācārya-upāsanam*—approaching a bona fide spiritual master; *śaucam*—cleanliness; *sthairyam*—steadfastness; *ātma-vinigrahah*—control; *iñdriya-artheṣu*—in the matter of the senses; *vairāgyam*—renunciation; *anahaṅkāraḥ*—being without false egoism; *eva*—certainly; *ca*—also; *janma*—birth; *mṛtyu*—death; *jarā*—old age; *vyādhi*—disease; *duḥkha*—distress; *doṣa*—fault; *anudarśanam*—observing; *asaktih*—without attachment; *anabhiṣvaṅgaḥ*—without association; *putra*—son; *dāra*—wife; *gṛha-ādiṣu*—home, etc.; *nityam*; *ca*—also; *sama-cittatvam*—equilibrium; *iṣṭa*—desirable; *aniṣṭaḥ*—undesirable; *upapattiṣu*—having obtained; *mayi*—unto Me; *ca*—also; *ananya-yogena*—by devotional service; *bhaktih*—devotion; *avyabhicāriṇī*—constant, unalloyed; *vivikta*—solitary; *deśa*—place; *sevitvam*—aspiring; *aratih*—without attachment; *jana*—people in general; *samsadi*—mass; *adhyātma*—pertaining to the self; *jñāna*—knowledge; *nityatvam*—eternity; *tattva-jñāna*—knowledge of the truth; *artha*—the object; *darśanam*—philosophy; *etat*—all this; *jñānam*—knowledge; *iti*—thus; *proktam*—declared; *ajñānam*—ignorance; *yat*—that which; *ataḥ*—from this; *anyathā*—others.

TRANSLATION

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and evenmindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the

general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth—all these I thus declare to be knowledge, and what is contrary to these is ignorance.

PURPORT

This process of knowledge is sometimes misunderstood by less intelligent men as being the interaction of the field of activity. But actually this is the real process of knowledge. If one accepts this process, then the possibility of approaching the Absolute Truth exists. This is not the interaction of the tenfold elements, as described before. This is actually the means to get out of it. Of all the descriptions of the process of knowledge, the most important point is described in the first line of the tenth verse: The process of knowledge terminates in unalloyed devotional service to the Lord. So, if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value. But, if one takes to devotional service in full Kṛṣṇa consciousness, the other nineteen items automatically develop within him. The principle of accepting a spiritual master, as mentioned in the seventh verse, is essential. Even for one who takes to devotional service, it is most important. Transcendental life begins when one accepts a bona fide spiritual master. The Supreme Personality of Godhead, Śrī Kṛṣṇa, clearly states here that this process of knowledge is the actual path. Anything speculated beyond this is nonsense.

As for the knowledge outlined here, the items may be analyzed as follows: Humility means that one should not be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor from others, but from the point of view of a man in perfect knowledge—who knows that he is not this body—anything, honor or dishonor, pertaining to this body is useless. One should not be hankering after this material deception. People are very anxious to be famous for their religion, and consequently sometimes it is found that without understanding the principles of religion, one enters into some group, which is not actually following religious principles, and then wants to advertise himself as a religious mentor. As for actual advancement in spiritual science, one should have a test to see how far he is progressing. He can judge by these items.

Nonviolence is generally taken to mean not killing or destroying the body, but actually nonviolence means not to put others into distress. People in general are trapped by ignorance in the material concept of life, and they perpetually suffer material pains. So, unless one elevates people to spiritual knowledge, one is practicing violence. One should try his best to distribute real knowledge to the people, so that they may become enlightened and leave this material entanglement. That is nonviolence.

Tolerance means that one should be practiced to bear insult and dishonor from others. If one is engaged in the advancement of spiritual knowledge, there will be so many insults and much dishonor from others. This is expected because material nature is so constituted. Even a boy like Prahlāda, who, only five years old, was engaged in the cultivation of spiritual knowledge, was endangered when his father became antagonistic to his devotion. The father tried to kill him in so many ways, but Prahlada tolerated him. So, for making advancement in spiritual knowledge, there may be many impediments, but we should be tolerant and continue our progress with determination.

Simplicity means that without diplomacy one should be so straightforward that he can disclose the real truth even to an enemy. As for acceptance of the spiritual master, that is essential, because without the instruction of a bona fide spiritual master, one cannot progress in the spiritual science. One should approach the spiritual master with all humility and offer him all services so that he will be pleased to bestow his blessings upon the disciple. Because a bona fide spiritual master is a representative of Kṛṣṇa, if he bestows any blessings upon his disciple, that will make the disciple immediately advanced without the disciple's following the regulated principles. Or, the regulated principles will be easier for one who has served the spiritual master without reservation.

Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External cleanliness means taking a bath, but for internal cleanliness, one has to think of Kṛṣṇa always and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma. Hare Rāma, Rāma Rāma Hare Hare. This process cleans the accumulated dust of past *karma* from the mind.

Steadiness means that one should be very determined to make progress in spiritual life. Without such determination, one cannot make tangible progress. And self-control means that one should not accept anything which is

one can relish the nectar of life. As explained in the Second Chapter, the living entity is eternal. This is also confirmed here. There is no specific date at which the *jīva* was born. Nor can anyone trace out the history of *jīvātmā*'s manifestation from the Supreme Lord. Therefore it is beginningless. The Vedic literature confirms this: *na jāyate mṛjayate vā vipaścit*. The knower of the body is never born and never dies, and he is full of knowledge. The Supreme Lord is also stated in the Vedic literature as *pradhāna-kṣetrajña-patir guṇeśah*. The Supreme Lord as the Supersoul is the chief knower of the body, and He is the master of the three modes of material nature. In the *smṛti* it is said: *dāsa-bhūto harer eva nānyasvaiva kadācana*. The living entities are eternally in the service of the Supreme Lord. This is also confirmed by Lord Caitanya in His teaching; therefore the description of Brahman mentioned in this verse is in relation to the individual soul, and when the word Brahman is applied to the living entity, it is to be understood that he is *vijñānam brahma* as opposed to *ananta-brahma*. *Ananta-brahma* is the Supreme Brahman Personality of Godhead.

TEXT 14

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

*sarvataḥ pāṇi-pādaṁ tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutiṁloke
sarvam āvṛtya tiṣṭhati*

sarvataḥ—everywhere; *pāṇi*—hands; *pādaṁ*—legs; *tat*—that; *sarvataḥ*—everywhere; *akṣi*—eyes; *śirah*—head; *mukham*—face; *sarvataḥ*—everywhere; *śrutiṁ*—hearing; *loke*—in the world; *sarvam*—everywhere, *āvṛtya*—covering; *tiṣṭhati*—exists.

TRANSLATION

Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.

existence. By his personal endeavor in association with authorities, saintly persons and a spiritual master, he has to understand his position and then revert to spiritual consciousness or Kṛṣṇa consciousness by understanding *Bhagavad-gītā* as it is explained by the Personality of Godhead. Then it is certain that he will never come again into this material existence; he will be transferred into the spiritual world for a blissful eternal life of knowledge.

TEXT 25

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

*dhyānenātmani paśyanti
kecid ātmānam ātmanā
anye sāṅkhyena yogena
karma-yogena cāpare*

dhyānena—by meditation; *ātmani*—self; *paśyanti*—see; *kecit*—one; *ātmānam*—Supersoul; *ātmanā*—by the mind; *anye*—others; *sāṅkhyena*—by philosophical discussion; *yogena*—by the yoga system; *karma-yogena*—by activities without fruitive desire; *ca*—also; *apare*—others.

TRANSLATION

That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire.

PURPORT

The Lord informs Arjuna that the conditioned soul can be divided into two classes as far as man's search for self-realization is concerned. Those who are atheists, agnostics and skeptics are beyond the sense of spiritual understanding. But there are others who are faithful in their understanding of spiritual life, and they are called workers who have renounced fruitive results. Those who always try to establish the doctrine of monism are also counted among the atheists and agnostics. In other words, only the devotees of the

TRANSLATION

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

PURPORT

This verse is particularly applicable to modern society because in modern society there is practically no education in spiritual matters. Some of the people may appear to be atheistic or agnostic or philosophical, but actually there is no knowledge of philosophy. As for the common man, if he is a good soul, then there is a chance for advancement by hearing. This hearing process is very important. Lord Caitanya, who preached Kṛṣṇa consciousness in the modern world, gave great stress to hearing because if the common man simply hears from authoritative sources, he can progress, especially, according to Lord Caitanya, if he hears the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place. Lord Caitanya has said that in this age no one needs to change his position, but one should give up the endeavor to understand the Absolute Truth by speculative reasoning. One should learn to become the servant of those who are in knowledge of the Supreme Lord. If one is fortunate enough to take shelter of a pure devotee, hear from him about self-realization and follow in his footsteps, he will be gradually elevated to the position of a pure devotee. In this verse particularly the process of hearing is strongly recommended, and this is very appropriate. Although the common man is often not as capable as so-called philosophers, faithful hearing from an authoritative person will help one transcend this material existence and go back to Godhead, back to home.

TEXT 27

यावत्सञ्चायते किञ्चित्सन्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७ ॥

idam—this; *jñānam*—knowledge; *upāśritya*—taking shelter of; *mama*—My; *sādharmyam*—nature; *āgatāḥ*—attain; *sarge api*—even in the creation; *na*—never; *upajāyante*—comes in; *pralaye*—in the annihilation; *na*—nor; *vyathanti*—disturbed; *ca*—also.

TRANSLATION

By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.

PURPORT

After acquiring perfect transcendental knowledge, one acquires qualitative equality with the Supreme Personality of Godhead, becoming free from the repetition of birth and death. One does not, however, lose his identity as an individual soul. It is understood from Vedic literature that the liberated souls who have reached the transcendental planets of the spiritual sky always look to the lotus feet of the Supreme Lord, being engaged in His transcendental loving service. So, even after liberation, the devotees do not lose their individual identities.

Generally, in the material world, whatever knowledge we get is contaminated by the three modes of material nature. But knowledge which is not contaminated by the three modes of nature is called transcendental knowledge. As soon as one is situated in that transcendental knowledge, he is on the same platform as that of the Supreme Person. Those who have no knowledge of the spiritual sky hold that after being freed from the material activities of the material form, this spiritual identity becomes formless, without any variegatedness. However, just as there is material variegatedness in this world, so, in the spiritual world, there is also variegatedness. Those in ignorance of this think that spiritual existence is opposed to material variety. But actually, in the spiritual sky, one attains spiritual form. There are spiritual activities, and the spiritual situation is called devotional life. That atmosphere is said to be uncontaminated, and there one is equal in quality with the Supreme Lord. To obtain such knowledge, one must develop all the spiritual

beings; *pramāda*—madness; *ālasya*—indolence; *nidrābhiḥ*—sleep; *tat*—that; *nibadhnāti*—binds; *bhārata*—O son of Bharata.

TRANSLATION

O son of Bharata, the mode of ignorance causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.

PURPORT

In this verse the specific application of the word *tu* is very significant. This means that the mode of ignorance is a very peculiar qualification of the embodied soul. This mode of ignorance is just the opposite of the mode of goodness. In the mode of goodness, by development of knowledge, one can understand what is what, but the mode of ignorance is just the opposite. Everyone under the spell of the mode of ignorance becomes mad, and a madman cannot understand what is what. Instead of making advancement, one becomes degraded. The definition of the mode of ignorance is stated in the Vedic literature: under the spell of ignorance, one cannot understand the thing as it is. For example, everyone can see that his grandfather has died, and therefore he will also die; man is mortal. The children that he conceives will also die. So death is sure. Still, people are madly accumulating money and working very hard all day and night, not caring for the eternal spirit. This is madness. In their madness, they are very reluctant to make advancement in spiritual understanding. Such people are very lazy. When they are invited to associate for spiritual understanding, they are not much interested. They are not even active like the man who is controlled by the mode of passion. Thus another symptom of one embedded in the mode of ignorance is that he sleeps more than is required. Six hours of sleep is sufficient, but a man in the mode of ignorance sleeps at least ten or twelve hours a day. Such a man appears to be always dejected, and is addicted to intoxicants and sleeping. These are the symptoms of a person conditioned by the mode of ignorance.

*rajas tamaś cābhībhūya
sattvam bhavati bhārata
rajah sattvam tamaś caiva
tamah sattvam rajas tathā*

rajah—mode of passion; *tamah*—mode of ignorance; *ca*—also; *abhibhūya*—also surpassing; *sattvam*—mode of goodness; *bhavati*—becomes prominent; *bhārata*—O son of Bharata; *rajah*—mode of passion; *sattvam*—mode of goodness; *tamah*—mode of ignorance; *ca*—also; *eva*—like that; *tamah*—mode of ignorance; *sattvam*—mode of goodness; *rajah*—mode of passion; *tathā*—as in this.

TRANSLATION

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

PURPORT

When the mode of passion is prominent, the modes of goodness and ignorance are defeated. When the mode of goodness is prominent, passion and ignorance are defeated. And, when the mode of ignorance is prominent, passion and goodness are defeated. This competition is always going on. Therefore, one who is actually intent on advancing in Kṛṣṇa consciousness has to transcend these three modes. The prominence of some certain mode of nature is manifested in one's dealings, in his activities, in eating, etc. All this will be explained in later chapters. But if one wants, he can develop, by practice, the mode of goodness and thus defeat the modes of ignorance and passion. One can similarly develop the mode of passion and defeat goodness and ignorance. Or, one can develop the mode of ignorance and defeat goodness and passion. Although there are these three modes of material nature, if one is determined, he can be blessed by the mode of goodness, and, by transcending the mode of goodness, he can be situated in pure goodness, which is called the *vāsudeva* state, a state in which one can understand the

science of God. By the manifestation of particular activities, it can be understood in what mode of nature one is situated.

TEXT 11

सर्वद्वारेषु देहेऽस्मिन्प्रकाशं उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

*sarva-dvāreṣu dehe 'smi
prakāśa upajāyate
jñānam yadā tadā vidyād
vivṛddham sattvam ity uta*

sarva-dvāreṣu—all the gates; *dehe asmin*—in this body; *prakāśah*—quality of illumination; *upajāyate*—develops; *jñānam*—knowledge; *yadā*—when; *tadā*—at that time; *vidyāt*—must know; *vivṛddham*—increased; *sattvam*—mode of goodness; *iti*—thus; *uta*—said.

TRANSLATION

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

PURPORT

There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genital and the anus. In every gate, when the symptom of goodness is illuminated, it should be understood that one has developed the mode of goodness. In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness.

TEXT 12

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

*lobhah pravṛttir ārambhah
 karmaṇām aśamah spṛhā
 rajasy etāni jāyante
 vivṛddhe bharatarṣabha*

lobhah—greed; *pravṛttiḥ*—hankering; *ārambhah*—endeavor; *karmaṇām*—of activities; *aśamah*—uncontrollable; *spṛhā*—desire; *rajasi*—in the mode of passion; *etāni*—all this; *jāyante*—develop; *vivṛddhe*—when there is excess; *bharatarṣabha*—O chief of the descendants of Bharata.

TRANSLATION

O chief of the Bhāratas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

PURPORT

One in the mode of passion is never satisfied with the position he has already acquired; he hankers to increase his position. If he wants to construct a residential house, he tries his best to have a palatial house, as if he would be able to reside in that house eternally. And he develops a great hankering for sense gratification. There is no end to sense gratification. He always wants to remain with his family and in his house and to continue the process of sense gratification. There is no cessation of this. All these symptoms should be understood as characteristic of the mode of passion.

TEXT 13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
 तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

*aprakāśo 'pravṛttiś ca
 pramādo moha eva ca
 tamasy etāni jāyante
 vivṛddhe kuru-nandana*

condemnation. A civilization which guides the citizens to become animals in their next lives is certainly not a human civilization. The present human civilization is, of course, grossly misled by the modes of passion and ignorance. It is a very dangerous age, and all nations should take care to provide the easiest process, Kṛṣṇa consciousness, to save humanity from the greatest danger.

TEXT 17

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

*sattvāt sañjāyate jñānam
rajaso lobha eva ca
pramāda-mohau tamaso
bhavato 'jñānam eva ca*

sattvāt—from the mode of goodness; *sañjāyate*—develops; *jñānam*—knowledge; *rajasah*—from the mode of passion; *lobhah*—greed; *eva*—certainly; *ca*—also; *pramāda*—madness; *mohau*—illusion; *tamasah*—from the mode of ignorance; *bhavatah*—develops; *ajñānam*—nonsense; *eva*—certainly; *ca*—also.

TRANSLATION

From the mode of goodness, real knowledge develops; from the mode of passion, grief develops; and from the mode of ignorance, foolishness, madness and illusion develop.

PURPORT

Since the present civilization is not very congenial to the living entities, Kṛṣṇa consciousness is recommended. Through Kṛṣṇa consciousness, society will develop the mode of goodness. When the mode of goodness is developed, people will see things as they are. In the mode of ignorance, people are just like animals and cannot see things clearly. In the mode of ignorance, for example, they do not see that by killing one animal they are taking a chance of being

There is opportunity for men in the modes of ignorance and passion to be elevated to the mode of goodness, and that system is called Kṛṣṇa consciousness. But one who does not take advantage of this opportunity certainly will continue in the lower modes.

TEXT 19

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

nānyam guṇebhyah kartāram
yadā draṣṭānupaśyati
guṇebhyaś ca param vetti
mad-bhāvam so 'dhigacchati

na—never; *anyam*—other than; *guṇebhyah*—from the qualities; *kartāram*—the performer; *yadā*—when; *draṣṭā anupaśyati*—he who sees properly; *guṇebhyah ca*—from the modes of nature; *param*—transcendental; *vetti*—know; *mat-bhāvam*—My spiritual nature; *sah*—he; *adhigacchati*—is promoted.

TRANSLATION

When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature.

PURPORT

One can transcend all the activities of the modes of material nature simply by understanding them properly by learning from the proper souls. The real spiritual master is Kṛṣṇa, and He is imparting this spiritual knowledge to Arjuna. Similarly, it is from those who are fully in Kṛṣṇa consciousness that one has to learn this science of activities in terms of the modes of nature. Otherwise, one's life will be misdirected. By the instruction of a bona fide spiritual master, a living entity can know of his spiritual position, his material body, his senses, how he is entrapped, and how he is under the spell of the material modes of nature. He is helpless, being in the grip of these modes, but

TEXT 26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

mām—unto Me; *ca*—also; *yah*—person; *avyabhicāreṇa*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *sah*—he; *guṇān*—all the modes of material nature; *samatītya*—transcending; *etān*—all this; *brahma-bhūyāya*—to be elevated on the Brahman platform; *kalpate*—is considered.

TRANSLATION

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

PURPORT

This verse is a reply to Arjuna's third question: What is the means of attaining to the transcendental position? As explained before, the material world is acting under the spell of the modes of material nature. One should not be disturbed by the activities of the modes of nature; instead of putting his consciousness into such activities, he may transfer his consciousness to Kṛṣṇa activities. Kṛṣṇa activities are known as *bhakti-yoga*—always acting for Kṛṣṇa. This includes not only Kṛṣṇa, but His different plenary expansions such as Rāma and Nārāyaṇa. He has innumerable expansions. One who is engaged in the service of any of the forms of Kṛṣṇa, or of His plenary expansions, is considered to be transcendently situated. One should also note that all the forms of Kṛṣṇa are fully transcendental, blissful, full of knowledge and eternal. Such personalities of Godhead are omnipotent and omniscient, and they

Thus end the Bhaktivedanta Purports to the Fourteenth Chapter of the
Śrīmad-Bhagavad-gītā in the matter of the Three Modes of Material Nature.

TRANSLATION

That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

PURPORT

The spiritual world, the abode of the Supreme Personality of Godhead, Kṛṣṇa—which is known as Kṛṣṇaloka, Goloka Vṛndāvana—is described here. In the spiritual sky there is no need of sunshine, moonshine, fire or electricity, because all the planets are self-luminous. We have only one planet in this universe, the sun, which is self-luminous, but all the planets in the spiritual sky are self-luminous. The shining effulgence of all those planets (called Vaikuṇṭhas) constitutes the shining sky known as the *brahmajyoti*. Actually, the effulgence is emanating from the planet of Kṛṣṇa, Goloka Vṛndāvana. Part of that shining effulgence is covered by the *mahat-tattva*, the material world. Other than this, the major portion of that shining sky is full of spiritual planets, which are called Vaikuṇṭhas, chief of which is Goloka Vṛndāvana. As long as a living entity is in this dark material world, he is in conditional life, but as soon as he reaches the spiritual sky, by cutting through the false, perverted tree of this material world, he becomes liberated. Then there is no chance of his coming back here. In his conditional life, the living entity considers himself to be the lord of this material world, but in his liberated state he enters into the spiritual kingdom and becomes the associate of the Supreme Lord. There he enjoys eternal bliss, eternal life, and full knowledge. One should be captivated by this information. He should desire to transfer himself to that eternal world and extricate himself from this false reflection of reality. For one who is too much attached to this material world, it is very difficult to cut that attachment, but if he takes to Kṛṣṇa consciousness, there is a chance of gradually becoming detached. One has to associate himself with devotees, those who are in Kṛṣṇa consciousness. One should search out a society dedicated to Kṛṣṇa consciousness and learn how to discharge devotional service. In this way he can cut off his attachment to the material world. One cannot become detached from the attraction of the material world simply by dressing himself in saffron cloth. He must become attached to the devotional service of the Lord. Therefore one should take it very seriously that

state becomes one with the Supreme Lord. He is eternally fragmented. It is clearly said, *sanātanaḥ*. According to the Vedic version, the Supreme Lord manifests and expands Himself in innumerable expansions, of which the primary expansions are called *Viṣṇu-tattva*, and the secondary expansions are called the living entities. In other words, the *Viṣṇu-tattva* is the personal expansion, and the living entities are separated expansions. By His personal expansion, He is manifested in various forms like Lord Rāma, Nṛsiṁhadeva, Viṣṇumūrti and all the predominating Deities in the Vaikunṭha planets. The separated expansions, the living entities, are eternally servitors. The personal expansions of the Supreme Personality of Godhead, the individual identities of the Godhead, are always present. Similarly, the separated expansions of living entities have their identities. As fragmental parts and parcels of the Supreme Lord, the living entities have also fragmental qualities, of which independence is one. Every living entity has an individual soul, his personal individuality and a minute form of independence. By misuse of that independence, one becomes a conditioned soul, and by proper use of independence he is always liberated. In either case, he is qualitatively eternal, as the Supreme Lord is. In his liberated state he is freed from this material condition, and he is under the engagement of transcendental service unto the Lord; in his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result, he has to struggle very hard to maintain his existence in the material world.

The living entities, not only the human beings and the cats and dogs, but even the greater controllers of the material world—Brahmā, Lord Śiva, and even Viṣṇu—are all parts and parcels of the Supreme Lord. They are all eternal, not temporary manifestations. The word *karsati* (struggling or grappling hard) is very significant. The conditioned soul is bound up, as though shackled by iron chains. He is bound up by the false ego, and the mind is the chief agent which is driving him in this material existence. When the mind is in the mode of goodness, his activities are good; when the mind is in the mode of passion, his activities are troublesome; and when the mind is in the mode of ignorance, he travels in the lower species of life. It is clear, however, in this verse, that the conditioned soul is covered by the material body, with the mind and the senses, and when he is liberated this material covering perishes, but his spiritual body manifests in its individual capacity. The following information

are many so-called associations of yogīs, but they are actually blind in the matter of self-realization. They are simply addicted to some sort of gymnastic exercise and are satisfied if the body is well-built and healthy. They have no other information. They are called *yatanto 'py akṛtātmānah*. Even though they are endeavoring in a so-called *yoga* system, they are not self-realized. Such people cannot understand the process of the transmigration of the soul. Only those who are actually in the *yoga* system and have realized the self, the world, and the Supreme Lord, in other words, the *bhakti-yogīs*, those engaged in pure devotional service in Kṛṣṇa consciousness, can understand how things are taking place.

TEXT 12

यदादित्यगतं तेजो जगद्ग्रासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

*yad āditya-gatam tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam*

yat—that which; *āditya-gatam*—in the sunshine; *tejah*—splendor; *jagat*—the whole world; *bhāsayate*—illuminates; *akhilam*—entirely; *yat*—that which; *candramasi*—in the moon; *yat*—that which; *ca*—also; *agnau*—in the fire; *tat*—that; *tejah*—splendor; *viddhi*—understand; *māmakam*—from Me.

TRANSLATION

The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.

PURPORT

The unintelligent cannot understand how things are taking place. The beginning of knowledge can be established by understanding what the Lord explains here. Everyone sees the sun, moon, fire and electricity. One should

Brahman, the Supreme Personality of Godhead, and the localized Paramātmā, but as the form of the incarnation of the Vedas as well. The Vedas give the right direction to the people so that they can properly mold their lives and come back to Godhead, back to home. The Vedas offer knowledge of the Supreme Personality of Godhead, Kṛṣṇa, and Kṛṣṇa in His incarnation as Vyāsadeva is the compiler of the *Vedānta-sūtra*. The commentary on the *Vedānta-sūtra* by Vyāsadeva in the *Śrīmad-Bhāgavatam* gives the real understanding of *Vedānta-sūtra*. The Supreme Lord is so full that for the deliverance of the conditioned soul He is the supplier and digester of foodstuff, the witness of his activity, the giver of knowledge in the form of Vedas and as the Supreme Personality of Godhead, Śrī Kṛṣṇa, the teacher of the *Bhagavad-gītā*. He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.

Antahpraviṣṭah śāstā janānām. The living entity forgets as soon as he quits his present body, but he begins his work again, initiated by the Supreme Lord. Although he forgets, the Lord gives him the intelligence to renew his work where he ended his last life. So not only does a living entity enjoy or suffer in this world according to the dictation from the Supreme Lord situated locally in the heart, but he receives the opportunity to understand Vedas from Him. If one is serious to understand the Vedic knowledge, then Kṛṣṇa gives the required intelligence. Why does He present the Vedic knowledge for understanding? Because a living entity individually needs to understand Kṛṣṇa. Vedic literature confirms this: *yo 'sau sarvair vedair gīyate*. In all Vedic literature, beginning from the four Vedas, *Vedānta-sūtra* and the *Upaniṣads* and *Purāṇas*, the glories of the Supreme Lord are celebrated. By performing Vedic rituals, discussing the Vedic philosophy and worshiping the Lord in devotional service, He is attained. Therefore the purpose of the Vedas is to understand Kṛṣṇa. The Vedas give us direction to understand Kṛṣṇa and the process of understanding. The ultimate goal is the Supreme Personality of Godhead. *Vedānta-sūtra* confirms this in the following words: *tat tu samanvayāt*. One can attain perfection by understanding Vedic literature, and one can understand his relationship with the Supreme Personality of Godhead by performing the different processes. Thus one can approach Him and at the end attain the supreme goal, who is no other than the Supreme Personality of Godhead. In this verse, however, the purpose of the Vedas, the understanding of the Vedas and the goal of Vedas are clearly defined.

PURPORT

The Lord clearly explains here that this is the substance of all revealed scriptures. And one should understand this as it is given by the Supreme Personality of Godhead. Thus one will become intelligent and perfect in transcendental knowledge. In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature. Devotional service is a process of spiritual understanding. Wherever devotional service exists, the material contamination cannot coexist. Devotional service to the Lord and the Lord Himself are one and the same because they are spiritual—the internal energy of the Supreme Lord. The Lord is said to be the sun, and ignorance is called darkness. Where the sun is present, there is no question of darkness. Therefore, whenever devotional service is present under the proper guidance of a bona fide spiritual master, there is no question of ignorance.

Everyone must take to this consciousness of Kṛṣṇa and engage in devotional service to become intelligent and purified. Unless one comes to this position of understanding Kṛṣṇa and engages in devotional service, however intelligent he may be in the estimation of some common man, he is not perfectly intelligent.

The word *anagha*, by which Arjuna is addressed, is significant. *Anagha*, O sinless one, means that unless one is free from all sinful reactions, it is very difficult to understand Kṛṣṇa. One has to become free from all contamination, all sinful activities; then he can understand. But devotional service is so pure and potent that once one is engaged in devotional service he automatically comes to the stage of sinlessness.

While performing devotional service in the association of pure devotees in full Kṛṣṇa consciousness, there are certain things which require to be vanquished altogether. The most important thing one has to surmount is weakness of the heart. The first falldown is caused by the desire to lord it over material nature. Thus one gives up the transcendental loving service of the Supreme Lord. The second weakness of the heart is that as one increases the propensity of lording it over material nature, he becomes attached to matter and the possession of matter. The problems of material existence are due to these weaknesses of the heart.

PURPORT

In the beginning of the Fifteenth Chapter, the banyan tree of this material world was explained. The extra roots coming out of it were compared to the activities of the living entities, some auspicious, some inauspicious. In the Ninth Chapter, also, the *devas*, or godly, and the *asuras*, the ungodly, or demons, were explained. Now, according to Vedic rites, activities in the mode of goodness are considered auspicious for progress on the path of liberation, and such activities are known as *deva prakṛti*, transcendental by nature. Those who are situated in the transcendental nature make progress on the path of liberation. For those who are acting in the modes of passion and ignorance, on the other hand, there is no possibility of liberation. Either they will have to remain in this material world as human beings, or they will descend among the species of animals or even lower life forms. In this Sixteenth Chapter the Lord explains both the transcendental nature and its attendant qualities, as well as the demoniac nature and its qualities. He also explains the advantages and disadvantages of these qualities.

The word *abhijātasya* in reference to one born of transcendental qualities or godly tendencies is very significant. To beget a child in a godly atmosphere is known in the Vedic scriptures as *Garbhādhāna-saṁskāra*. If the parents want a child in the godly qualities they should follow the ten principles of the human being. In *Bhagavad-gītā* we have studied also before that sex life for begetting a good child is Kṛṣṇa Himself. Sex life is not condemned provided the process is used in Kṛṣṇa consciousness. Those who are in Kṛṣṇa consciousness at least should not beget children like cats and dogs but should beget them so they may become Kṛṣṇa conscious after birth. That should be the advantage of children born of a father or mother absorbed in Kṛṣṇa consciousness.

The social institution known as *varṇāśrama-dharma*—the institution dividing society into four divisions or castes—is not meant to divide human society according to birth. Such divisions are in terms of educational qualifications. They are to keep the society in a state of peace and prosperity. The qualities mentioned herein are explained as transcendental qualities meant for making a person progress in spiritual understanding so he can get liberated from the material world. In the *varṇāśrama* institution the *sannyāsī*, or the person in the renounced order of life, is considered to be the head or the spiritual master of all the social statuses and orders. A *brāhmaṇa* is considered to be the

spiritual master of the three other sections of a society, namely, the *kṣatriyas*, the *vaiśyas* and the *sūdras*, but a *sannyāsī*, who is on the top of the institution, is considered to be the spiritual master of the *brāhmaṇas* also. For a *sannyāsī*, the first qualification should be fearlessness. Because a *sannyāsī* has to be alone without any support or guarantee of support, he has simply to depend on the mercy of the Supreme Personality of Godhead. If he thinks, "After leaving my connections, who will protect me?" he should not accept the renounced order of life. One must be fully convinced that Kṛṣṇa or the Supreme Personality of Godhead in His localized aspect as Paramātmā is always within, that He is seeing everything and He always knows what one intends to do. One must thus have firm conviction that Kṛṣṇa as Paramātmā will take care of a soul surrendered to Him. "I shall never be alone," one should think. "Even if I live in the darkest regions of a forest I shall be accompanied by Kṛṣṇa, and He will give me all protection." That conviction is called *abhayam*, without fear. This state of mind is necessary for a person in the renounced order of life. Then he has to purify his existence. There are so many rules and regulations to be followed in the renounced order of life. Most important of all, a *sannyāsī* is strictly forbidden to have any intimate relationship with a woman. He is even forbidden to talk with a woman in a secluded place. Lord Caitanya was an ideal *sannyāsī*, and when He was at Puri His feminine devotees could not even come near to offer their respects. They were advised to bow down from a distant place. This is not a sign of hatred for women as a class, but it is a stricture imposed on the *sannyāsī* not to have close connections with women. One has to follow the rules and regulations of a particular status of life in order to purify his existence. For a *sannyāsī*, intimate relations with women and possessions of wealth for sense gratification are strictly forbidden. The ideal *sannyāsī* was Lord Caitanya Himself, and we can learn from His life that He was very strict in regards to women. Although He is considered to be the most liberal incarnation of Godhead, accepting the most fallen conditioned souls, He strictly followed the rules and regulations of the *sannyāsa* order of the life in connection with association with woman. One of His personal associates, namely Choṭa Haridāsa, was personally associated with Lord Caitanya, along with His other confidential personal associates, but somehow or other this Choṭa Haridāsa looked lustily on a young woman, and Lord Caitanya was so strict that He at once rejected him from the society of His personal associates. Lord Caitanya said, "For a *sannyāsī* or anyone who is

*pravṛttim ca nivṛttim ca
janā na vidur āsurāḥ
na śaucam nāpi cācāro
na satyam teṣu vidyate*

pravṛttim—proper action; *ca*—also; *nivṛttim*—improper action; *ca*—and; *janāḥ*—persons; *na*—never; *viduh*—know; *āsurāḥ*—in demoniac quality; *na*—never; *śaucam*—cleanliness; *na*—nor; *api*—also; *ca*—and; *acāraḥ*—behavior; *na*—never; *satyam*—truth; *teṣu*—in them; *vidyate*—there is.

TRANSLATION

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

PURPORT

In every civilized human society there is some set of scriptural rules and regulations which are followed from the beginning, especially among the Āryans, those who adopt the Vedic civilization and who are known as the most advanced civilized peoples. Those who do not follow the scriptural injunctions are supposed to be demons. Therefore it is stated here that the demons do not know the scriptural rules, nor do they have any inclination to follow them. Most of them do not know them, and even if some of them know, they have not the tendency to follow them. They have no faith, nor are they willing to act in terms of the Vedic injunctions. The demons are not clean, either externally or internally.

One should always be careful to keep his body clean by bathing, brushing teeth, changing clothes, etc. As far as internal cleanliness is concerned, one should always remember the holy names of God and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The demons neither like nor follow all these rules for external and internal cleanliness.

As for behavior, there are many rules and regulations guiding human behavior, such as the *Manu-saṃhitā*, which is the law of the human race. Even up to today, those who are Hindu follow the *Manu-saṃhitā*. Laws of inheritance and other legalities are derived from this book. Now, in the *Manu-saṃhitā*, it is

place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world.

TEXT 10

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गुहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

*kāmam āśritya duṣpūram
dambha-māna-madānvitāḥ
mohād gṛhitvāsad-grāhān
pravartante 'śuci-vratāḥ*

kāmam—lust; *āśritya*—taking shelter of; *duṣpūram*—insatiable; *dambha*—pride; *māna*—false prestige; *mada-anvitāḥ*—absorbed in conceit; *mohāt*—by illusion; *gṛhitvā*—taking; *asat*—nonpermanent; *grāhān*—things; *pravartante*—flourish; *aśuci*—unclean; *vratāḥ*—avowed.

TRANSLATION

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

PURPORT

The demoniac mentality is described here. The demons' lust is never satiated. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting nonpermanent things, they still continue to engage in such activities out of illusion. They have no knowledge and cannot tell that they are heading the wrong way. Accepting nonpermanent things, such demoniac people create their own God, create their own hymns and chant accordingly. The result is that they become more and more attracted to two things—sex enjoyment and accumulation of material wealth. The word *aśuci-vratāḥ*,

advancement of his sensual activities, he makes plans to cut him down by his own power.

TEXT 19

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

*tān aham dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu*

tān—those; *aham*—I; *dviṣataḥ*—envious; *krūrān*—mischievous; *saṁsāreṣu*—into the ocean of material existence; *narādhamān*—the lowest of mankind; *kṣipāmi*—put; *ajasram*—innumerable; *aśubhān*—inauspicious; *āsurīṣu*—demoniac; *eva*—certainly; *yoniṣu*—in the wombs.

TRANSLATION

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

PURPORT

In this verse it is clearly indicated that the placing of a particular individual soul in a particular body is the prerogative of the supreme will. The demoniac person may not agree to accept the supremacy of the Lord, and it is a fact that he may act according to his own whims, but his next birth will depend upon the decision of the Supreme Personality of Godhead and not on himself. In the *Śrīmad-Bhāgavatam*, Third Canto, it is stated that an individual soul, after his death, is put into the womb of a mother where he gets a particular type of body under the supervision of superior power. Therefore in the material existence we find so many species of life—animals, insects, men, and so on. All are arranged by the superior power. They are not accidental. As for the demoniac, it is clearly said here that they are perpetually put into the wombs

of demons, and thus they continue to be envious, the lowest of mankind. Such demoniac species of life are held to be always full of lust, always violent and hateful and always unclean. They are just like so many beasts in a jungle.

TEXT 20

आसुरी योनिमापन्ना मूढा जन्मनिजन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

*āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim*

āsurīm—demoniac; *yonim*—species; *āpannāḥ*—gaining; *mūḍhāḥ*—the foolish; *janmani janmani*—in birth after birth; *mām*—unto Me; *aprāpya*—without achieving; *eva*—certainly; *kaunteya*—O son of Kuntī; *tataḥ*—thereafter; *yānti*—goes; *adhamām*—condemned; *gatim*—destination.

TRANSLATION

Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

PURPORT

It is known that God is all-merciful, but here we find that God is never merciful to the demoniac. It is clearly stated that the demoniac people, life after life, are put into the wombs of similar demons, and, not achieving the mercy of the Supreme Lord, they go down and down, so that at last they achieve bodies like those of cats, dogs and hogs. It is clearly stated that such demons have practically no chance of receiving the mercy of God at any stage of later life. In the *Vedas* also it is stated that such persons gradually sink to become dogs and hogs. It may be then argued in this connection that God should not be advertised as all-merciful if He is not merciful to such demons. In answer to this question, in the *Vedānta-sūtra* we find that the Supreme

Lord has no hatred for anyone. The placing of the *asuras*, the demons, in the lowest status of life is simply another feature of His mercy. Sometimes the *asuras* are killed by the Supreme Lord, but this killing is also good for them, for in Vedic literature we find that anyone who is killed by the Supreme Lord becomes liberated. There are instances in history of many *asuras*—Rāvaṇa, Kāṁsa, Hiraṇyakaśipu—to whom the Lord appeared in various incarnations just to kill. Therefore God's mercy is shown to the *asuras* if they are fortunate enough to be killed by Him.

TEXT 21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

*tri-vidham narakasyedam
dvāram nāśanam ātmanah
kāmaḥ krodhas tathā lobhas
tasmād etat trayam tyajet*

tri-vidham—three kinds of; *narakasya*—hellish; *idam*—this; *dvāram*—gate; *nāśanam*—destructive; *ātmanah*—of the self; *kāmaḥ*—lust; *krodhah*—anger; *tathā*—as well as; *lobhah*—greed; *tasmāt*—therefore; *etat*—these; *trayam*—three; *tyajet*—must give up.

TRANSLATION

There are three gates leading to this hell—lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

PURPORT

The beginning of demoniac life is described herein. One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies which can kill the self to such an extent that there will be no possibility of liberation from this material entanglement.

TEXT 22

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

*etair vimuktaḥ kaunteya
tamo-dvārais tribhir naraḥ
ācaraty ātmanah śreyas
tato yāti parām gatim*

etaih—by these; *vimuktaḥ*—being liberated; *kaunteya*—O son of Kuntī; *tamah-dvāraih*—the gates of ignorance; *tribhiḥ*—three kinds of; *naraḥ*—a person; *ācarati*—performs ; *ātmanah*—self; *śreyah*—benediction; *tataḥ*—thereafter; *yāti*—goes; *parām*—supreme; *gatim*—destination.

TRANSLATION

The man who has escaped these three gates of hell, O son of Kuntī, performs acts conducive to self-realization and thus gradually attains the supreme destination.

PURPORT

One should be very careful of these three enemies to human life: lust, anger, and greed. The more a person is freed from lust, anger and greed, the more his existence becomes pure. Then he can follow the rules and regulations enjoined in the Vedic literature. By following the regulative principles of human life, one gradually raises himself to the platform of spiritual realization. If one is so fortunate, by such practice, to rise to the platform of Kṛṣṇa consciousness, then success is guaranteed for him. In the Vedic literature, the ways of action and reaction are prescribed to enable one to come to the stage of purification. The whole method is based on giving up lust, greed and anger. By cultivating knowledge of this process, one can be elevated to the highest position of self-realization; this self-realization is perfected in devotional service. In that devotional service, the liberation of the conditioned soul is guaranteed. Therefore, according to the Vedic system, there are instituted the four orders of life and the four statuses of life, called the caste system and the

raising oneself to the standard of the mode of goodness, one remains in ignorance and passion, which are the cause of demoniac life. Those in the modes of passion and ignorance deride the scriptures, deride the holy man, and deride the proper understanding of the spiritual master, and they do not care for the regulations of the scriptures. In spite of hearing the glories of devotional service, they are not attracted. Thus they manufacture their own way of elevation. These are some of the defects of human society, which lead to the demoniac status of life. If, however, one is able to be guided by a proper and bona fide spiritual master, who can lead one to the path of elevation, to the higher stage, then one's life becomes successful.

Thus end the Bhaktivedanta Purports to the Sixteenth Chapter of the *Śrīmad-Bhagavad-gītā* in the matter of the Divine and Demoniac Natures.

TRANSLATION

Arjuna said, O Kṛṣṇa, what is the situation of one who does not follow the principles of scripture but worships according to his own imagination? Is he in goodness, in passion or in ignorance?

PURPORT

In the Fourth Chapter, thirty-ninth verse, it is said that a person faithful to a particular type of worship gradually becomes elevated to the stage of knowledge and attains the highest perfectional stage of peace and prosperity. In the Sixteenth Chapter, it is concluded that one who does not follow the principles laid down in the scriptures is called an *asura*, demon, and one who follows the scriptural injunctions faithfully is called a *deva*, or demigod. Now, if one, with faith, follows some rules which are not mentioned in the scriptural injunctions, what is his position? This doubt of Arjuna is to be cleared by Kṛṣṇa. Are those who create some sort of God by selecting a human being and placing their faith in him worshiping in goodness, passion or ignorance? Do such persons attain the perfectional stage of life? Is it possible for them to be situated in real knowledge and elevate themselves to the highest perfectional stage? Do those who do not follow the rules and regulations of the scriptures but who have faith in something and worship gods and demigods and men attain success in their effort? Arjuna is putting these questions to Kṛṣṇa.

TEXT 2

श्रीभगवानुवाच ।
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सत्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

śrī-bhagavān uvāca
tri-vidhā bhavati śraddhā
dehinām sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tāṁ śṛṇu

sattvānurūpā sarvasya
 śraddhā bhavati bhārata
 śraddhā-mayo 'yam puruṣo
 yo yac-chraddhaḥ sa eva saḥ

sattva-anurūpā—according to the existence; *sarvasya*—of everyone; *śraddhā*—faith; *bhavati*—becomes; *bhārata*—O son of Bhārata; *śraddhā*—faith; *mayaḥ*—full; *ayam*—this; *puruṣaḥ*—living entity; *yāḥ*—anyone; *yat*—that; *śraddhaḥ*—faith; *sah*—that; *eva*—certainly; *sah*—he.

TRANSLATION

According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.

PURPORT

Everyone has a particular type of faith, regardless of what he is. But his faith is considered good, passionate or ignorant according to the nature he has acquired. Thus, according to his particular type of faith, one associates with certain persons. Now the real fact is that every living being, as is stated in the Fifteenth Chapter, is originally the fragmental part and parcel of the Supreme Lord. Therefore one is originally transcendental to all the modes of material nature. But when one forgets his relationship with the Supreme Personality of Godhead and comes into contact with the material nature in conditional life, he generates his own position by association with the different varieties of material nature. The resultant artificial faith and existence are only material. Although one may be conducted by some impression, or some conception of life, still, originally, he is *nirguṇa*, or transcendental. Therefore one has to become cleansed of the material contamination that he has acquired in order to regain his relationship with the Supreme Lord. That is the only path back without fear: Kṛṣṇa consciousness. If one is situated in Kṛṣṇa consciousness, then that path is guaranteed for his elevation to the perfectional stage. If one does not take to this path of self-realization, then he is surely to be conducted by the influence of the modes of nature.

nature and who are transcendently situated can worship the Supreme Personality of Godhead.

The impersonalists are supposed to be situated in the mode of goodness, and they worship five kinds of demigods. They worship the impersonal Viṣṇu, or Viṣṇu form in the material world, which is known as philosophized Viṣṇu. Viṣṇu is the expansion of the Supreme Personality of Godhead, but the impersonalists, because they do not ultimately believe in the Supreme Personality of Godhead, imagine that the Viṣṇu form is just another aspect of the impersonal Brahman; similarly, they imagine that Lord Brahmā is the impersonal form in the material mode of passion. Thus they sometimes describe five kinds of gods that are worshipable, but because they think that the actual truth is impersonal Brahman, they dispose of all worshipable objects at the ultimate end. In conclusion, the different qualities of the material modes of nature can be purified through association with persons who are of transcendental nature.

TEXTS 5–6

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

*aśāstra-vihitam ghoram
tapyante ye tapo janāḥ
dambhāhaṅkāra-samyuktāḥ
kāma-rāga-balānvitāḥ*

*karṣayantah śarīra-stham
bhūta-grāmam acetasaḥ
mām caivāntah śarīra-stham
tān viddhy āsura-niścayān*

aśāstra—not mentioned in the scriptures; *vihitam*—directed; *ghoram*—harmful to others; *tapyante*—undergo penances; *ye*—those; *tapah*—austerities; *janāḥ*—persons; *dambha*—pride; *ahaṅkāra*—egotism; *samyuktāḥ*—engaged;

foods are sweet, juicy, fattening and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

PURPORT

The purpose of food is to increase the duration of life, purify the mind and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration, such as milk products, sugar, rice, wheat, fruits and vegetables. These foods are very dear to those in the mode of goodness. Some other foods, such as baked corn and molasses, while not very palatable in themselves, can be made pleasant when mixed with milk or other foods. They are then in the mode of goodness. All these foods are pure by nature. They are quite distinct from untouchable things like meat and liquor. Fatty foods, as mentioned in the eighth verse, have no connection with animal fat obtained by slaughter. Animal fat is available in the form of milk, which is the most wonderful of all foods. Milk, butter, cheese and similar products give animal fat in a form which rules out any need for the killing of innocent creatures. It is only through brute mentality that this killing goes on. The civilized method of obtaining needed fat is by milk. Slaughter is the way of subhumans. Protein is amply available through split peas, *dhall*, whole wheat, etc.

Foods in the mode of passion, which are bitter, too salty, or too hot or overly mixed with red pepper, cause misery by producing mucous in the stomach, leading to disease. Foods in the mode of ignorance or darkness are essentially those that are not fresh. Any food cooked more than three hours before it is eaten (except *prasādam*, food offered to the Lord) is considered to be in the mode of darkness. Because they are decomposing, such foods give a bad odor, which often attracts people in this mode but repulses those in the mode of goodness.

Remnants of food may be eaten only when they are part of a meal that was first offered to the Supreme Lord or first eaten by saintly persons, especially the spiritual master. Otherwise the remnants of food are considered to be in the mode of darkness, and they increase infection or disease. Such foodstuffs,

*manah-prasādah saumyatvam
maunam ātma-vinigrahah
bhāva-saṁsuddhir ity etat
tapo mānasam ucyate*

manah-prasādah—satisfaction of the mind; *saumyatvam*—without duplicity towards others; *maunam*—gravity; *ātma*—self; *vinigrahah*—control; *bhāva*—nature; *saṁsuddhiḥ*—purification; *iti*—thus; *etat*—that is; *tapah*—austerity; *mānasam*—of the mind; *ucyate*—is said to be.

TRANSLATION

And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

PURPORT

To make the mind austere is to detach it from sense gratification. It should be so trained that it can be always thinking of doing good for others. The best training for the mind is gravity in thought. One should not deviate from Kṛṣṇa consciousness and must always avoid sense gratification. To purify one's nature is to become Kṛṣṇa conscious. Satisfaction of the mind can be obtained only by taking the mind away from thoughts of sense enjoyment. The more we think of sense enjoyment, the more the mind becomes dissatisfied. In the present age we unnecessarily engage the mind in so many different ways for sense gratification, and so there is no possibility of the mind's becoming satisfied. The best course is to divert the mind to the Vedic literature, which is full of satisfying stories, as in the *Purāṇas* and the *Mahābhārata*. One can take advantage of this knowledge and thus become purified. The mind should be devoid of duplicity, and one should think of the welfare of all. Silence means that one is always thinking of self-realization. The person in Kṛṣṇa consciousness observes perfect silence in this sense. Control of the mind means detaching the mind from sense enjoyment. One should be straightforward in his dealing and thereby purify his existence. All these qualities together constitute austerity in mental activities.

TEXT 17

श्रद्धया परया तसं तपस्तत्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

śraddhayā parayā taptam
tapas tat tri-vidham naraiḥ
aphalākāṅkṣibhir yuktaih
sāttvikam paricakṣate

śraddhayā—with faith; parayā—transcendental; taptam—executed; tapah—austerity; tat—that; tri-vidham—three kinds; naraiḥ—by men; aphala-ākāṅkṣibhiḥ—without desires for fruits; yuktaih—engaged; sāttvikam—in the mode of goodness; pari-cakṣate—is called.

TRANSLATION

This threefold austerity, practiced by men whose aim is not to benefit themselves materially but to please the Supreme, is of the nature of goodness.

TEXT 18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमधुवम् ॥ १८ ॥

satkāra-māna-pūjārtham
tapo dambhena caiva yat
kriyate tad iha proktam
rājasam calam adhruvam

satkāra—respect; māna—honor; pūjā-artham—for worship; tapah—austerity; dambhena—with pride; ca—also; eva—certainly; yat—which is; kriyate—performed; tat—that; iha—in this world; proktam—is said; rājasam—in the mode of passion; calam—flickering; adhruvam—temporary.

compassion, but if a poor man is not worth giving charity to, then there is no spiritual advancement. In other words, indiscriminate charity is not recommended in the Vedic literature.

TEXT 21

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिकृष्टं तदानं राजसं स्मृतम् ॥ २१ ॥

*yat tu pratyupakārārtham
phalam uddiśya vā punah
dīyate ca parikliṣṭam
tad dānam rājasam smṛtam*

yat—that which; *tu*—but; *prati-upakāra-artha*—for the sake of getting some return; *phalam*—result; *uddiśya*—desiring; *vā*—or; *punah*—again; *dīyate*—is given in charity; *ca*—also; *parikliṣṭam*—grudgingly; *tat*—that; *dānam*—charity; *rājasam*—in the mode of passion; *smṛtam*—is understood to be.

TRANSLATION

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

PURPORT

Charity is sometimes performed for elevation to the heavenly kingdom and sometimes with great trouble and with repentance afterwards. “Why have I spent so much in this way?” Charity is also sometimes made under some obligation, at the request of a superior. These kinds of charity are said to be made in the mode of passion.

There are many charitable foundations which offer their gifts to institutions where sense gratification goes on. Such charities are not recommended in the Vedic scripture. Only charity in the mode of goodness is recommended.

om—indication of the Supreme; *tat*—that; *sat*—eternal; *iti*—that; *nirdeśah*—indication; *brāhmaṇāḥ*—of the Supreme; *tri-vidhāḥ*—three kinds; *smṛtaḥ*—consider; *brahmaṇāḥ*—the *brāhmaṇas*; *tena*—therefore; *vedāḥ*—the Vedic literature; *ca*—also; *yajñāḥ*—sacrifice; *ca*—also; *vihitāḥ*—sacrifice; *purā*—formerly.

TRANSLATION

From the beginning of creation, the three syllables—*om tat sat*—have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by *brāhmaṇas* while chanting Vedic hymns and during sacrifices, for the satisfaction of the Supreme.

PURPORT

It has been explained that penance, sacrifice, charity and foods are divided into three categories: the modes of goodness, passion and ignorance. But whether first class, second class or third class, they are all conditioned, contaminated by the material modes of nature. When they are aimed at the Supreme—*om tat sat*, the Supreme Personality of Godhead, the eternal—they become means for spiritual elevation. In the scriptural injunctions such an objective is indicated. These three words, *om tat sat*, particularly indicate the Absolute Truth, the Supreme Personality of Godhead. In the Vedic hymns, the word *om* is always found.

One who acts without following the regulations of the scriptures will not attain the Absolute Truth. He will get some temporary result, but not the ultimate end of life. The conclusion is that the performance of charities, sacrifice and penance must be done in the mode of goodness. Performed in the modes of passion or ignorance, they are certainly inferior in quality. The three words *om tat sat* are uttered in conjunction with the holy name of the Supreme Lord, e.g., *om tad viṣṇoḥ*. Whenever a Vedic hymn or the holy name of the Supreme Lord is uttered, *om* is added. This is the indication of Vedic literature. These three words are taken from Vedic hymns. *Om ity etad brahmaṇo nedīṣṭam nāma* indicates the first goal. Then *tattvamasi* indicates the second goal. And *sad eva saumya* indicates the third goal. Combined they become *om tat sat*. Formerly when Brahmā, the first created living entity,

performed sacrifices, he spoke these three names of the Supreme Personality of Godhead. The same principle holds by disciplic succession. So this hymn has great significance. *Bhagavad-gītā* recommends, therefore, that any work done should be done for *om tat sat*, or for the Supreme Personality of Godhead. When one performs penance, charity, and sacrifice with these three words, he is acting in Kṛṣṇa consciousness. Kṛṣṇa consciousness is a scientific execution of transcendental activities which enables one to return home, back to Godhead. There is no loss of energy in acting in such a transcendental way.

TEXT 24

तस्माद् अँ इत्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

*tasmād om ity udāhṛtya
yajñā-dāna-tapah-kriyāḥ
pravartante vidhānoktāḥ
satataṁ brahma-vādinām*

tasmāt—therefore; *om*—beginning with *om*; *iti*—thus; *udāhṛtya*—indicating; *yajñā*—sacrifice; *dāna*—charity; *tapah*—penance; *kriyāḥ*—performances; *pravartante*—begins; *vidhāna-uktāḥ*—according to scriptural regulation; *satatam*—always; *brahma-vādinām*—of the transcendentalists.

TRANSLATION

Thus the transcendentalists undertake sacrifices, charities, and penances, beginning always with *om*, to attain the Supreme.

PURPORT

Om tad viṣṇoh paramam padam. The lotus feet of Viṣṇu are the supreme devotional platform. The performance of everything on behalf of the Supreme Personality of Godhead assures the perfection of all activity.

TEXT 25

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

*tad ity anabhisandhāya
phalam yajñā-tapah-kriyāḥ
dāna-kriyāś ca vividhāḥ
kriyante mokṣa-kāṅkṣibhiḥ*

tat—that; *iti*—they; *anabhisandhāya*—without fruitive result; *phalam*—result of sacrifice; *yajñā*—sacrifice; *tapah*—penance; *kriyāḥ*—activities; *dāna*—charity; *kriyāḥ*—activities; *ca*—also; *vividhāḥ*—varieties; *kriyante*—done; *mokṣa-kāṅkṣibhiḥ*—those who actually desire liberation.

TRANSLATION

One should perform sacrifice, penance and charity with the word *tat*. The purpose of such transcendental activities is to get free from the material entanglement.

PURPORT

To be elevated to the spiritual position, one should not act for any material gain. Acts should be performed for the ultimate gain of being transferred to the spiritual kingdom, back to home, back to Godhead.

TEXTS 26–27

सद्गावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थं युज्यते ॥ २६ ॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

gītā, namely renunciation (*tyāga*) and the renounced order of life (*sannyāsa*). Thus he is asking the meaning of these two words.

Two words used in this verse to address the Supreme Lord—Hṛṣīkeśa and Keśinīśudana—are significant. Hṛṣīkeśa is Kṛṣṇa, the master of all senses, who can always help us attain mental serenity. Arjuna requests Him to summarize everything in such a way that he can remain equipoised. Yet he has some doubts, and doubts are always compared to demons. He therefore addresses Kṛṣṇa as Keśinīśudana. Keśī was a most formidable demon who was killed by the Lord; now Arjuna is expecting Kṛṣṇa to kill the demon of doubt.

TEXT 2

श्रीभगवानुवाच ।
काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहस्त्यागं विचक्षणाः ॥ २ ॥

śrī-bhagavān uvāca
kāmyānām karmaṇām nyāsam
sannyāsam kavayo viduḥ
sarva-karma-phala-tyāgam
prāhus tyāgam vicakṣaṇāḥ

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *kāmyānām*—with desire; *karmaṇām*—activities; *nyāsam*—renunciation; *sannyāsam*—renounced order of life; *kavayah*—the learned; *viduḥ*—know; *sarva*—all; *karma*—activities; *phala*—of results; *tyāgam*—renunciation; *prāhuḥ*—call; *tyāgam*—renunciation; *vicakṣaṇāḥ*—the experienced.

TRANSLATION

The Supreme Lord said, To give up the results of all activities is called renunciation [tyāga] by the wise. And that state is called the renounced order of life [sannyāsa] by great learned men.

PURPORT

The performance of activities for results has to be given up. This is the instruction of *Bhagavad-gītā*. But activities leading to advanced spiritual knowledge are not to be given up. This will be made clear in the next verse. There are many prescriptions of methods for performing sacrifice for some particular purpose in the Vedic literatures. There are certain sacrifices to perform to attain a good son or to attain elevation to the higher planets, but sacrifices prompted by desires should be stopped. However, sacrifice for the purification of one's heart or for advancement in the spiritual science should not be given up.

TEXT 3

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

*tyājyam doṣa-vad ity eke
karma prāhur maniṣinah
yajña-dāna-tapah-karma
na tyājyam iti cāpare*

tyājyam—must be given up; *doṣavat*—as an evil; *iti*—thus; *eke*—one group; *karma*—work; *prāhuḥ*—said; *maniṣinah*—of great thinkers; *yajña*—sacrifice; *dāna*—charity; *tapah*—penance; *karma*—work; *na*—never; *tyājyam*—is to be given up; *iti*—thus; *ca*—certainly; *apare*—others.

TRANSLATION

Some learned men declare that all kinds of fruitive activities should be given up, but there are yet other sages who maintain that acts of sacrifice, charity and penance should never be abandoned.

PURPORT

There are many activities in the Vedic literatures which are subjects of contention. For instance, it is said that an animal can be killed in a sacrifice, yet some maintain animal killing is completely abominable. Although animal

kāryam—must be done; *iti*—thus; *eva*—thus; *yat*—that which; *karma*—work; *niyatam*—prescribed; *kriyate*—performed; *arjuna*—O Arjuna; *sāṅgam*—association; *tyaktvā*—giving up; *phalam*—result; *ca*—also; *eva*—certainly; *sah*—that; *tyāgah*—renunciation; *sāttvikah*—in the mode of goodness; *matah*—in My opinion.

TRANSLATION

But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit—his renunciation is of the nature of goodness, O Arjuna.

PURPORT

Prescribed duties must be performed with this mentality. One should act without attachment for the result; he should be disassociated from the modes of work. A man working in Kṛṣṇa consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory. He simply works for Kṛṣṇa. And when he gives up the result for Kṛṣṇa, he is acting transcendently.

TEXT 10

न द्वेष्यकुशलं कर्म कुशले नानुष्णते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

na dveṣṭy akuśalam karma
kuśale nānuṣajjate
tyāgī sattva-samāviṣṭo
medhāvī chinna-saṁśayah

na—never; *dveṣṭi*—hates; *akuśalam*—inauspicious; *karma*—work; *kuśale*—in auspicious; *na*—nor; *anuṣajjate*—becomes attached; *tyāgī*—the renouncer; *sattva*—goodness; *saṁviṣṭah*—absorbed in; *medhāvī*—intelligent; *chinna*—cut up; *saṁśayah*—all doubts.

*niyatam saṅga-rahitam
arāga-dveṣataḥ kṛtam
aphala-prepsunā karma
yat tat sāttvikam ucyate*

niyatam—regulative; *saṅga-rahitam*—without attachment; *arāga-dveṣataḥ*—without love or hatred; *kṛtam*—done; *aphala-prepsunā*—without fruitive result; *karma*—acts; *yat*—that which; *tat*—that; *sāttvikam*—in the mode of goodness; *ucyate*—is called.

TRANSLATION

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

PURPORT

Regulated occupational duties, as prescribed in the scriptures in terms of the different orders and divisions of society, performed without attachment or proprietary rights and therefore without any love or hatred and performed in Kṛṣṇa consciousness for the satisfaction of the Supreme, without self-satisfaction or self-gratification, are called actions in the mode of goodness.

TEXT 24

यत्तु कामेषुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

*yat tu kāmeṣunā karma
sāhaṅkāreṇa vā punah
kriyate bahulāyāsam
tad rājasam udāhṛtam*

yat—that which; *tu*—but; *kāma-īṣunā*—with fruitive result; *karma*—work; *sāhaṅkāreṇa*—with ego; *vā*—or; *punah*—again; *kriyate*—performed; *bahula-*
ayāsam—with great labor; *tat*—that; *rājasam*—in the mode of passion; *udāhṛtam*—is said to be.

TRANSLATION

O son of Pṛthā, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

PURPORT

Actions which are performed in terms of the directions of the scriptures are called *pravṛtti*, or actions that deserve to be performed, and actions which are not so directed are not to be performed. One who does not know the scriptural directions becomes entangled in the actions and reactions of work.

Understanding which discriminates by intelligence is situated in the mode of goodness.

TEXT 31

यया धर्मधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

*yayā dharmam adharmam ca
kāryam cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī*

yayā—by which; *dharmam*—principles of religion; *adharmam ca*—and irreligion; *kāryam*—work; *ca*—also; *akāryam*—what ought not to be done; *eva*—certainly; *ca*—also; *ayathāvat*—not perfectly; *prajānāti*—knows; *buddhiḥ*—intelligence; *sā*—that; *pārtha*—O son of Pṛthā; *rājasī*—in the mode of passion.

TRANSLATION

And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Pṛthā, is in the mode of passion.

PURPORT

Intelligence in the mode of passion is always working perversely. It accepts religions which are not actually religions and rejects actual religion. All views and activities are misguided. Men of passionate intelligence understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of passion.

TEXT 32

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

*adharmaṁ dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparitāṁś ca
buddhiḥ sā pārtha tāmasī*

adharmaṁ—irreligion; *dharmam*—religion; *iti*—thus; *yā*—which; *manyate*—thinks; *tamasā*—by illusion; *avṛtā*—covered; *sarva-arthaṁ*—all things; *viparitān*—the wrong direction; *ca*—also; *buddhiḥ*—intelligence; *sa*—that; *pārtha*—O son of Pṛthā; *tāmasī*—the mode of ignorance.

TRANSLATION

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance.

TEXT 33

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

yayā—by which; *tu*—but; *dharma-kāma-arthān*—for religiosity and economic development; *dhṛtyā*—by determination; *dhārayate*—in such terms; *arjuna*—O Arjuna; *prasaṅgena*—for that; *phala-ākāñkṣī*—desiring fruitive result; *dhṛtiḥ*—determination; *sā*—that; *pārtha*—O son of Pṛthā; *rājasī*—in the mode of passion.

TRANSLATION

And that determination by which one holds fast to fruitive result in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

PURPORT

Any person who is always desirous of fruitive results in religious or economic activities, whose only desire is sense gratification, and whose mind, life and senses are thus engaged, is in the mode of passion.

TEXT 35

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुच्यति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

yayā svapnam bhayam śokam
viṣādam madam eva ca
na vimuñcati durmedhā
dhṛtiḥ sā pārtha tāmasī

yayā—by which; *svapnam*—dream; *bhayam*—fearfulness; *śokam*—lamentation; *viṣādam*—moroseness; *madam*—illusion; *eva*—certainly; *ca*—also; *na*—never; *vimuñcati*—is liberated; *durmedhāḥ*—unintelligent; *dhṛtiḥ*—determination; *sā*—that; *pārtha*—O son of Pṛthā; *tāmasī*—in the mode of ignorance.

TRANSLATION

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness, and illusion—such unintelligent determination is in the mode of darkness.

PURPORT

It should not be concluded that a person in the mode of goodness does not dream. Here dream means too much sleep. Dream is always present; either in the mode of goodness, passion or ignorance, dream is a natural occurrence. But those who cannot avoid oversleeping, who cannot avoid the pride of enjoying material objects and who are always dreaming of lording it over the material world, whose life, mind, and senses are thus engaged, are considered to be in the mode of ignorance.

TEXTS 36–37

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

sukham tv idānīm tri-vidham
śṛṇu me bharatarṣabha
abhyāsād ramate yatra
duḥkhāntam ca nigacchati

yat tad agre viṣam iva
parināme 'mṛtopamam
tat sukham sāttvikam proktam
ātma-buddhi-prasāda-jam

sukham—happiness; *tu*—but; *idānīm*—now; *tri-vidham*—three kinds; *śṛṇu*—hear; *me*—from Me; *bharatarṣabha*—O best amongst the Bhāratas; *abhyāsāt*—by practice; *ramate*—enjoyer; *yatra*—where; *duḥkha*—distress; *antam*—end; *ca*—also; *nigacchati*—gains; *yat*—that which; *tat*—that; *agre*—in the

yat—that which; *agree*—in the beginning; *ca*—also; *anubandhe*—by binding; *ca*—also; *sukham*—happiness; *mohanam*—illusion; *ātmanah*—of the self; *nindrā*—sleeping; *ālasya*—laziness; *pramāda*—illusion; *uttham*—produced of; *tat*—that; *tāmasam*—in the mode of ignorance; *udāhṛtam*—is said to be.

TRANSLATION

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

PURPORT

One who takes pleasure in laziness and in sleep is certainly in the mode of darkness, and one who has no idea how to act and how not to act is also in the mode of ignorance. For the person in the mode of ignorance, everything is illusion. There is no happiness either in the beginning or the end. For the person in the mode of passion there might be some kind of ephemeral happiness in the beginning and at the end distress, but for the person in the mode of ignorance there is only distress both in the beginning and at the end.

TEXT 40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

na tad asti pṛthivyām vā
divi deveṣu vā punah
sattvam prakṛti-jair muktam
yad ebhiḥ syāt tribhir guṇaiḥ

na—not; *tat*—that; *asti*—there is; *pṛthivyām*—within the universe; *vā*—or; *divi*—in the higher planetary system; *deveṣu*—amongst the demigods; *vā*—or; *punah*—again; *sattvam*—existence; *prakṛti-jaiḥ*—under the influence of material nature; *muktam*—liberated; *yat*—that; *ebhiḥ*—by this; *syāt*—so becomes; *tribhiḥ*—by three; *guṇaiḥ*—modes of material nature.

TRANSLATION

There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from the three modes of material nature.

PURPORT

The Lord here summarizes the total influence of the three modes of material nature all over the universe.

TEXT 41

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

*brāhmaṇa-kṣatriya-viśām
śūdrāṇām ca parantapa
karmāṇi pravibhaktāni
svabhāva-prabhavaire gunaiḥ*

brāhmaṇa—the *brāhmaṇas*; *kṣatriya*—the *kṣatriyas*; *viśām*—the *vaiśyas*; *śūdrāṇām*—the *śūdras*; *ca*—and; *parantapa*—O subduer of the enemies; *karmāṇi*—activities; *pravibhaktāni*—are divided; *svabhāva*—own nature; *prabhavaire*—born of; *gunaiḥ*—by the modes of material nature.

TRANSLATION

Brāhmaṇas, kṣatriyas, vaiśyas and śūdras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

TEXT 42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

everywhere. One should therefore know that as part and parcel of the Supreme Lord it is his duty to render service unto the Supreme. Everyone should be engaged in devotional service to the Lord in full Kṛṣṇa consciousness. That is recommended in this verse.

Everyone should think that he is engaged in a particular type of occupation by Hṛṣīkeśa, the master of the senses. And, by the result of the work in which one is engaged, the Supreme Personality of Godhead, Śrī Kṛṣṇa, should be worshiped. If one thinks always in this way, in full Kṛṣṇa consciousness, then, by the grace of the Lord, he becomes fully aware of everything. That is the perfection of life. The Lord says in *Bhagavad-gītā*, *teṣām aham samuddhartā*. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life. In whatever occupation one may be engaged, if he serves the Supreme Lord, he will achieve the highest perfection.

TEXT 47

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

śreyān sva-dharma viguṇah
para-dharmāt sv-anuṣṭhitāt
svabhāva-niyatam karma
kurvan nāpnoti kilbiṣam

sreyān—better; *sva-dharmaḥ*—one's own occupation; *viguṇah*—imperfectly performed; *para-dharmāt*—another's occupation; *svanuṣṭhitāt*—perfectly done; *svabhāva-niyatam*—prescribed duties according to one's nature; *karma*—work; *kurvan*—performing; *na*—never; *āpnoti*—achieve; *kilbiṣam*—sinful reactions.

TRANSLATION

It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.

PURPORT

One's occupational duty is prescribed in *Bhagavad-gītā*. As already discussed in previous verses, the duties of a *brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra* are prescribed according to the particular modes of nature. One should not imitate another's duty. A man who is by nature attracted to the kind of work done by *sūdras* should not artificially claim himself to be a *brāhmaṇa*, although he may be born into a *brāhmaṇa* family. In this way one should work according to his own nature; no work is abominable, if performed in the service of the Supreme Lord. The occupational duty of a *brāhmaṇa* is certainly in the mode of goodness, but if a person is not by nature in the mode of goodness, he should not imitate the occupational duty of a *brāhmaṇa*. For a *kṣatriya*, or administrator, there are so many abominable things; a *kṣatriya* has to be violent to kill his enemies, and sometimes a *kṣatriya* has to tell lies for the sake of diplomacy. Such violence and duplicity accompany political affairs, but a *kṣatriya* is not supposed to give up his occupational duty and try to perform the duties of a *brāhmaṇa*.

One should act to satisfy the Supreme Lord. For example, Arjuna was a *kṣatriya*. He was hesitating to fight the other party. But if such fighting is performed for the sake of Kṛṣṇa, the Supreme Personality of Godhead, there need be no fear of degradation. In the business field also, sometimes a merchant has to tell so many lies to make a profit. If he does not do so, there can be no profit. Sometimes a merchant says, "Oh, my dear customer, for you I am making no profit," but one should know that without profit the merchant cannot exist. Therefore it should be taken as a simple lie if a merchant says that he is not making a profit. But the merchant should not think that because he is engaged in an occupation in which the telling of lies is compulsory, he should give up his profession and pursue the profession of a *brāhmaṇa*. That is not recommended. Whether one is a *kṣatriya*, a *vaiśya*, or a *sūdra* doesn't matter, if he serves, by his work, the Supreme Personality of Godhead. Even *brāhmaṇas*, who perform different types of sacrifice, sometimes must kill animals because sometimes animals are sacrificed in such ceremonies. Similarly, if a *kṣatriya* engaged in his own occupation kills an enemy, there is no sin incurred. In the Third Chapter these matters have been clearly and elaborately explained; every man should work for the purpose of *yajña*, or for Viṣṇu, the Supreme Personality of Godhead. Anything done for personal sense

TEXT 61

ईश्वरः सर्वभूतानां हृदेशोऽर्जुन तिष्ठति ।
प्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

īśvarah sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

īśvarah—the Supreme Lord; *sarva-bhūtānām*—of all living entities; *hṛd-deśe*—in the location of the heart; *arjuna*—O Arjuna; *tiṣṭhati*—resides; *bhrāmayan*—causing to travel; *sarva-bhūtāni*—all living entities; *yantra*—machine; *ārūḍhāni*—being so placed; *māyayā*—under the spell of material energy.

TRANSLATION

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

PURPORT

Arjuna was not the supreme knower, and his decision to fight or not to fight was confined to his limited discretion. Lord Kṛṣṇa instructed that the individual is not all in all. The Supreme Personality of Godhead, or He Himself, Kṛṣṇa, the localized Supersoul, sits in the heart directing the living being. After changing bodies, the living entity forgets his past deeds, but the Supersoul, as the knower of the past, present and future, remains the witness of all his activities. Therefore all the activities of living entities are directed by this Supersoul. The living entity gets what he deserves and is carried by the material body which is created in the material energy under the direction of the Supersoul. As soon as a living entity is placed in a particular type of body, he has to work under the spell of that bodily situation. A person seated in a high-speed motor car goes faster than one seated in a slower car, though the living entities, the drivers, may be the same. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a

that one should surrender unto the Supersoul sitting within means that one should surrender unto the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa has already been accepted by Arjuna as the Supreme. He was accepted in the Tenth Chapter as *param brahma param dhāma*. Arjuna has accepted Kṛṣṇa as the Supreme Personality of Godhead and the supreme abode of all living entities, not only because of his personal experience but also because of the evidences of great authorities like Nārada, Asita, Devala and Vyāsa.

TEXT 63

इति ते ज्ञानमारव्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदरोषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

*iti te jñānam ākhyātām
guhyād guhyataram mayā
vimṛśyaitad aśeṣena
yathecchasi tathā kuru*

iti—thus; *te*—unto you; *jñānam*—knowledge; *ākhyātām*—described; *guhyāt*—confidential; *guhyataram*—still more confidential; *mayā*—by Me; *vimṛśya*—by deliberation; *etat*—that; *aśeṣena*—fully; *yathā*—as you; *icchasi*—you like; *tathā*—that; *kuru*—perform.

TRANSLATION

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.

PURPORT

The Lord has already explained to Arjuna the knowledge of *brahmabhūta*. One who is in the *brahma-bhūta* condition is joyful; he never laments, nor does he desire anything. That is due to confidential knowledge. Kṛṣṇa also discloses knowledge of the Supersoul. This is also Brahman knowledge, knowledge of Brahman, but it is superior.

become an official meditator. Life should be so molded that one will always have the chance to think of Kṛṣṇa. One should always act in such a way that all his daily activities are in connection with Kṛṣṇa. He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Kṛṣṇa. And the Lord's promise is that anyone who is in such pure Kṛṣṇa consciousness will certainly return to the abode of Kṛṣṇa, where he will be engaged in the association of Kṛṣṇa face to face. This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Kṛṣṇa. Everyone who follows the path of Arjuna can become a dear friend to Kṛṣṇa and obtain the same perfection as Arjuna.

These words stress that one should concentrate his mind upon Kṛṣṇa—the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Kṛṣṇa found in the *Brahma-saṁhitā* and other literatures. One should fix his mind on this original form of Godhead, Kṛṣṇa. He should not even divert his attention to other forms of the Lord. The Lord has multi-forms, as Viṣṇu, Nārāyaṇa, Rāma, Varāha, etc., but a devotee should concentrate his mind on the form that was present before Arjuna. Concentration of the mind on the form of Kṛṣṇa constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Kṛṣṇa's.

TEXT 66

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

*sarva-dharmān parityajya
mām ekam śaraṇam vraja
aham tvām sarva-pāpebhyaḥ
mokṣayiṣyāmi mā śucah*

sarva-dharmān—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekam*—only; *śaraṇam*—surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpebhyaḥ*—from sinful reactions; *mokṣayiṣyāmi*—deliver; *mā*—not; *śucah*—worry.

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

PURPORT

The Lord has described various kinds of knowledge, processes of religion, knowledge of the Supreme Brahman, knowledge of the Supersoul, knowledge of the different types of orders and statuses of social life, knowledge of the renounced order of life, knowledge of nonattachment, sense and mind control, meditation, etc. He has described in so many ways different types of religion. Now, in summarizing *Bhagavad-gītā*, the Lord says that Arjuna should give up all the processes that have been explained to him; he should simply surrender to Kṛṣṇa. That surrender will save him from all kinds of sinful reactions, for the Lord personally promises to protect him.

In the Eighth Chapter it was said that only one who has become free from all sinful reactions can take to the worship of Lord Kṛṣṇa. Thus one may think that unless he is free from all sinful reactions he cannot take to the surrendering process. To such doubts it is here said that even if one is not free from all sinful reactions, simply by the process of surrendering to Śrī Kṛṣṇa he is automatically freed. There is no need of strenuous effort to free oneself from sinful reactions. One should unhesitatingly accept Kṛṣṇa as the supreme savior of all living entities. With faith and love, one should surrender unto Him. According to the devotional process, one should simply accept such religious principles that will lead ultimately to the devotional service of the Lord. One may perform a particular occupational duty according to his position in the social order, but if by executing his duty one does not come to the point of Kṛṣṇa consciousness, all his activities are in vain.

Anything that does not lead to the perfectional stage of Kṛṣṇa consciousness should be avoided. One should be confident that in all circumstances Kṛṣṇa will protect him from all difficulties. There is no need of thinking how one should keep the body and soul together. Kṛṣṇa will see to that. One should always think himself helpless and should consider Kṛṣṇa the only basis for his progress in life. As soon as one seriously engages himself in devotional service to the Lord in full Kṛṣṇa consciousness, at once he becomes freed from all

vācyam—to be spoken; *na*—never; *ca*—also; *mām*—unto Me; *yah*—anyone; *abhyasūyati*—envious.

TRANSLATION

This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

PURPORT

Persons who have not undergone the austerities of the religious process, who have never attempted devotional service in Kṛṣṇa consciousness, who have not tended a pure devotee, and especially those who are conscious of Kṛṣṇa as a historical personality or who are envious of the greatness of Kṛṣṇa, should not be told this most confidential part of knowledge. It is, however, sometimes found that even demoniac persons who are envious of Kṛṣṇa, worshiping Kṛṣṇa in a different way, take to the profession of explaining *Bhagavad-gītā* in a different way to make business, but anyone who desires actually to understand Kṛṣṇa must avoid such commentaries on *Bhagavad-gītā*. Actually the purpose of *Bhagavad-gītā* is not understandable to those who are sensuous—even if one is not sensuous but is strictly following the disciplines enjoined in the Vedic scripture, if he is not a devotee, he also cannot understand Kṛṣṇa. Even when one poses himself as a devotee of Kṛṣṇa, but is not engaged in Kṛṣṇa conscious activities, he also cannot understand Kṛṣṇa. There are many persons who envy Kṛṣṇa because He has explained in *Bhagavad-gītā* that He is the Supreme and that nothing is above Him or equal to Him. There are many persons who are envious of Kṛṣṇa. Such persons should not be told of *Bhagavad-gītā*, for they cannot understand. There is no possibility of faithless persons' understanding *Bhagavad-gītā* and Kṛṣṇa. Without understanding Kṛṣṇa from the authority of a pure devotee, one should not try to comment upon *Bhagavad-gītā*.

TEXT 68

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्ट्यसंशयः ॥ ६८ ॥

he related the conversation to Dhṛtarāṣṭra. Now it is concluded that wherever there is Kṛṣṇa and Arjuna, there is victory.

TEXT 75

व्यासप्रसादाच्छुतवानेतद् गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

*vyāsa-prasādāc chrutavān
etad guhyam aham param
yogam yogeśvarāt kṛṣṇāt
sākṣat kathayataḥ svayam*

vyāsa-prasādāt—by the mercy of Vyāsadeva; *śrutavān*—heard; *etat*—this; *guhyam*—confidential; *aham*—I; *param*—the supreme; *yogam*—mysticism; *yogeśvarāt*—from the master of all mysticism; *kṛṣṇāt*—from Kṛṣṇa; *sākṣat*—directly; *kathayataḥ*—speaking; *svayam*—personally.

TRANSLATION

By the mercy of Vyāsa, I have heard these most confidential talks directly from the master of all mysticism, Kṛṣṇa, who was speaking personally to Arjuna.

PURPORT

Vyāsa was the spiritual master of Sañjaya, and Sañjaya admits that it was by his mercy that he could understand the Supreme Personality of Godhead. This means that one has to understand Kṛṣṇa not directly but through the medium of the spiritual master. The spiritual master is the transparent medium, although it is true that the experience is direct. This is the mystery of the disciplic succession. When the spiritual master is bona fide, then one can hear *Bhagavad-gītā* directly, as Arjuna heard it. There are many mystics and yogīs all over the world, but Kṛṣṇa is the master of all *yoga* systems. Kṛṣṇa's instruction is explicitly stated in *Bhagavad-gītā*—surrender unto Kṛṣṇa. One who does so is the topmost yogī. This is confirmed in the last verse of the Sixth Chapter. *Yoginām api sarveśām*.

describing the scene in the battlefield, Sañjaya told the King, “You are thinking of victory, but my opinion is that where Kṛṣṇa and Arjuna are present, there will be all good fortune.” He directly confirmed that Dhṛtarāṣṭra could not expect victory for his side. Victory was certain for the side of Arjuna because Kṛṣṇa was there. Kṛṣṇa’s acceptance of the post of charioteer for Arjuna was an exhibition of another opulence. Kṛṣṇa is full of all opulences, and renunciation is one of them. There are many instances of such renunciation, for Kṛṣṇa is also the master of renunciation.

The fight was actually between Duryodhana and Yudhiṣṭhira. Arjuna was fighting on behalf of his elder brother, Yudhiṣṭhira. Because Kṛṣṇa and Arjuna were on the side of Yudhiṣṭhira, Yudhiṣṭhira’s victory was certain. The battle was to decide who would rule the world, and Sañjaya predicted that the power would be transferred to Yudhiṣṭhira. It is also predicted here that Yudhiṣṭhira, after gaining victory in this battle, would flourish more and more because he was not only righteous and pious, but he was a strict moralist. He never spoke a lie during his life.

There are many less intelligent persons who take *Bhagavad-gītā* to be a discussion of topics between two friends in a battlefield. But such a book cannot be scripture. Some may protest that Kṛṣṇa incited Arjuna to fight, which is immoral, but the reality of the situation is clearly stated: *Bhagavad-gītā* is the supreme instruction in morality. The supreme instruction of morality is stated in the Ninth Chapter, in the thirty-fourth verse: *manmanā bhava mad-bhaktah*. One must become a devotee of Kṛṣṇa, and the essence of all religion is to surrender unto Kṛṣṇa, as stated, *Sarva-dharmān*. The instructions of *Bhagavad-gītā* constitute the supreme process of religion and of morality. All other processes may be purifying and may lead to this process, but the last instruction of the *Gītā* is the last word in all morality and religion: surrender unto Kṛṣṇa. This is the verdict of the Eighteenth Chapter.

From *Bhagavad-gītā* we can understand that to realize oneself by philosophical speculation and by meditation is one process, but to fully surrender unto Kṛṣṇa is the highest perfection. This is the essence of the teachings of *Bhagavad-gītā*. The path of regulative principles according to the orders of social life and according to the different courses of religion may be a confidential path of knowledge in as far as the rituals of religion are confidential, but one is still involved with meditation and cultivation of knowledge. Surrender unto Kṛṣṇa

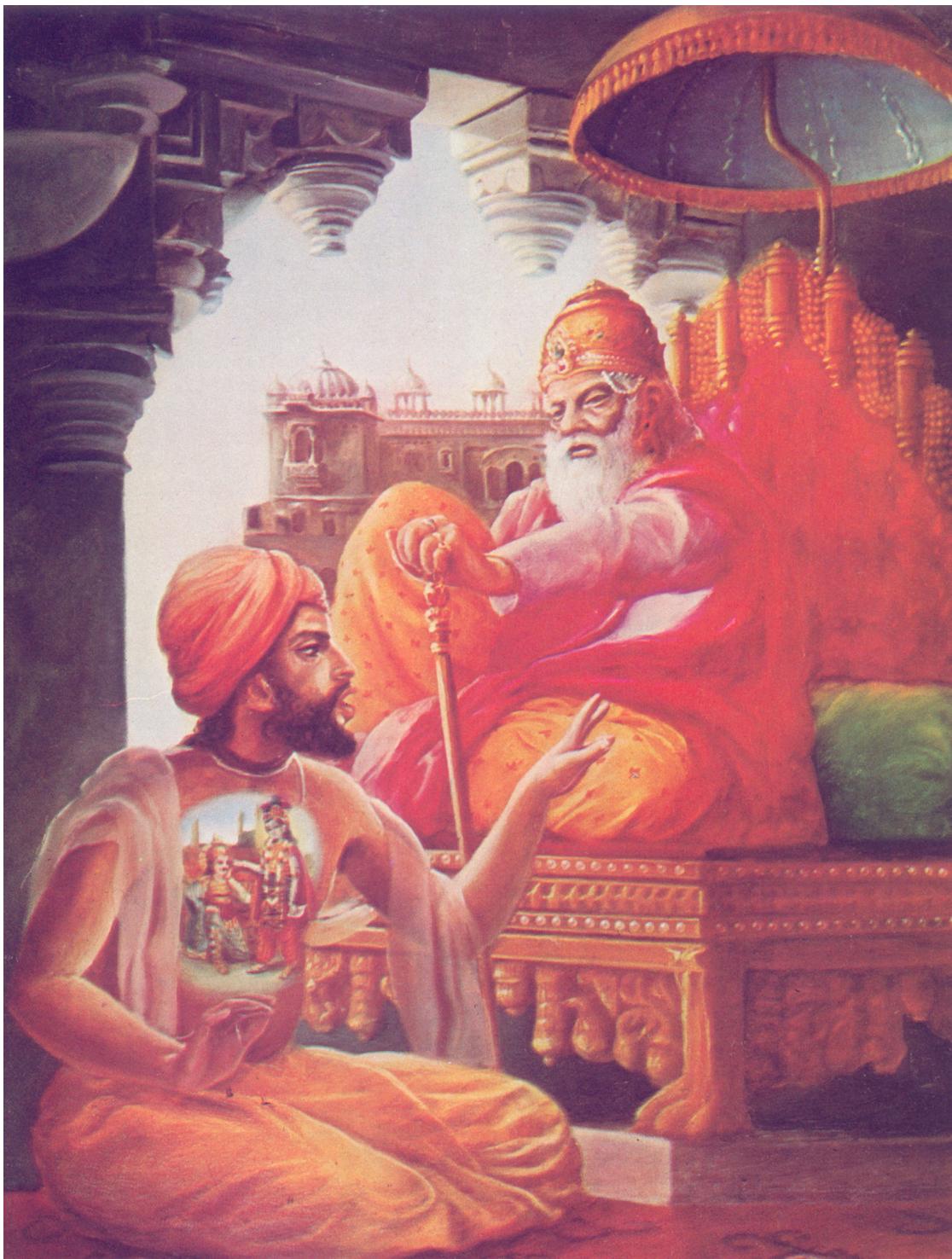


Plate 1.

Dhrtarastra inquires from Sanjaya about the events of the battle.

Bhagavad-gītā 1.1 Dhrtarastra is on the throne, and Sanjaya, his secretary, is describing what is happening on the Battlefield of Kuruksetra. Because of Sanjaya's mystic powers, the discourse on the battlefield between Krsna and Arjuna is revealed in his heart.

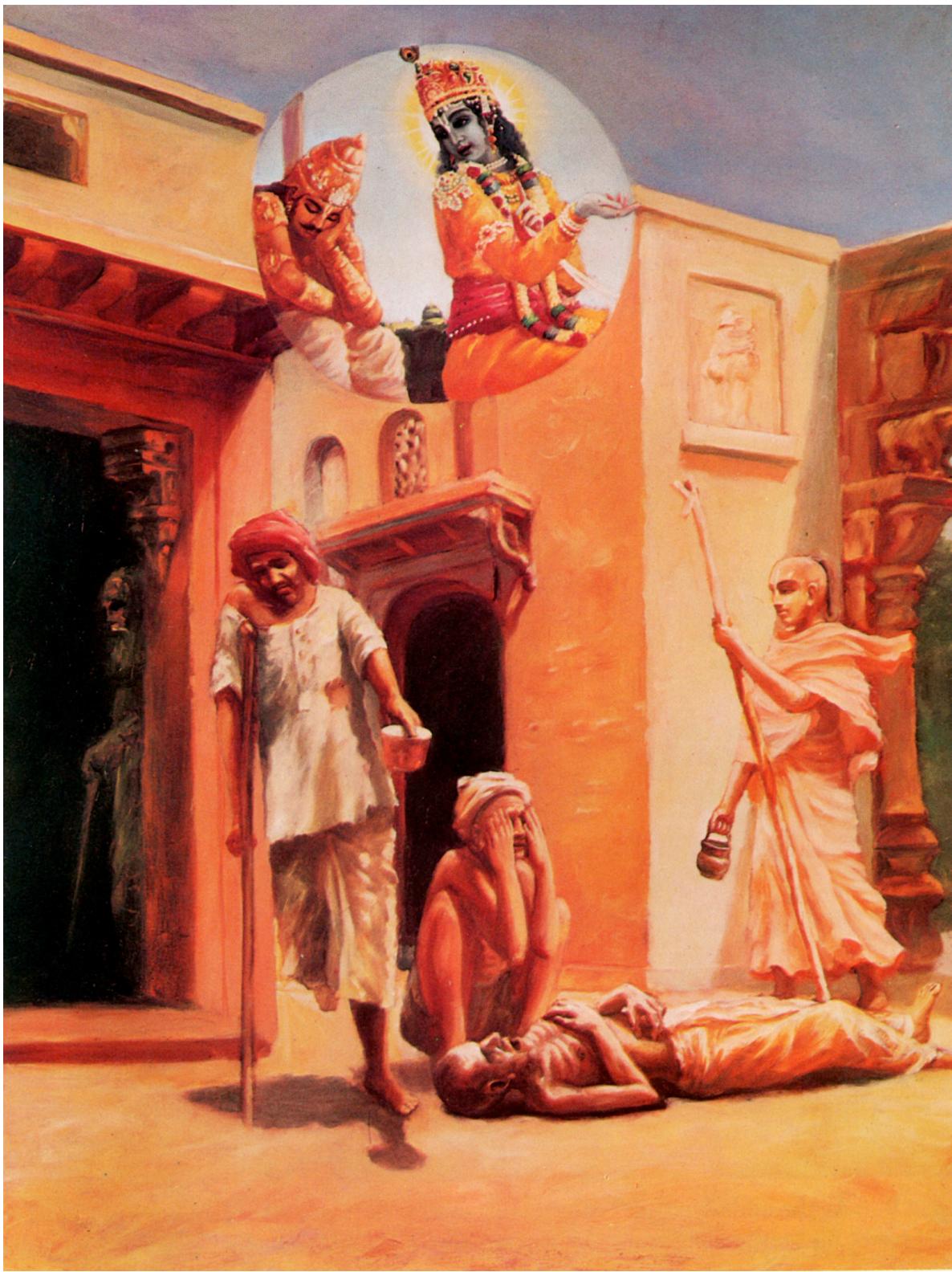


Plate 7.

The Blessed Lord said: The wise lament neither for the living nor the dead.

Bhagavad-gītā 2.11 A devotee of the Lord comes upon a man lying dead on the ground and beside him two other men in conditions of bodily misery.



Plate 13

The demigods, being satisfied by the performance of sacrifice, supply all needs to man.

Bhagavad-gītā 3.12 Devotees are pictured engaging in sankirtana-yajna. Above the clouds are the demigods, and above them the Lord, who is pleased by the singing of His holy names. The demigods are, left to right, Candra (the moon-god), Indra (the god of rain), Vivasvan (the sun-god) and Vayu (the god of air). At the right is Laksmi, the goddess of fortune.



Plate 15

The Blessed Lord first instructed this imperishable science of yoga to Vivasvan.

Bhagavad-gītā 4.1 At the top, Krsna teaches the science of Bhagavad-gita to Vivasvan, the sun-god. Below Vivasvan teaches his son, Manu, and in the circle at the right, Manu teaches his son Iksvaku.



Plate 23

"The mind is restless, turbulent, obstinate and very strong, O Krishna."

Bhagavad-gītā 6.34 The chariot of the body. The five horses represent the five senses (tongue, eyes, ears, nose and skin). The reins, the driving instrument, symbolize the mind, the driver is the intelligence, and the passenger is the spirit soul.



Plate 30

"Know that all these beautiful, glorious and mighty creations spring from but a spark of My splendor."

Bhagavad-gītā 10.41 A sampling of Krsna's infinite manifestations, both in the spiritual and material worlds. Outer circle (clockwise beginning from the upper left-hand corner): Indra carrying the thunderbolt, the Himalayas, Lord Siva with the Ganges River in his hair, the moon, the horse Uccaihsrava, the transcendental om, Kapila, Rama, flower-bearing Spring, Kamadhuk, Arjuna, Vyasa Deva, Prahlada, the shark, Vasuki, Skanda, Varuna, Yamaraja, the lion, Kuvera, Agni and Airavata.

Inner circle, clockwise (beginning from four-headed Lord Brahma sitting on the lotus flower): Brahma, Narada, Garuda, the sun, the ocean, Lord Visnu, Ananta, and the chanting of the holy names-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare.



Plate 32

At last Krishna showed Arjuna His two-armed form.

Bhagavad-gītā 11.50 After showing Arjuna His universal form, Krsna shows him His four-handed Narayana form in which He presides over all the spiritual planets. Then He changes to His two-handed form to show everyone that He is the source of the universe and the source of Narayana.

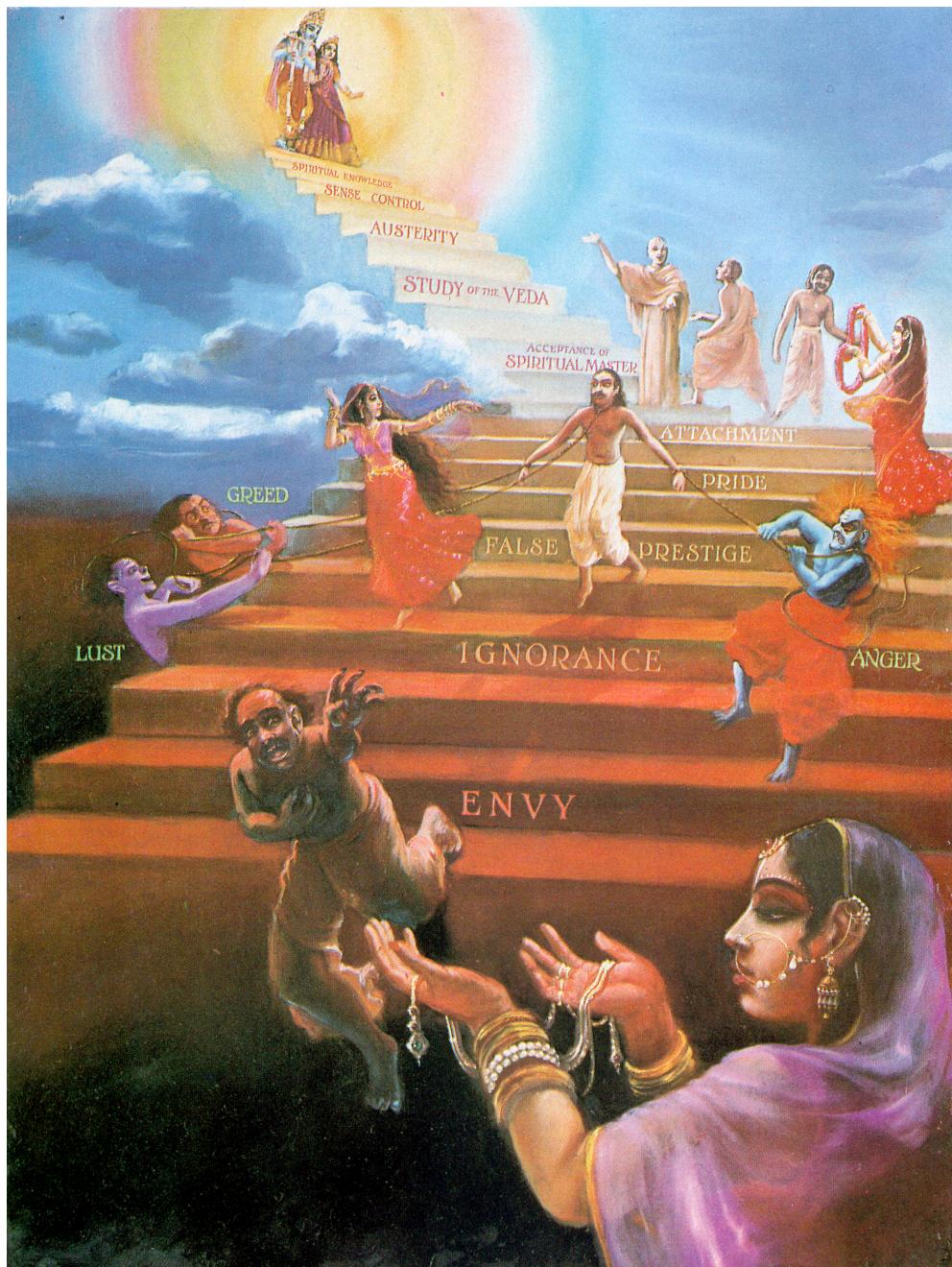


Plate 38

Bewildered by false ego, strength, pride, lust and anger.

Bhagavad-gītā 16.5, 21 Two men (standing where the stairway makes its turn) are being offered both liberation and bondage. One man looks upward, following the spiritual master who points toward Sri Radha-Krsna. The other man embraces the demoniac qualities by accepting the garland offered by Maya, Krsna's illusory energy. Drawn by ropes which are held by the personifications of lust, greed, and anger, he follows her down the steps. At the bottom he is reaching for Maya, and gliding towards hell.

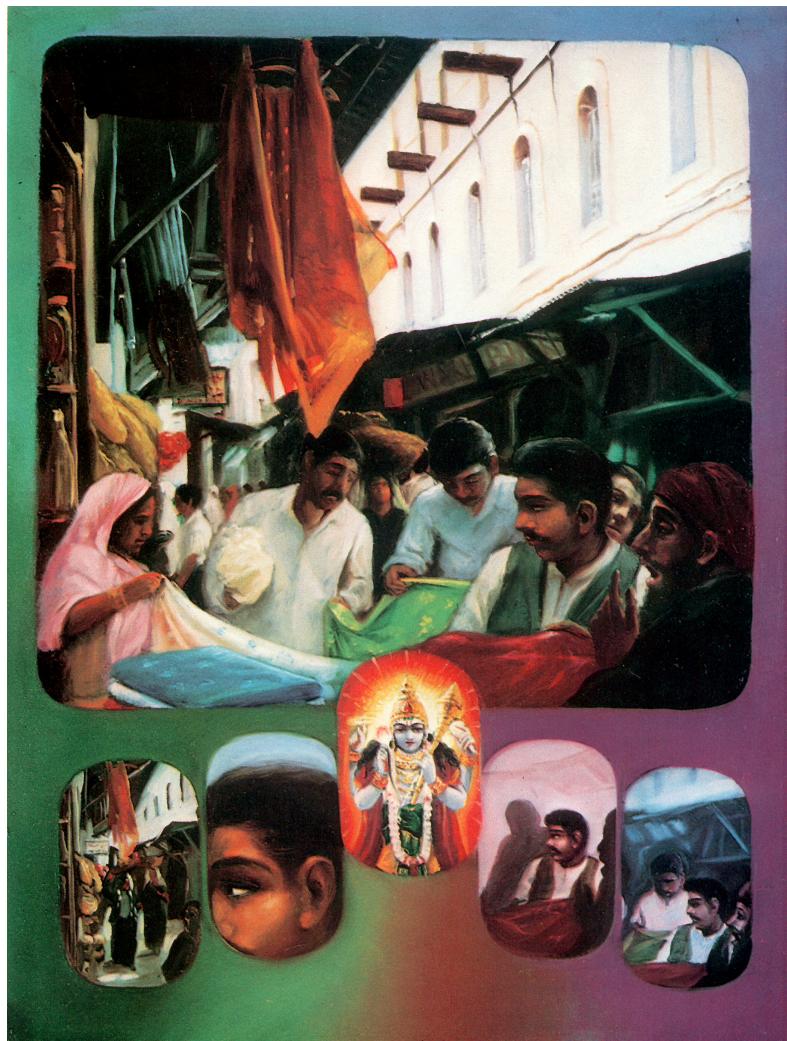


Plate 41

The place of action, the performer, the senses, the endeavor and ultimately the Supersoul. These are the five factors of action.

Bhagavad-gītā 18.14 Endeavor means energy which is employed. For anything one does there must be some activity; that is the endeavor. The place must be favorable, the activities must be authorized, the doer (the man who is acting) must be expert, the instruments must be fit, and the help from the Supersoul must be adequate. These are the five causes for success, and the opposite are the five causes for failure. Here a man is conducting business. If he goes to the marketplace it will be very nice, since there are so many customers. Similarly, one looking for spiritual life goes to where there are devotees and associates with them. One must go to a particular type of place for a particular type of activity, and the person acting must be well-versed, or expert, just like an expert salesman whose method of business is bona fide. The senses must be in order, to guard against cheating, hear offers, etc. Above all is the help from Supersoul, who dictates in such a way that everything is successful, spiritually or materially. Among the five factors portrayed here, the endeavor is the business which is being conducted.

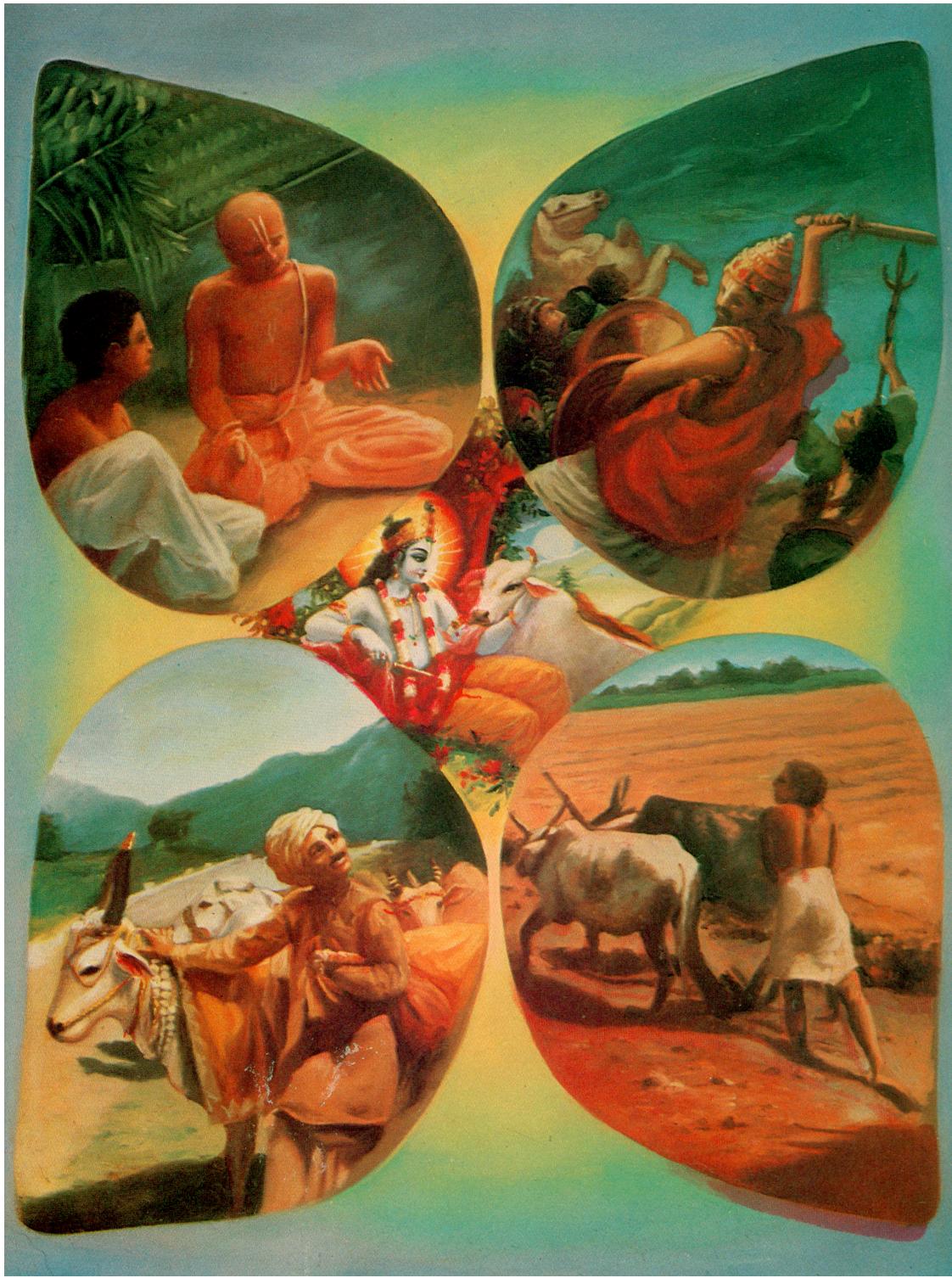


Plate 42

By worship of the Lord, man can, in the performance of his own duty, become perfect.

Bhagavad-gītā 18.41-46 While engaged in their prescribed duties, these four representatives of the four social orders (varnas) are thinking of Lord Krsna and offering Him the results of their work.



Plate 43

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me."

Bhagavad-gītā 18.65 Gopala Krsna, the beautiful original form of the Lord.