

## - CHAPTER 10 -

### The Opulence of the Absolute

#### Chapter 10—Text 1

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

#### SYNONYMS

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

#### TRANSLATION

**The Supreme Personality of Godhead said: Listen again, O mighty-armed Arjuna. Because you are My dear friend, for your benefit I shall speak to you further, giving knowledge that is better than what I have already explained.**

#### PURPORT

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

The more one hears about the Supreme God, the more one becomes fixed in devotional service. One should always hear about the Lord in the association of devotees; that will enhance one's devotional service. Discourses in the society of devotees can take place only

among those who are really anxious to be in Kṛṣṇa consciousness. Others cannot take part in such discourses. The Lord clearly tells Arjuna that because Arjuna is very dear to Him, for his benefit such discourses are taking place.

## Chapter 10—Text 2

*na me viduḥ sura-gaṇāḥ  
prabhavam na maharṣayaḥ  
aham ādir hi devānām  
maharṣīṇām ca sarvaśaḥ*

### SYNONYMS

*na*—never; *me*—My; *viduḥ*—know; *sura-gaṇāḥ*—the demigods; *prabhavam*—origin, opulences; *na*—never; *mahā-rṣayaḥ*—great sages; *aham*—I am; *ādiḥ*—the origin; *hi*—certainly; *devānām*—of the demigods; *mahā-rṣīṇām*—of the great sages; *ca*—also; *sarvaśaḥ*—in all respects.

### TRANSLATION

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

### PURPORT

As stated in the *Brahma-saṁhitā*, Lord Kṛṣṇa is the Supreme Lord. No one is greater than Him; He is the cause of all causes. Here it is also stated by the Lord personally that He is the cause of all the demigods and sages. Even the demigods and great sages cannot understand Kṛṣṇa; they can understand neither His name nor His personality, so what is the position of the so-called scholars of this tiny planet? No one can understand why this Supreme God comes to earth as an ordinary human being and executes such wonderful, uncommon activities. One should know, then, that scholarship is not the qualification necessary to understand Kṛṣṇa. Even the demigods and the great sages have tried to understand Kṛṣṇa by their mental speculation, and they have failed to do so. In the *Śrīmad-Bhāgavatam* also it is clearly said that even the great demigods are not able to understand the Supreme Personality of Godhead. They can speculate to the limits of their imperfect senses and can reach the opposite conclusion of impersonalism, of something not manifested by the three qualities of material nature, or they can imagine something by mental speculation, but it is not possible to understand Kṛṣṇa by such foolish speculation. Here the Lord indirectly says that if anyone wants to know the Absolute Truth, “Here I am present as the Supreme Personality of Godhead. I am the Supreme.” One should know this. Although one cannot understand the inconceivable Lord who is personally present, He nonetheless exists. We can actually understand Kṛṣṇa, who is eternal, full of bliss and knowledge, simply by studying His words in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. The conception of God as some ruling power or as the impersonal Brahman can be reached by persons who are in the inferior energy of the Lord, but the Personality of Godhead cannot be conceived unless one is in the transcendental position.

Because most men cannot understand Kṛṣṇa in His actual situation, out of His causeless

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

## Chapter 10—Text 3

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

### SYNONYMS

*yaḥ*—anyone who; *mām*—Me; *ajam*—unborn; *anādim*—without beginning; *ca*—also; *vetti*—knows; *loka*—of the planets; *mahā-īśvaram*—the supreme master; *asammūḍhaḥ*—undeluded; *saḥ*—he; *martyeṣu*—among those subject to death; *sarva-pāpaiḥ*—from all sinful reactions; *pramucyate*—is delivered.

### TRANSLATION

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

### PURPORT

As stated in the Seventh Chapter (7.3), *manuṣyāṅgām sahasreṣu kaścid yatati siddhaye*: those who are trying to elevate themselves to the platform of spiritual realization are not ordinary men; they are superior to millions and millions of ordinary men who have no knowledge of spiritual realization. But out of those actually trying to understand their spiritual situation, one who can come to the understanding that Kṛṣṇa is the Supreme Personality of Godhead, the proprietor of everything, the unborn, is the most successful spiritually realized person. In that stage only, when one has fully understood Kṛṣṇa's supreme position, can one be free completely from all sinful reactions.

Here the Lord is described by the word *aja*, meaning “unborn,” but He is distinct from the living entities who are described in the Second Chapter as *aja*. The Lord is different from the living entities who are taking birth and dying due to material attachment. The conditioned souls are changing their bodies, but His body is not changeable. Even when He comes to this material world, He comes as the same unborn; therefore in the Fourth Chapter it is said that the Lord, by His internal potency, is not under the inferior, material energy, but is always in the superior energy.

In this verse the words *vetti loka-maheśvaram* indicate that one should know that Lord Kṛṣṇa is the supreme proprietor of the planetary systems of the universe. He was existing before the creation, and He is different from His creation. All the demigods were created within this material world, but as far as Kṛṣṇa is concerned, it is said that He is not created; therefore Kṛṣṇa is different even from the great demigods like Brahmā and Śiva. And because He is the creator of Brahmā, Śiva and all the other demigods, He is the Supreme Person of all planets.

Śrī Kṛṣṇa is therefore different from everything that is created, and anyone who knows

Him as such immediately becomes liberated from all sinful reactions. One must be liberated from all sinful activities to be in the knowledge of the Supreme Lord. Only by devotional service can He be known and not by any other means, as stated in *Bhagavad-gītā*.

One should not try to understand Kṛṣṇa as a human being. As stated previously, only a foolish person thinks Him to be a human being. This is again expressed here in a different way. A man who is not foolish, who is intelligent enough to understand the constitutional position of the Godhead, is always free from all sinful reactions.

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 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 nature 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*. As stated in the first verse of the Sixth Chapter of *Bhagavad-gītā*, one who acts as a matter of duty because he has been ordered to do so by the Supreme Lord, and who does not seek shelter in the fruits of his activities (*anāśritaḥ karma-phalam*), is a true renouncer. 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*.

## Chapter 10—Texts 4–5

*buddhir jñānam asammohaḥ  
kṣamā satyaṁ damaḥ śamaḥ  
sukhaṁ duḥkhaṁ bhavo 'bhāvo  
bhayaṁ cābhayaṁ eva ca*

*ahiṁsā samatā tuṣṭiḥ  
tapo dānaṁ yaśo 'yaśaḥ  
bhavanti bhāvā bhūtānām  
matta eva pṛthag-vidhāḥ*

### SYNONYMS

*buddhiḥ*—intelligence; *jñānam*—knowledge; *asammohaḥ*—freedom from doubt; *kṣamā*—forgiveness; *satyaṁ*—truthfulness; *damaḥ*—control of the senses; *śamaḥ*—control of the mind; *sukhaṁ*—happiness; *duḥkhaṁ*—distress; *bhavaḥ*—birth; *abhāvaḥ*—death; *bhayaṁ*—fear; *ca*—also; *abhayaṁ*—fearlessness; *eva*—also; *ca*—and; *ahiṁsā*—nonviolence; *samatā*—equilibrium; *tuṣṭiḥ*—satisfaction; *tapah*—penance; *dānam*—charity; *yaśaḥ*—fame; *ayaśaḥ*—infamy; *bhavanti*—come about; *bhāvāḥ*—natures; *bhūtānām*—of living entities; *mattaḥ*—from Me; *eva*—certainly; *pṛthag-vidhāḥ*—variously arranged.

### TRANSLATION

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy—all these various qualities of living beings are created by Me alone.

### PURPORT

The different qualities of living entities, be they good or bad, are all created by Kṛṣṇa, and they are described here.

Intelligence refers to the power to analyze things in their proper perspective, and knowledge refers to understanding what is spirit and what is matter. Ordinary knowledge obtained by a university education pertains only to matter, and it is not accepted here as knowledge. Knowledge means knowing the distinction between spirit and matter. In modern education there is no knowledge about spirit; they are simply taking care of the material elements and bodily needs. Therefore academic knowledge is not complete.

*Asammoha*, 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*, tolerance and forgiveness, should be practiced; one should be tolerant and excuse the minor offenses of others. *Satyaṁ*,

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 straightforward 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.

Control of the senses 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, one should restrain the mind from unnecessary thoughts; that is called *śama*. One should not 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* (11.2.37) it is stated, *bhayam dvitīyābhīniveśataḥ syāt*: 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 who 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. *Abhayam*, fearlessness, is possible only for one in Kṛṣṇa consciousness.

*Ahiṃsā*, 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. *Ahiṁsā* 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. 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 save in terms of its usefulness in the prosecution of Kṛṣṇa consciousness.

*Tuṣṭi*, 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 regulations 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, but whatever voluntary trouble one may suffer in this way is called penance. Similarly, there are prescriptions for fasting on certain days of the month. One may not be inclined to practice such fasting, but because of his determination to make advancement in the science of Kṛṣṇa consciousness, he should accept such bodily troubles when they are recommended. However, one should not fast unnecessarily or against Vedic injunctions. One should not fast for some political purpose; that is described in *Bhagavad-gītā* as fasting in ignorance, and anything done in ignorance or passion does not lead to spiritual advancement. Everything done in the mode of goodness does advance one, however, and fasting done in terms of the Vedic injunctions enriches one in spiritual knowledge.

As far as charity is concerned, one should give fifty percent of his earnings to some good cause. And what is a good cause? It is that which is conducted in terms of Kṛṣṇa consciousness. That is not only a good cause, but the best cause. Because Kṛṣṇa is good, His cause is also good. Thus charity should be given to a person who is engaged in Kṛṣṇa consciousness. According to Vedic literature, it is enjoined that charity should be given to the *brāhmaṇas*. This practice is still followed, although not very nicely in terms of the Vedic injunction. But still the injunction is that charity should be given to the *brāhmaṇas*. Why? Because they are engaged in higher cultivation of spiritual knowledge. A *brāhmaṇa* is supposed to devote his whole life to understanding Brahman. *Brahma jñātīti brāhmaṇaḥ*: one who knows Brahman is called a *brāhmaṇa*. Thus charity is offered to the *brāhmaṇas* because they are always engaged in higher spiritual service and have no time to earn their livelihood. In the Vedic literature, charity is also to be awarded to one in the renounced order of life, the *sannyāsī*. The *sannyāsīs* beg from door to door, not for money but for missionary purposes. The system is that they go from door to door to awaken the householders from the slumber of ignorance. Because the householders are engaged in family affairs and have forgotten their actual purpose in life—awakening their Kṛṣṇa consciousness—it is the business of the *sannyāsīs* to go as beggars to the householders and

encourage them to be Kṛṣṇa conscious. As it is said in the *Vedas*, one should awake and achieve what is due him in this human form of life. This knowledge and method is distributed by the *sannyāsīs*; hence charity is to be given to the renouncer of life, to the *brāhmaṇas*, and similar good causes, not to any whimsical cause.

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

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

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

## Chapter 10—Text 6

*maharṣayaḥ sapta pūrve  
catvāro manavas tathā  
mad-bhāvā mānasā jātā  
yeṣāṁ loka imāḥ prajāḥ*

### SYNONYMS

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

### TRANSLATION

The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] come from Me, born from My mind, and all the living beings populating the various planets descend from them.

### PURPORT

The Lord is giving a genealogical synopsis of the universal population. Brahmā is the original creature born out of the energy of the Supreme Lord, who is known as Hiraṇyagarbha. And from Brahmā all the seven great sages, and before them four other great sages, named Sanaka, Sananda, Sanātana and Sanat-kumāra, and the Manus, are manifested. All these twenty-five great sages are known as the patriarchs of the living entities all over the universe. There are innumerable universes and innumerable planets within each universe, and each planet is full of population of different varieties. All of them are born of these twenty-five patriarchs. Brahmā underwent penance for one thousand years of the demigods before he realized by the grace of Kṛṣṇa how to create. Then from Brahmā came Sanaka, Sananda, Sanātana and Sanat-kumāra, then Rudra, and then the seven sages, and in this way all the *brāhmaṇas* and *kṣatriyas* are born out of the energy of the Supreme Personality of Godhead. Brahmā is known as Pitāmaha, the grandfather, and Kṛṣṇa is known as *Prapitāmaha*, the father of the grandfather. That is stated in the Eleventh Chapter of the *Bhagavad-gītā* (11.39).

## Chapter 10—Text 7

*etām vibhūtim yogam ca  
mama yo vetti tattvataḥ  
so 'vikalpena yogena  
yujiyate nātra saṁśayaḥ*

### SYNONYMS

*etām*—all this; *vibhūtim*—opulence; *yogam*—mystic power; *ca*—also; *mama*—of Mine; *yaḥ*—anyone who; *veti*—knows; *tattvataḥ*—factually; *saḥ*—he; *avikalpena*—without division; *yogena*—in devotional service; *yujiyate*—is engaged; *na*—never; *atra*—here; *saṁśayaḥ*—doubt.

### TRANSLATION

**One who is factually convinced of this opulence and mystic power of Mine engages in unalloyed devotional service; of this there is no doubt.**

### PURPORT

The highest summit of spiritual perfection is knowledge of the Supreme Personality of Godhead. Unless one is firmly convinced of the different opulences of the Supreme Lord, he cannot engage in devotional service. Generally people know that God is great, but they do not know in detail how God is great. Here are the details. If one knows factually how God is great, then naturally he becomes a surrendered soul and engages himself in the devotional service of the Lord. When one factually knows the opulences of the Supreme, there is no alternative but to surrender to Him. This factual knowledge can be known from the descriptions in *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* and similar literatures.

In the administration of this universe there are many demigods distributed throughout the planetary system, and the chief of them are Brahmā, Lord Śiva and the four great Kumāras and the other patriarchs. There are many forefathers of the population of the universe, and all of them are born of the Supreme Lord, Kṛṣṇa. The Supreme Personality of Godhead, Kṛṣṇa, is the original forefather of all forefathers.

These are some of the opulences of the Supreme Lord. When one is firmly convinced of them, he accepts Kṛṣṇa with great faith and without any doubt, and he engages in devotional service. All this particular knowledge is required in order to increase one's interest in the loving devotional service of the Lord. One should not neglect to understand fully how great Kṛṣṇa is, for by knowing the greatness of Kṛṣṇa one will be able to be fixed in sincere devotional service.

## Chapter 10—Text 8

*aham sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām  
budhā bhāva-samanvitāḥ*

### SYNONYMS

*aham*—I; *sarvasya*—of all; *prabhavaḥ*—the source of generation; *mattaḥ*—from Me; *sarvaṁ*—everything; *pravartate*—emanates; *iti*—thus; *matvā*—knowing; *bhajante*—become devoted; *mām*—unto Me; *budhāḥ*—the learned; *bhāva-samanvitāḥ*—with great attention.

### TRANSLATION

**I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.**

### PURPORT

A learned scholar who has studied the *Vedas* perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Kṛṣṇa is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly he becomes firmly fixed in the devotional service of the Supreme Lord. He can never be deviated by any amount of nonsensical commentaries or by fools. All Vedic literature agrees that Kṛṣṇa is the source of Brahmā, Śiva and all other demigods. In the *Atharva Veda* (*Gopāla-tāpanī Upaniṣad* 1.24) it is said, *yo brahmāṇaṁ vidadhāti pūrvam yo vai vedāṁś ca gāpayati sma kṛṣṇaḥ*: “It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past.” Then again the *Nārāyaṇa Upaniṣad* (1) says, *atha puruṣo ha vai nārāyaṇo ’kāmayata prajāḥ sṛjeyeti*: “Then the Supreme Personality Nārāyaṇa desired to create living entities.” The *Upaniṣad* continues, *nārāyaṇād brahmā jāyate, nārāyaṇād prajāpatiḥ prajāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante, nārāyaṇād dvādaśādityāḥ*: “From Nārāyaṇa, Brahmā is born, and from Nārāyaṇa the patriarchs are also born. From Nārāyaṇa, Indra is born, from Nārāyaṇa the eight Vasus are born, from Nārāyaṇa the eleven Rudras are born, from Nārāyaṇa the twelve Ādityas are born.” This Nārāyaṇa is an expansion of Kṛṣṇa.

It is said in the same *Vedas*, *brahmaṇyo devakī-putraḥ*: “The son of Devakī, Kṛṣṇa, is the Supreme Personality.” (*Nārāyaṇa Upaniṣad* 4) Then it is said, *eko vai nārāyaṇa āsīn na brahmā na īśāno nāpo nāgni-samau neme dyāv-āpṛthivī na nakṣatrāṇi na sūryaḥ*: “In the beginning of the creation there was only the Supreme Personality Nārāyaṇa. There was no Brahmā, no Śiva, no water, no fire, no moon, no stars in the sky, no sun.” (*Mahā Upaniṣad*

1) In the *Mahā Upaniṣad* it is also said that Lord Śiva was born from the forehead of the Supreme Lord. Thus the *Vedas* say that it is the Supreme Lord, the creator of Brahmā and Śiva, who is to be worshiped.

In the *Mokṣa-dharma* Kṛṣṇa also says,

*prajāpatiṁ ca rudraṁ cāpy  
aham eva sṛjāmi vai  
tau hi mām na vijānīto  
mama māyā-vimohitau*

“The patriarchs, Śiva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy.” In the *Varāha Purāṇa* it is also said,

*nārāyaṇaḥ paro devas  
tasmāj jātaś caturmukhaḥ  
tasmād rudro ’bhavad devaḥ  
sa ca sarva-jñatām gataḥ*

“Nārāyaṇa is the Supreme Personality of Godhead, and from Him Brahmā was born, from whom Śiva was born.”

Lord Kṛṣṇa is the source of all generations, and He is called the most efficient cause of everything. He says, “Because everything is born of Me, I am the original source of all. Everything is under Me; no one is above Me.” There is no supreme controller other than Kṛṣṇa. One who understands Kṛṣṇa in such a way from a bona fide spiritual master, with references from Vedic literature, engages all his energy in Kṛṣṇa consciousness and becomes a truly learned man. In comparison to him, all others, who do not know Kṛṣṇa properly, are but fools. Only a fool would consider Kṛṣṇa to be an ordinary man. A Kṛṣṇa conscious person should not be bewildered by fools; he should avoid all unauthorized commentaries and interpretations on *Bhagavad-gītā* and proceed in Kṛṣṇa consciousness with determination and firmness.

## Chapter 10—Text 9

*mac-cittā mad-gata-prāṇā  
bodhayantaḥ parasparam  
kathayantaś ca mām nityam  
tuṣyanti ca ramanti ca*

### SYNONYMS

*mat-cittāḥ*—their minds fully engaged in Me; *mat-gata-prāṇāḥ*—their lives devoted to Me; *bodhayantaḥ*—preaching; *parasparam*—among themselves; *kathayantaḥ*—talking; *ca*—also; *mām*—about Me; *nityam*—perpetually; *tuṣyanti*—become pleased; *ca*—also; *ramanti*—enjoy transcendental bliss; *ca*—also.

### TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

### PURPORT

Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord. Their minds cannot be diverted from the lotus feet of Kṛṣṇa. Their talks are solely on the transcendental subjects. The symptoms of the pure devotees are described in this verse specifically. Devotees of the Supreme Lord are twenty-four hours daily engaged in glorifying the qualities and pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Kṛṣṇa, and they take pleasure in discussing Him with other devotees.

In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God. Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode. Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the *brahmajyoti* effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa. Ultimately, the plant takes

shelter under the lotus feet of Kṛṣṇa and rests there. Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the *Caitanya-caritāmṛta* (*Madhya-līlā*, Chapter Nineteen). It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

The *Śrīmad-Bhāgavatam* is also full of such narrations about the relationship between the Supreme Lord and His devotees; therefore the *Śrīmad-Bhāgavatam* is very dear to the devotees, as stated in the *Bhāgavatam* itself (12.13.18). *Śrīmad-bhāgavatam purāṇam amalaṁ yad vaiṣṇavānām priyam*. In this narration there is nothing about material activities, economic development, sense gratification or liberation. *Śrīmad-Bhāgavatam* is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described. Thus the realized souls in Kṛṣṇa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.



## Chapter 10—Text 10

*teṣām satata-yuktānām  
bhajatām prīti-pūrvakam  
dadāmi buddhi-yogam tam  
yena mām upayānti te*

### SYNONYMS

*teṣām*—unto them; *satata-yuktānām*—always engaged; *bhajatām*—in rendering 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 to serving 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-yoga* itself is action in Kṛṣṇa consciousness; that is the highest intelligence. *Buddhi* means intelligence, and *yoga* 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 yoga*. In other words, *buddhi-yoga* 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-yoga*, which is the complete *yoga*. This complete *yoga* is the highest perfectional stage of life.

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

progress on the path of self-realization but is sincere and devoted to the activities of devotional service, the Lord gives him a chance to make progress and ultimately attain to Him.

## Chapter 10—Text 11

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

### SYNONYMS

*teṣām*—for them; *eva*—certainly; *anukampā-artham*—to show special mercy; *aham*—I; *ajñāna-jam*—due to ignorance; *tamaḥ*—darkness; *nāśayāmi*—dispel; *ātma-bhāva*—within their hearts; *sthaḥ*—situated; *jñāna*—of knowledge; *dīpena*—with the lamp; *bhāsvatā*—glowing.

### TRANSLATION

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

### PURPORT

When Lord Caitanya was in Benares promulgating the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, thousands of people were following Him. Prakāśānanda Sarasvatī, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalists. Actually that is not the fact. There are very, very learned scholars who have put forward the philosophy of devotion. But even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Kṛṣṇa Himself within his heart. So the sincere devotee engaged in Kṛṣṇa consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Kṛṣṇa consciousness.

The modern philosophers think that without discriminating one cannot have pure knowledge. For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort. Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Kṛṣṇa, or the Supreme Truth. Only by devotional service is the Supreme

Truth, Kṛṣṇa, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Kṛṣṇa within his heart; and with the presence of Kṛṣṇa, who is just like the sun, the darkness of ignorance is at once dissipated. This is the special mercy rendered to the pure devotee by Kṛṣṇa.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears, and one is elevated to the platform of pure knowledge. The ultimate goal, Viṣṇu, can be attained only by this chant and by devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the material necessities of life; he need not be anxious, because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, who is pleased by the loving devotional service of the devotee. This is the essence of the teachings of *Bhagavad-gītā*. By studying *Bhagavad-gītā*, one can become a soul completely surrendered 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.

## Chapter 10—Texts 12–13

*arjuna uvāca*  
*param brahma param dhāma*  
*pavitram paramam bhavān*  
*puruṣam śāśvataṁ divyam*  
*ādi-devam ajam vibhum*  
  
*āhus tvām ṛṣayaḥ sarve*  
*devarṣir nāradaś tathā*  
*asito devalo vyāsaḥ*  
*svayaṁ caiva bravīṣi me*

### SYNONYMS

*arjunaḥ uvāca*—Arjuna said; *param*—supreme; *brahma*—truth; *param*—supreme; *dhāma*—sustenance; *pavitram*—pure; *paramam*—supreme; *bhavān*—You; *puruṣam*—personality; *śāśvataṁ*—original; *divyam*—transcendental; *ādi-devam*—the original Lord; *ajam*—unborn; *vibhum*—greatest; *āhuḥ*—say; *tvām*—of You; *ṛṣayaḥ*—sages; *sarve*—all; *deva-ṛṣiḥ*—the sage among the demigods; *nāradaḥ*—Nārada; *tathā*—also; *asitaḥ*—Asita; *devalaḥ*—Devala; *vyāsaḥ*—Vyāsa; *svayaṁ*—personally; *ca*—also; *eva*—certainly; *bravīṣi*—You are explaining; *me*—unto me.

### TRANSLATION

**Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Nārada, Asita, Devala and Vyāsa confirm this truth about 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* [BG. 10.8-11] 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 *param brahma*, the Supreme Personality of Godhead.” And previously Kṛṣṇa stated that He is the originator of everything and everyone. Every demigod and every human being is dependent on Him. Men and demigods, out of ignorance, think that they are absolute and independent of the Supreme Personality of Godhead. That ignorance is removed perfectly by the discharge of devotional service. This has already been 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 that because Kṛṣṇa is Arjuna’s intimate friend Arjuna 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.

In the *Vedas* the Supreme Lord is accepted as the purest of the pure. One who understands that Kṛṣṇa is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord.

Arjuna's acceptance of Kṛṣṇa as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom Nārada is the chief.

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

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

## Chapter 10—Text 14

*sarvam etad ṛtaṁ manye  
yan mām vadasi keśava  
na hi te bhagavan vyaktiṁ  
vidur devā na dānavāḥ*

### SYNONYMS

*sarvam*—all; *etat*—this; *ṛtam*—truth; *manye*—I accept; *yat*—which; *mām*—unto me; *vadasi*—You tell; *keśava*—O Kṛṣṇa; *na*—never; *hi*—certainly; *te*—Your; *bhagavan*—O Personality of Godhead; *vyaktiṁ*—revelation; *viduḥ*—can know; *devāḥ*—the demigods; *na*—nor; *dānavāḥ*—the demons.

### TRANSLATION

**O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality.**

### PURPORT

Arjuna herein confirms that persons of faithless and demonic nature cannot understand Kṛṣṇa. He is not known even by the demigods, so what to speak of the so-called scholars of this modern world? By the grace of the Supreme Lord, Arjuna has understood that the Supreme Truth is Kṛṣṇa and that He is the perfect one. One should therefore follow the path of Arjuna. He received the authority of *Bhagavad-gītā*. As described in the Fourth Chapter, the *paramparā* system of disciplic succession for the understanding of *Bhagavad-gītā* was lost, and therefore Kṛṣṇa reestablished that disciplic succession with Arjuna because He considered Arjuna His intimate friend and a great devotee. Therefore, as stated in our Introduction to *Gītāpaniṣad*, *Bhagavad-gītā* should be understood in the *paramparā* system. When the *paramparā* system was lost, Arjuna was selected to rejuvenate it. The acceptance by Arjuna of all that Kṛṣṇa says should be emulated; then we can understand the essence of *Bhagavad-gītā*, and then only can we understand that Kṛṣṇa is the Supreme Personality of Godhead.

## Chapter 10—Text 15

*svayam evātmanātmānam  
vettha tvam puruṣottama  
bhūta-bhāvana bhūteśa  
deva-deva jagat-pate*

### SYNONYMS

*svayam*—personally; *eva*—certainly; *ātmanā*—by Yourself; *ātmānam*—Yourself; *vettha*—know; *tvam*—You; *puruṣa-uttama*—O greatest of all persons; *bhūta-bhāvana*—O origin of everything; *bhūta-īśa*—O Lord of everything; *deva-deva*—O Lord of all demigods; *jagat-pate*—O Lord of the entire universe.

### TRANSLATION

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

### PURPORT

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

As stated in *Śrīmad-Bhāgavatam* (1.2.11):

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

The Supreme Truth is realized in three aspects: as impersonal Brahman, localized Paramātmā and at last as the Supreme Personality of Godhead. So at the last stage of understanding the Absolute Truth, one comes to the Supreme Personality of Godhead. A common man or even a liberated man who has realized impersonal Brahman or localized Paramātmā may not understand God's personality. Such men, therefore, may endeavor to understand the Supreme Person from the verses of *Bhagavad-gītā*, which are being spoken by this person, Kṛṣṇa. Sometimes the impersonalists accept Kṛṣṇa as Bhagavān, or they accept His authority. Yet many liberated persons cannot understand Kṛṣṇa as Puruṣottama, the Supreme Person. Therefore Arjuna addresses Him as Puruṣottama. Yet one still may not understand that Kṛṣṇa is the father of all living entities. Therefore



Arjuna addresses Him as Bhūta-bhāvana. And if one comes to know Him as the father of all the living entities, still one may not know Him as the supreme controller; therefore He is addressed here as Bhūteśa, the supreme controller of everyone. And even if one knows Kṛṣṇa as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods; therefore He is addressed herein as Devadeva, the worshipful God of all demigods. And even if one knows Him as the worshipful God of all 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.

## Chapter 10—Text 16

*vaktum arhasy aśeṣeṇa  
divyā hy ātma-vibhūtayaḥ  
yābhir vibhūtibhir lokān  
imāṁs tvam vyāpya tiṣṭhasi*

### SYNONYMS

*vaktum*—to say; *arhasi*—You deserve; *aśeṣeṇa*—in detail; *divyāḥ*—divine; *hi*—certainly; *ātma*—Your own; *vibhūtayaḥ*—opulences; *yābhiḥ*—by which; *vibhūtibhiḥ*—opulences; *lokān*—all the planets; *imān*—these; *tvam*—You; *vyāpya*—pervading; *tiṣṭhasi*—remain.

### TRANSLATION

**Please tell me in detail of Your divine opulences by which You pervade all these worlds.**

### PURPORT

In this verse it appears that Arjuna is already satisfied with his understanding of the Supreme Personality of Godhead, 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 to be the Supreme Personality of Godhead. For him there is no doubt, yet he is asking Kṛṣṇa to explain His all-pervading nature. People in general and the impersonalists in particular concern themselves mainly with the all-pervading nature of the Supreme. So Arjuna is asking Kṛṣṇa 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.

## Chapter 10—Text 17

*katham vidyām aham yogin  
tvām sadā paricintayan  
keṣu keṣu ca bhāveṣu  
cintyo 'si bhagavan mayā*

### SYNONYMS

*katham*—how; *vidyām aham*—shall I know; *yogin*—O supreme mystic; *tvām*—You; *sadā*—always; *paricintayan*—thinking of; *keṣu*—in which; *keṣu*—in which; *ca*—also; *bhāveṣu*—natures; *cintyaḥ asi*—You are to be remembered; *bhagavan*—O Supreme; *mayā*—by me.

### TRANSLATION

**O Kṛṣṇa, O supreme mystic, how shall I constantly think of You, and how shall I know You? In what various forms are You to be remembered, O Supreme Personality of Godhead?**

### PURPORT

As it is stated in the previous chapter, the Supreme Personality of Godhead is covered by His *yoga-māyā*. Only surrendered souls and devotees can see Him. Now Arjuna is convinced that His friend, Kṛṣṇa, is the Supreme Godhead, but he wants to know the general process by which the all-pervading Lord can be understood by the common man. Common men, including the demons and atheists, cannot know Kṛṣṇa, because He is guarded by His *yoga-māyā* energy. Again, these questions are asked by Arjuna for their benefit. The superior devotee is concerned not only for his own understanding but for the understanding of all mankind. So Arjuna, out of his mercy, because he is a Vaiṣṇava, a devotee, is opening for the common man the understanding of the all-pervasiveness of the Supreme Lord. He addresses Kṛṣṇa specifically as *yogin* because Śrī Kṛṣṇa is the master of the *yoga-māyā* energy, by which He is covered and uncovered to the common man. The common man who has no love for Kṛṣṇa cannot always think of Kṛṣṇa; therefore he has to think materially. Arjuna is considering the mode of thinking of the materialistic persons of this world. The words *keṣu keṣu ca bhāveṣu* refer to material nature (the word *bhāva* means “physical things”). Because materialists cannot understand Kṛṣṇa spiritually, they are advised to concentrate the mind on physical things and try to see how Kṛṣṇa is manifested by physical representations.

## Chapter 10—Text 18

*vistareṇātmānaḥ yogam  
vibhūtiṁ ca janārdana  
bhūyaḥ kathaya tṛptir hi  
śṛṇvato nāsti me 'mṛtam*

### SYNONYMS

*vistareṇa*—in detail; *ātmanah*—Your; *yogam*—mystic power; *vibhūtim*—opulences; *ca*—also; *jana-ardana*—O killer of the atheists; *bhūyaḥ*—again; *kathaya*—describe; *tṛptiḥ*—satisfaction; *hi*—certainly; *śṛṇvataḥ*—hearing; *na asti*—there is not; *me*—my; *amṛtam*—nectar.

### TRANSLATION

O Janārdana, again please describe in detail the mystic power of Your opulences. I am never satiated in hearing about You, for the more I hear the more I want to taste the nectar of Your words.

### PURPORT

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

*vayaṁ tu na vitṛpyāma  
uttama-śloka-vikrame  
yac chṛṇvatām rasa-jñānām  
svādu svādu paḍe paḍe*

“One can never be satiated even though one continuously hears the transcendental pastimes of Kṛṣṇa, who is glorified by excellent prayers. Those who have entered into a transcendental relationship with Kṛṣṇa relish at every step the descriptions of the pastimes of the Lord.” (*Śrīmad-Bhāgavatam* 1.1.19) Thus Arjuna is interested in hearing about Kṛṣṇa, and specifically how He remains as the all-pervading Supreme Lord.

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. 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.

## Chapter 10—Text 19

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

### SYNONYMS

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *hanta*—yes; *te*—unto you; *kathayiṣyāmi*—I shall speak; *divyāḥ*—divine; *hi*—certainly; *ātma-vibhūtayaḥ*—personal opulences; *prādhānyataḥ*—which are principal; *kuru-śreṣṭha*—O best of the Kurus; *na asti*—there is not; *antaḥ*—limit; *vistarasya*—to the extent; *me*—My.

### TRANSLATION

**The Supreme Personality of Godhead said: Yes, I will tell you of My splendid 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 limited 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 the devotees as nectar. Thus the devotees 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 pantheist cannot understand the exceptional opulences of the Supreme Lord nor the manifestations of His divine energies. 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.

## Chapter 10—Text 20

*aham ātmā guḍākeśa  
sarva-bhūtāśaya-sthitaḥ  
aham ādiś ca madhyam ca  
bhūtānām anta eva ca*

### SYNONYMS

*aham*—I; *ātmā*—the soul; *guḍākeśa*—O Arjuna; *sarva-bhūta*—of all living entities; *āśaya-sthitaḥ*—situated within the heart; *aham*—I am; *ādiḥ*—the origin; *ca*—also; *madhyam*—middle; *ca*—also; *bhūtānām*—of all living entities; *antaḥ*—end; *eva*—certainly; *ca*—and.

### TRANSLATION

**I am the Supersoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.**

### PURPORT

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

Kṛṣṇa first informs Arjuna that He is the soul of the entire cosmic manifestation by dint of His primary expansion. Before the material creation, the Supreme Lord, by His plenary expansion, accepts the *puruṣa* incarnations, and from Him everything begins. Therefore He is *ātmā*, the soul of the *mahat-tattva*, the universal elements. The total material energy is not the cause of the creation; actually the Mahā-Viṣṇu enters into the *mahat-tattva*, the total material energy. He is the soul. When Mahā-Viṣṇu enters into the manifested universes, He again manifests Himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity exists due to the presence of the spiritual spark. Without the existence of the spiritual spark, the body cannot develop. Similarly, the material manifestation cannot develop unless the Supreme Soul, Kṛṣṇa, enters. As stated in the *Subala Upaniṣad*, *prakṛty-ādi-sarva-bhūtāntar-yāmī sarva-śeṣī ca nārāyaṇaḥ*: “The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes.”

The three *puruṣa-avatāras* are described in *Śrīmad-Bhāgavatam*. They are also described in the *Sātvata-tantra*. *Viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ*: the Supreme Personality of Godhead manifests three features—as Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—in this material manifestation. The Mahā-Viṣṇu, or Kāraṇodakaśāyī Viṣṇu, is described in the *Brahma-saṁhitā* (5.47). *Yaḥ kāraṇārṇava-jale*

*bhajati sma yoga-nidrām*: the Supreme Lord, Kṛṣṇa, the cause of all causes, lies down in the cosmic ocean as Mahā-Viṣṇu. Therefore the Supreme Personality of Godhead is the beginning of this universe, the maintainer of the universal manifestations, and the end of all energy.

## Chapter 10—Text 21

*āḍityānām ahaṁ viṣṇur  
jyotiṣām ravir aṁśumān  
marīcir marutām asmi  
nakṣatrāṇām ahaṁ śaśī*

### SYNONYMS

*āḍityānām*—of the Āḍityas; *ahaṁ*—I am; *viṣṇuḥ*—the Supreme Lord; *jyotiṣām*—of all luminaries; *raviḥ*—the sun; *aṁśu-mān*—radiant; *marīciḥ*—Marīci; *marutām*—of the Maruts; *asmi*—I am; *nakṣatrāṇām*—of the stars; *ahaṁ*—I am; *śaśī*—the moon.

### TRANSLATION

**Of the Āḍityas I am Viṣṇu, of lights I am the radiant sun, of the Maruts I am Marīci, and among the stars I am the moon.**

### PURPORT

There are twelve Āḍityas, of which Kṛṣṇa is the principal. Among all the luminaries twinkling in the sky, the sun is the chief, and in the *Brahma-saṁhitā* the sun is accepted as the glowing eye of the Supreme Lord. There are fifty varieties of wind blowing in space, and of these winds the controlling deity, Marīci, represents Kṛṣṇa.

Among the stars, the moon is the most prominent at night, and thus the moon represents Kṛṣṇa. It appears from this verse that the moon is one of the stars; therefore the stars that twinkle in the sky also reflect the light of the sun. The theory that there are many suns within the universe is not accepted by Vedic literature. The sun is one, and as by the reflection of the sun the moon illuminates, so also do the stars. Since *Bhagavad-gītā* indicates herein that the moon is one of the stars, the twinkling stars are not suns but are similar to the moon.



## Chapter 10—Text 22

*vedānām sāma-vedo 'smi  
devānām asmi vāsavaḥ  
indriyāṇām manaś cāsmi  
bhūtānām asmi cetanā*

### SYNONYMS

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

### TRANSLATION

Of the Vedas I am the Sāma Veda; of the demigods I am Indra, the king of heaven; of the senses I am the mind; and in living beings I am the living force [consciousness].

### PURPORT

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

## Chapter 10—Text 23

*rudrāṇām śaṅkaraś cāsmi  
vittaśo yakṣa-rakṣasām  
vasūnām pāvakaś cāsmi  
meruḥ śikhariṇām aham*

### SYNONYMS

*rudrāṇām*—of all the Rudras; *śaṅkaraḥ*—Lord Śiva; *ca*—also; *asmi*—I am; *vitta-īśaḥ*—the lord of the treasury of the demigods; *yakṣa-rakṣasām*—of the Yakṣas and Rākṣasas; *vasūnām*—of the Vasus; *pāvakaḥ*—fire; *ca*—also; *asmi*—I am; *meruḥ*—Meru; *śikhariṇām*—of all mountains; *aham*—I am.

### TRANSLATION

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

### PURPORT

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

## Chapter 10—Text 24

*purodhasām ca mukhyam mām  
viddhi pārtha bṛhaspatim  
senānīnām aham skandaḥ  
sarasām asmi sāgaraḥ*

### SYNONYMS

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

### TRANSLATION

Of priests, O Arjuna, know Me to be the chief, Bṛhaspati. Of generals I am Kārtikeya, and of bodies of water I am the ocean.

### PURPORT

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

## Chapter 10—Text 25

*maharṣiṇām bhṛguḥ aham  
girām asmy ekam akṣaram  
yajñānām japa-yajño 'smi  
sthāvarāṇām himālayaḥ*

### SYNONYMS

*mahā-ṛṣiṇām*—among the great sages; *bhṛguḥ*—Bhṛgu; *aham*—I am; *girām*—of vibrations; *asmi*—I am; *ekam akṣaram*—*praṇava*; *yajñānām*—of sacrifices; *japa-yajñaḥ*—chanting; *asmi*—I am; *sthāvarāṇām*—of immovable things; *himālayaḥ*—the Himālayan mountains.

### TRANSLATION

Of the great sages I am Bhṛgu; of vibrations I am the transcendental om̐. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himālayas.

### PURPORT

Brahmā, the first living creature within the universe, created several sons for the propagation of various kinds of species. Among these sons, Bhṛgu is the most powerful sage. Of all the transcendental vibrations, the om̐ (*om̐kāra*) represents Kṛṣṇa. Of all sacrifices, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the purest representation of Kṛṣṇa. Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Kṛṣṇa, Hare Kṛṣṇa, there is no question of violence. It is the simplest and the purest. Whatever is sublime in the worlds is a representation of Kṛṣṇa. Therefore the Himālayas, the greatest mountains in the world, also represent Him. The mountain named Meru was mentioned in a previous verse, but Meru is sometimes movable, whereas the Himālayas are never movable. Thus the Himālayas are greater than Meru.

## Chapter 10—Text 26

*aśvatthaḥ sarva-vṛkṣāṇām  
devarṣīṇām ca nāradaḥ  
gandharvāṇām citrarathaḥ  
siddhānām kapilo muniḥ*

### SYNONYMS

*aśvatthaḥ*—the banyan tree; *sarva-vṛkṣāṇām*—of all trees; *deva-ṛṣīṇām*—of all the sages amongst the demigods; *ca*—and; *nāradaḥ*—Nārada; *gandharvāṇām*—of the citizens of the Gandharva planet; *citrarathaḥ*—Citraratha; *siddhānām*—of all those who are perfected; *kapilaḥ muniḥ*—Kapila Muni.

### TRANSLATION

Of all trees I am the banyan tree, and of the sages among the demigods I am Nārada. Of the Gandharvas I am Citraratha, and among perfected beings I am the sage Kapila.

### PURPORT

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

## Chapter 10—Text 27

*uccaiḥśravasam aśvānām  
viddhi mām amṛtodbhavam  
airāvataṁ gajendrāṇām  
narāṇām ca narādhipam*

### SYNONYMS

*uccaiḥśravasam*—Uccaiḥśravā; *aśvānām*—among horses; *viddhi*—know; *mām*—Me; *amṛta-udbhavam*—produced from the churning of the ocean; *airāvataṁ*—Airāvata; *gaja-indrāṇām*—of lordly elephants; *narāṇām*—among human beings; *ca*—and; *nara-adhipam*—the king.

### TRANSLATION

Of horses know Me to be Uccaiḥśravā, produced during the churning of the ocean for nectar. Of lordly elephants I am Airāvata, and among men I am the monarch.

### PURPORT

The devotee demigods and the demons (*asuras*) once took part in churning the sea. From this churning, nectar and poison were produced, and Lord Śiva drank the poison. From the nectar were produced many entities, of which there was a horse named Uccaiḥśravā. Another animal produced from the nectar was an elephant named Airāvata. Because these two animals were produced from nectar, they have special significance, and they are representatives of Kṛṣṇa.

Amongst the human beings, the king is the representative of Kṛṣṇa because Kṛṣṇa is the maintainer of the universe, and the kings, who are appointed on account of their godly qualifications, are maintainers of their kingdoms. Kings like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit and Lord Rāma were all highly righteous kings who always thought of the citizens' welfare. In Vedic literature, the king is considered to be the representative of God. In this age, however, with the corruption of the principles of religion, monarchy decayed and is now finally abolished. It is to be understood that in the past, however, people were more happy under righteous kings.

## Chapter 10—Text 28

*āyudhānām ahaṁ vajraṁ  
dhenūnām asmi kāmadhuk  
prajānaś cāsmi kandaṛpaḥ  
sarṇāṇām asmi vāsukiḥ*

### SYNONYMS

*āyudhānām*—of all weapons; *ahaṁ*—I am; *vajraṁ*—the thunderbolt; *dhenūnām*—of cows; *asmi*—I am; *kāma-dhuk*—the *surabhi* cow; *prajānaḥ*—the cause for begetting children; *ca*—and; *asmi*—I am; *kandaṛpaḥ*—Cupid; *sarṇāṇām*—of serpents; *asmi*—I am; *vāsukiḥ*—Vāsuki.

### TRANSLATION

Of weapons I am the thunderbolt; among cows I am the *surabhi*. Of causes for procreation I am Kandaṛpa, the god of love, and of serpents I am Vāsuki.

### 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. Kandaṛpa is the sex desire for presenting good sons; therefore Kandaṛpa 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 Kandaṛpa and represents Kṛṣṇa.

## Chapter 10—Text 29

*anantaś cāsmi nāgānām  
varuṇo yādasām aham  
pitṛṇām aryamā cāsmi  
yamaḥ saṁyamatām aham*

### SYNONYMS

*anantaḥ*—Ananta; *ca*—also; *asmi*—I am; *nāgānām*—of the many-hooded serpents; *varuṇaḥ*—the demigod controlling the water; *yādasām*—of all aquatics; *aham*—I am; *pitṛṇām*—of the ancestors; *aryamā*—Aryamā; *ca*—also; *asmi*—I am; *yamaḥ*—the controller of death; *saṁyamatām*—of all regulators; *aham*—I am.

### TRANSLATION

Of the many-hooded Nāgas I am Ananta, and among the aquatics I am the demigod Varuṇa. Of departed ancestors I am Aryamā, and among the dispensers of law I am Yama, the lord of death.

### PURPORT

Among the many-hooded Nāga serpents, Ananta is the greatest, as is the demigod Varuṇa among the aquatics. They both represent Kṛṣṇa. There is also a planet of Pitās, ancestors, presided over by Aryamā, who represents Kṛṣṇa. There are many living entities who give punishment to the miscreants, and among them Yama is the chief. Yama is situated in a planet near this earthly planet. After death those who are very sinful are taken there, and Yama arranges different kinds of punishments for them.



## Chapter 10—Text 30

*prahlādaś cāsmi daityānām  
kālaḥ kalayatām aham  
mṛgāṇām ca mṛgendro 'haṁ  
vainateyaś ca pakṣiṇām*

### SYNONYMS

*prahlādaḥ*—Prahlaḍa; *ca*—also; *asmi*—I am; *daityānām*—of the demons; *kālaḥ*—time; *kalayatām*—of subduers; *aham*—I am; *mṛgāṇām*—of animals; *ca*—and; *mṛga-indraḥ*—the lion; *aham*—I am; *vainateyaḥ*—Garuḍa; *ca*—also; *pakṣiṇām*—of birds.

### TRANSLATION

**Among the Daitya demons I am the devoted Prahlaḍa, among subduers I am time, among beasts I am the lion, and among birds I am Garuḍa.**

### PURPORT

Diti and Aditi are two sisters. The sons of Aditi are called Ādityas, and the sons of Diti are called Daityas. All the Ādityas are devotees of the Lord, and all the Daityas are atheistic. Although Prahlaḍa was born in the family of the Daityas, he was a great devotee from his childhood. Because of his devotional service and godly nature, he is considered to be a representative of Kṛṣṇa.

There are many subduing principles, but time wears down all things in the material universe and so represents Kṛṣṇa. Of the many animals, the lion is the most powerful and ferocious, and of the million varieties of birds, Garuḍa, the bearer of Lord Viṣṇu, is the greatest.

## Chapter 10—Text 31

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

### SYNONYMS

*pavanaḥ*—the wind; *pavatām*—of all that purifies; *asmi*—I am; *rāmaḥ*—Rāma; *śastra-bhṛtām*—of the carriers of weapons; *aham*—I am; *jhaṣāṇām*—of all fish; *makaraḥ*—the shark; *ca*—also; *asmi*—I am; *srotasām*—of flowing rivers; *asmi*—I am; *jāhnavī*—the River Ganges.

### TRANSLATION

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

### PURPORT

Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man. Thus the shark represents Kṛṣṇa.

## Chapter 10—Text 32

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

### SYNONYMS

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

### 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 the created manifestations, the first is the creation of the total material elements. As explained before, the cosmic manifestation is created and conducted by Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, and then again it is annihilated by Lord Śiva. Brahmā is a secondary creator. All these agents of creation, maintenance and annihilation are incarnations of the material qualities of the Supreme Lord. Therefore He is the beginning, the middle and the end of all creation.

For advanced education there are various kinds of books of knowledge, such as the four *Vedas*, their six supplements, the *Vedānta-sūtra*, books of logic, books of religiosity and the *Purāṇas*. So all together there are fourteen divisions of books of education. Of these, the book which presents *adhyātma-vidyā*, spiritual knowledge—in particular, the *Vedānta-sūtra*—represents Kṛṣṇa.

Among logicians there are different kinds of argument. Supporting one's argument with evidence that also supports the opposing side is called *jalpa*. Merely trying to defeat one's opponent is called *vitaṇḍā*. But the actual conclusion is called *vāda*. This conclusive truth is a representation of Kṛṣṇa.

## Chapter 10—Text 33

*akṣarāṇām a-kāro 'smi  
dvandvaḥ sāmāsikasya ca  
aham evākṣayaḥ kālo  
dhātāham viśvato-mukhaḥ*

### SYNONYMS

*akṣarāṇām*—of letters; *a-kāraḥ*—the first letter; *asmi*—I am; *dvandvaḥ*—the dual; *sāmāsikasya*—of compounds; *ca*—and; *aham*—I am; *eva*—certainly; *akṣayaḥ*—eternal; *kālaḥ*—time; *dhātā*—the creator; *aham*—I am; *viśvataḥ-mukhaḥ*—Brahmā.

### TRANSLATION

Of letters I am the letter A, and among compound words I am the dual compound. I am also inexhaustible time, and of creators I am Brahmā.

### PURPORT

*A-kāra*, the first letter of the Sanskrit alphabet, is the beginning of the Vedic literature. Without *a-kāra*, 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 *dvandva*. In this compound, the words *rāma* and *kṛṣṇa* have the same form, and therefore the compound is 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 living entities who are creators, Brahmā, who has four heads, is the chief. Therefore he is a representative of the Supreme Lord, *Kṛṣṇa*.

## Chapter 10—Text 34

*mṛtyuḥ sarva-haraś cāham  
udbhavaś ca bhaviṣyatām  
kīrtiḥ śrīr vāk ca nārīṇām  
smṛtir medhā dhṛtiḥ kṣamā*

### SYNONYMS

*mṛtyuḥ*—death; *sarva-haraḥ*—all-devouring; *ca*—also; *aham*—I am; *udbhavaḥ*—generation; *ca*—also; *bhaviṣyatām*—of future manifestations; *kīrtiḥ*—fame; *śrīḥ*—opulence or beauty; *vāk*—fine speech; *ca*—also; *nārīṇām*—of women; *smṛtiḥ*—memory; *medhā*—intelligence; *dhṛtiḥ*—firmness; *kṣamā*—patience.

### TRANSLATION

**I am all-devouring death, and I am the generating principle of all that is yet to be. Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness and patience.**

### PURPORT

As soon as a man is born, he dies at every moment. Thus death is devouring every living entity at every moment, but the last stroke is called death itself. That death is Kṛṣṇa. As for future development, all living entities undergo six basic changes. They are born, they grow, they remain for some time, they reproduce, they dwindle, and finally they vanish. Of these changes, the first is deliverance from the womb, and that is Kṛṣṇa. The first generation is the beginning of all future activities.

The seven opulences listed—fame, fortune, fine speech, memory, intelligence, steadfastness and patience—are considered feminine. If a person possesses all of them or some of them he becomes glorious. If a man is famous as a righteous man, that makes him glorious. Sanskrit is a perfect language and is therefore very glorious. If after studying one can remember a subject matter, he is gifted with a good memory, or *smṛti*. And the ability not only to read many books on different subject matters but to understand them and apply them when necessary is intelligence (*medhā*), another opulence. The ability to overcome unsteadiness is called firmness or steadfastness (*dhṛti*). And when one is fully qualified yet is humble and gentle, and when one is able to keep his balance both in sorrow and in the ecstasy of joy, he has the opulence called patience (*kṣamā*).

## Chapter 10—Text 35

*bṛhat-sāma tathā sāmnam  
gāyatrī chandasām aham  
māsānām mārḡa-śīrṣo 'ham  
ṛtūnām kusumākaraḥ*

### SYNONYMS

*bṛhat-sāma*—the *Bṛhat-sāma*; *tathā*—also; *sāmnam*—of the *Sāma Veda* songs; *gāyatrī*—the *Gāyatrī* hymns; *chandasām*—of all poetry; *aham*—I am; *māsānām*—of months; *mārḡa-śīrṣaḥ*—the month of November-December; *aham*—I am; *ṛtūnām*—of all seasons; *kusumākaraḥ*—spring.

### TRANSLATION

Of the hymns in the *Sāma Veda* I am the *Bṛhat-sāma*, and of poetry I am the *Gāyatrī*. Of months I am *Mārḡaśīrṣa* [November-December], and of seasons I am flower-bearing spring.

### PURPORT

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

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

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

## Chapter 10—Text 36

*dyūtaṁ chalayatām asmi  
tejas tejasvinām aham  
jaya 'smi vyavasāyo 'smi  
sattvaṁ sattvavatām aham*

### SYNONYMS

*dyūtaṁ*—gambling; *chalayatām*—of all cheats; *asmi*—I am; *tejaḥ*—the splendor; *tejasvinām*—of everything splendid; *aham*—I am; *jayaḥ*—victory; *asmi*—I am; *vyavasāyaḥ*—enterprise or adventure; *asmi*—I am; *sattvaṁ*—the strength; *sattva-vatām*—of the strong; *aham*—I am.

### TRANSLATION

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

### PURPORT

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

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

## Chapter 10—Text 37

*vṛṣṇīnām vāsudevo 'smi  
pāṇḍavānām dhanañjayaḥ  
munīnām apy ahaṁ vyāsaḥ  
kavīnām uśanā kavīḥ*

### SYNONYMS

*vṛṣṇīnām*—of the descendants of Vṛṣṇi; *vāsudevaḥ*—Kṛṣṇa in Dvārakā; *asmi*—I am; *pāṇḍavānām*—of the Pāṇḍavas; *dhanañjayaḥ*—Arjuna; *munīnām*—of the sages; *api*—also; *aham*—I am; *vyāsaḥ*—Vyāsa, the compiler of all Vedic literature; *kavīnām*—of all great thinkers; *uśanā*—Uśanā; *kavīḥ*—the thinker.

### TRANSLATION

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

### PURPORT

Kṛṣṇa is the original Supreme Personality of Godhead, and Baladeva is Kṛṣṇa's immediate expansion. Both Lord Kṛṣṇa and Baladeva appeared as sons of Vasudeva, so both of Them may be called Vāsudeva. From another point of view, because Kṛṣṇa never leaves Vṛndāvana, all the forms of Kṛṣṇa that appear elsewhere are His expansions. Vāsudeva is Kṛṣṇa's immediate expansion, so Vāsudeva is not different from Kṛṣṇa. It is to be understood that the Vāsudeva referred to in this verse of *Bhagavad-gītā* is Baladeva, or Balarāma, because He is the original source of all incarnations and thus He is the sole source of Vāsudeva. The immediate expansions of the Lord are called *svāmśa* (personal expansions), and there are also expansions called *vibhinnāmśa* (separated expansions).

Amongst the sons of Pāṇḍu, Arjuna is famous as Dhanañjaya. He is the best of men and therefore represents Kṛṣṇa. Among the *munis*, or learned men conversant in Vedic knowledge, Vyāsa is the greatest because he explained Vedic knowledge in many different ways for the understanding of the common mass of people in this Age of Kali. And Vyāsa is also known as an incarnation of Kṛṣṇa; therefore Vyāsa also represents Kṛṣṇa. *Kavis* are those who are capable of thinking thoroughly on any subject matter. Among the *kavis*, Uśanā, Śukrācārya, was the spiritual master of the demons; he was an extremely intelligent and far-seeing politician. Thus Śukrācārya is another representative of the opulence of Kṛṣṇa.



## Chapter 10—Text 38

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

### SYNONYMS

*daṇḍaḥ*—punishment; *damayatām*—of all means of suppression; *asmi*—I am; *nītiḥ*—morality; *asmi*—I am; *jigīṣatām*—of those who seek victory; *maunam*—silence; *ca*—and; *eva*—also; *asmi*—I am; *guhyānām*—of secrets; *jñānam*—knowledge; *jñāna-vatām*—of the wise; *aham*—I am.

### TRANSLATION

Among all means of suppressing lawlessness I am punishment, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am the wisdom.

### PURPORT

There are many suppressing agents, of which the most important are those that cut down miscreants. When miscreants are punished, the agency 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.

## Chapter 10—Text 39

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

### SYNONYMS

*yat*—whatever; *ca*—also; *api*—may be; *sarva-bhūtānām*—of all creations; *bījam*—seed; *tat*—that; *aham*—I am; *arjuna*—O Arjuna; *na*—not; *tat*—that; *asti*—there is; *vinā*—without; *yat*—which; *syāt*—exists; *mayā*—Me; *bhūtaṁ*—created being; *cara-acaram*—moving and nonmoving.

### TRANSLATION

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being—moving or nonmoving—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 immovable can exist. Whatever existence is not founded on the energy of Kṛṣṇa is called *māyā*, “that which is not.”

## Chapter 10—Text 40

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

### SYNONYMS

*na*—nor; *antaḥ*—a limit; *asti*—there is; *mama*—My; *divyānām*—of the divine; *vibhūtīnām*—opulences; *parantapa*—O conqueror of the enemies; *eṣaḥ*—all this; *tu*—but; *uddeśataḥ*—as examples; *proktaḥ*—spoken; *vibhūteḥ*—of opulences; *vistaraḥ*—the expanse; *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.

## Chapter 10—Text 41

*yad yad vibhūtimat sattvaṁ  
śrīmad ūrjitam eva vā  
tat tad evāvagaccha tvam  
mama tejo-'mśa-sambhavam*

### SYNONYMS

*yat yat*—whatever; *vibhūti*—opulences; *mat*—having; *sattvaṁ*—existence; *śrī-mat*—beautiful; *ūrjitam*—glorious; *eva*—certainly; *vā*—or; *tat tat*—all those; *eva*—certainly; *avagaccha*—must know; *tvam*—you; *mama*—My; *tejaḥ*—of the splendor; *aṁśa*—a part; *sambhavam*—born of.

### TRANSLATION

**Know that all opulent, beautiful and glorious 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 material world. Anything extraordinarily opulent should be considered to represent Kṛṣṇa's opulence.

## Chapter 10—Text 42

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

### SYNONYMS

*atha vā*—or; *bahunā*—many; *etena*—by this kind; *kim*—what; *jñātena*—by knowing; *tava*—your; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka*—by one; *aṁśena*—part; *sthitah*—am situated; *jagat*—universe.

### TRANSLATION

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

### PURPORT

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

There is a Mission that regularly propounds that worship of any demigod will lead one to the Supreme Personality of Godhead, or the supreme goal. But worship of demigods is thoroughly discouraged herein because even the greatest demigods like Brahmā and Śiva represent only part of the opulence of the Supreme Lord. He is the origin of everyone born, and no one is greater than Him. He is *asamaurdhva*, which means that no one is superior to Him and that no one is equal to Him. In the *Padma Purāṇa* 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 through 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. Śrīla Baladeva Vidyābhūṣaṇa, a great *ācārya* in disciplic

succession from Kṛṣṇa, concludes his commentary on this chapter by saying,

*yac-chakti-leśāt suryādyā  
bhavanty aty-ugra-tejasaḥ  
yad-amśena dhṛtaṁ viśvaṁ  
sa kṛṣṇo daśame 'rcyate*

From Lord Kṛṣṇa's potent energy even the powerful sun gets its power, and by Kṛṣṇa's partial expansion the whole world is maintained. Therefore Lord Śrī Kṛṣṇa is worshipable.

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